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THE  
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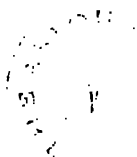
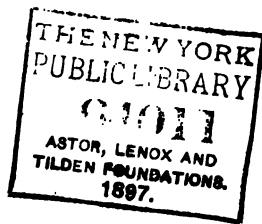
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OF THE

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VOLUME XX.

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# INDEX.

- Abbott, Rev. E. L., letters 5, 80, 216, removal to Arracan 278
- Africa, Western, 31, 49, 51, 54, 55, 80, 170, 185, visit to the interior 187, obstacles to the conversion of the natives 190, origin of the mission 185, prospects of the mission 55, 171, 193, map of mission premises 186, designation and departure of missionaries 230
- Africa, South, 116, 295, speech of Griqua chief 91, human sacrifices 117, sailing of ship "Triton" with missionaries 48
- African Youths, letters from 51, 54
- Am. Bap. Board F. M., donations to, 24, 48, 71, 95, 119, 156, 183, 205, 231, 256, 279, 299 an. meeting, 121, 26th an. report 124, missions in N. America 125, in Europe 130, in Africa 136, in Asia 136, home proceedings, missionary appointments and removals 146, financial operations 147, receipts and expenditures 148, abstract of the report 149, treasurer's report 151, measure of missionary success 159, address defining the powers of the Board 281
- Am. Board of Com. F. M., 20, 45, 64, 183, 202, 277, an. report 253, 277, extracts from papers read 291
- Am. and For. Bible Society, an. meeting 181
- Am. Bible Society, " " 182
- Am. Tract Society, " " 182
- Am. Bap. Home Miss. Soc., " " 201
- Am. Home Miss. Soc., " " 201
- Am. Bap. Publication and S. S. Society, formation of 181
- Am. Ed. Soc., an. meeting 202
- Arracan, mission, letters from 73, 161, 278
- A'sam, " " 29, 48, 218
- Ava, earthquake at 7, state of things 70, 100, 165, 278, letters from natives 101
- Babaji, a converted brahmin, account of 15
- Bangkok 102, earthquake 240, printing and tract operations, school 243
- Baptisms 3, 5, 6, 51, 69, 79, 80, 81, 82, 93, 94, 105, 108, 171, 173, 192, 193, 195, 215, 226, 231, 235, 239, 258, 261, 263, 264, 278
- Baptisms, tables of 132, 133, 137, 147
- , table of, in Burman and Karen miss. 142
- , summary of, in last an. report 149
- Bap. (Eng.) Miss. Soc., 46, 93, 107, 275, contribution from Russia to 180, an. meeting and report 203, statistics 226
- Basa Cove, mission, revival of religion 51, church 55
- Belgaum, letter from 47
- Bennett, Rev. C., return to this country 71
- Berlin, church, increase of members 107
- Bingham, Rev. A., journal 174, 244
- Bronson, Rev. M., letters 43, 218
- Brown, Rev. N., letters 29, 219
- Buddhist system of geography 209
- Burmah, political state of 100, 217, state of the mission 69, 78, 164, 278, progress of the truth in 80
- Calcutta 69, 275
- Canton and the River Tigris, notice of, and map 266
- Ceylon 46, 93
- Cherokees, their present condition 57
- China 19, 143, the opium trade 265-9, condition of females 35, claims on the Christian church 274, relations with British India 270
- Chinese Archipelago, mission to 19
- Chinese converts, account of 241
- Christianity compared with Mohammedanism 14
- Christians, their duty to the heathen 25
- Church Missionary Soc., 298
- Circular of the Board, on the state of its finances 23, response to the same 70
- Clarke, Rev. I., journal 31, 170, 172
- Comstock, Rev. G. S., journal 73, 161
- Contributions, importance of system 293
- Creeks, disturbances at the mission, present condition 84
- Crocker, Rev. W. G., journal 48, 53, 187, letters 55, 192
- Davenport, Rev. R. D., letters 242, 288
- Davenport, Mrs., letter 243
- Day, Rev. S. S., letters 146, 220, 231, 261
- Dean, Rev. Wm., letter 102, journal 240, 284
- Denmark, missionary labors in 105, 239, 261, 289
- Departure of missionaries 183, 259
- Done Yahn 6, state of the church 79
- Druses, interesting account of 65, persecution and its effects 67
- Ebenezer, station among the Creeks, troubles at 84
- Edina 31, 49, 51, conversion of natives 53-5, schools, &c. 172-3, 187
- Eurasians, account of 168, schools desired 187
- Flowers, cultivation of, by the Karens 2
- Gaudama, refutation of his supposed divinity 162
- Germany, state and progress of the mission in 103, 132-3, 205, 220, 233, 257, 289
- Greece, importance of missionary labors, demand for scriptures 8, 22, 32, 204, Cyprus 20, Crete 42, Corfu 204, Patras 32, 205
- Grigris 50, 52, women's G. bush 170
- Hamburg, labors of Mr. Oncken, oppressive decisions of the senate 103, 205, persecution 257, 260, additions to the church 257, 289, English deputation 261
- Heathen, their state 25, 61, 109, condition of females 35, 49
- Hindú festivals 39, 41, 108, 276, system of geography 209
- Howard, Rev. H., letter 168
- Idolatry, views of, in India 11, connexion of British government with 85, 108
- India, its idolatry 11, 227, China and the opium trade 270-4
- Indian tribes beyond the Mississippi 42, Otoes and Pawnees 44, obstacles to the conversion of 62, 64
- Ingalls, Rev. L., letter 4, journal 83
- Instructions of the Board, to missionaries, their relations and duties 221
- Ionian Islands, clergy and versions of the scriptures 38

# Index.

Jaipur 29, commencement of missionary labor, printing 48, 218, cholera	219	Otoes	44, 248
Jamaica, W. I.,	47, 93, 107, 226	Ottawas 125, 128, council for impeachment of Mr. Meeker 262, additions 263, an. report of the mission, state of the tribe	289
Jews, persecution of, at Constantinople	228	Pasco, Rev. C., letter	8
Jones, Rev. E., letter	57	Patras, distribution of tracts and scriptures, opposition of priests	32
Jones, David, Karen boy, his death	196	Pearce, Rev. W. H., Eng. Bap. missionary, return to Calcutta 94, his death by cholera	205
Jones, Rev. Jno. T., letter 30, his return to America 183, system of Buddhist geography	209	Pilgrims, to Jugurnath	61
Jugurnath, account of, temple and images 59, pilgrims, their treatment	61	Pinang	111
Karens 1, 4, 57, 81-3, 194, persecution of 80, 81, 166, an. report of mission 81, earthquake, its effects 195, baptisms 3, 4, 82, 142, 194, 215, translation of new testament	213, 194	Presbyterian Board of For. Miss., China 19, survey of missions of	68
Karen girl, letter from 6, Phgo Karens	79, 81	Prot. Ep. Missions	22, 42, 62
Kineaid, Rev. E., letters 7, 69, 100, visit to Rangoon 164, removal to Arracan	278	Quarterly Paper No. 8, condition of the Heathen and duty of Christians	25
Kingston (Jam )	47	Quarterly Paper No. 9, Mata, the Christian village, and its vicinity, with map	97
Ko Chet-thing, his character, his village	195	Ramree, station 73, church formed 75, 161, 163	
Kyouk Phyo, of the Arracan mission	74	Rangoon 5, 70, state of the church 165, 216, visit to the viceroy 164, prospect for missionary labor	217
Letters, list of, received from missionaries	94, 231, 278	Report, an. of the Board 124, of the Treasurer	151
London (Bap.) Miss. Soc., notice of 17, an. report	111	Sadiya 29, station abandoned	48
London Miss. Soc. 176, 183, 227, 295, an. report	203	Salt, manufactured by the Karens	2
London Jews Soc., operations in Turkey, persecution	228	Sandwich Islands 20, 64, visit of the French frigate 89, additions to native churches, contributions, statistics, &c.	262, 277
Love, Rev. H., letters	32, 204	Shawanoes	58, 126, 278
Lykins, Rev. J., letter	58	Sheldon, Rev. D. N., return of	22
Macao	143, 265, 268	Shuck, Rev. J. L., journal	265
Macomber, Miss E., death of	209	Siam 30, Chinese junk 102, appeal for more laborers 241, school 243, 284, letter of mission, supply of books	286, 288
Madras	220, 231	Sioux	20
Malcom, Rev. H., his resignation	204	South Sea Islands, account of French Catholic missions 89, Prot. missions 90, introduction and success of the gospel	176
Mason, Rev. F., journal 1, letters	57, 213	Stearns, Rev. E. A., letter	78
—, Mrs., return to Tavoy, kindnesses acknowledged	57	Stuttgart, church in	107
Mason, Rev. J. O., letter, attack upon him by the Creeks 81, return to U. S.	130	Superstitions, African	49
Mata, the Christian village, state of the church and school 81, description of, and its vicinity, with map	97	Syria, mission, desire for books and instruction	65
Maulmain 1, 69, 73, 78, 230, 278, theological school	78	Tahiti, happy effects of missionary labor	91
Meunonites, in Russia	180	Tauchnitz, Mr. C. C., letter from	180
Meeker, Rev. J., journal, trial by Indian council	262	Tavoy 81, 141, 213, 278, state of the school	196
Mergui, Christian village 4, schools	83	Teloogoos	145, 220, 231
Merrill, Rev. M., his death 129, obituary notice of	249	Texas	42
Missionaries, designation and departure of 230, 278, 299, demand for 146, 171, 241, 275, 291, list of letters from 94, 231, 278, arrival out	183	Theological school at Maulmain	78
Moung Shway Goon, letter from	167	Tract distribution 32, 104, 220, 234, 242, 261, 265, 269	
Navigators, Islands, introduction and success of the gospel	113, 197	Travancore, (India) state of the mission	227
New Zealand, its civil and political state 249, progress of the gospel	250-55	Van Dieman's land, Wesleyan mission	204
Northern Bap. Ed. Soc., notice of an. meeting	201	Van Huseu, Rev. S., letter	231
Ojibwas 125, Indian court	174, 244	Vinton, Rev. J. H., journal 194, destruction of houses by fire	230
Oncken, Rev. J. G., letters 103, 220, 260, 289, his arrest and imprisonment 205, 220, 238, his release 260, journal	233-39, 257	Wade, Rev. J., report of Karen missions	81
Oneidas	125	—, Mrs., letter, church and school at Mata 82, at Tavoy	196
Opium trade, suppression of 30, 269, its effects	270	Warren, Miss. R., letter	173
Oregou Indians	20	Wesleyan Miss. Soc. 46, 116, 118, 183, 251, an. meeting	204
		West Indies, account of the mission to 17, statistics	18, 107
		Yeh, a new Karen Christian village	82

## BAPTIST MISSIONARY MAGAZINE.

VOL. XX.

JANUARY, 1840.

NO. 1.

**American Baptist Board of Foreign Missions.****Karens.****JOURNAL OF MR. MASON.**

In the autumn of 1838 Mr. Mason made his accustomed annual tour to the Tavoy outstations, during which he baptized thirty-one individuals—at Palouk six, at Patsauoo thirteen, at Pyeebhya one, at Palau, a Pgho settlement, three; at the head waters of Palau, a Sgau settlement, four; and at Katay four. The number of inquirers remaining, including those only who were candidates for baptism, was fifty-seven. At each of these stations a small school had been sustained during the rains. Mr. Mason proceeded thence to Mergui, to accompany Mr. Ingalls in his visits to the Karen settlements of that province, as narrated by Mr. Ingalls, p. 237, last vol. At our last date, Feb. 7, he was expecting shortly to visit Yeh province, north of Tavoy, Mr. Wade's health not being sufficiently firm to endure the exertion.

***Discouraging state of Pawote—Ka-se.***

Oct. 10, 1838. Pawote. Expectations based on false premises, hopes that have no better foundation than wishes, and prospects that are created by imagination and destined never to be realized beyond imagination, form a larger portion of the material of life, than most people are willing to believe. Yet, like the distant mirage in the traveller's path, though they disappoint, they seem to urge him forward. When the missionary, at his first visit, finds, as he usually does, through mere curiosity, large assemblies crowding around him, hope glows in his breast. The preaching to which they listen with such apparent interest, the inquiries which they put, so much in point, the books they receive so thankfully, and promise to read so attentively, are

proofs to him, "clear as holy writ," that the Lord is at work in the hearts of the people. It is only by the neglect with which he is treated in his renewed visits, that he unwillingly discovers, "in them is fulfilled the prophecy of Esaias, which saith, 'By hearing ye shall hear and not understand, and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.'"

An old man, one of the fathers of the village, is the only individual I have found this evening willing to converse. He remarked, "We know nothing here, we are in darkness—we are like blind men."

11. After writing the above last night, a call from the people on the banks of the stream told us that our boat had floated away from its moorings, and, to our great surprise, the stream, where we had left the boat a few hours ago, not two feet deep, was ten or fifteen, pouring down a torrent, owing doubtless to rains on the mountains. We looked down the shore for our boat several miles, but in vain. This morning the search was resumed, and the boat found, but the anchor gone.

I have had several listeners to-day, and none disposed to contradict. After worship this morning I had a listener, who seemed to give more than usual attention, and I began to be encouraged; but on pausing for a reply to a question I asked, I looked more earnestly into the shade of the post in which he was sitting, when I found



he had slipped away without taking leave.

12. I have had several visitors at the zayat to-day, and among the rest a Karen from a neighboring settlement. He talked of becoming a Christian, but said he must wait a little longer. He said he could not refrain from anger, and saw no sin in it. He did not seem to comprehend how Christians in America could be induced to send teachers to this distant country.

14. Ka-se. I have been spending the Sabbath in this fishing village. Have been round to every house, talked with every one that would talk with me, and gave books to every one that desired them. A few gave encouraging attention, and one man spoke of Matthew's gospel, which he had read, but in which he found many things difficult to understand.

Nov. 20. For the ninth season, I turn from the hateful monuments of idolatry, and its idle ceremonies, for the more congenial woods and wilds that idolatry has never trodden. A little band of young Christians returning to their friends, afforded me an interesting assembly to address, at worship this evening, while we stopped for the tide.

*Manufacture of salt—Cultivation of flowers—Karen houses.*

21. Ya-nat-tha-re. This is a village on a point of low land between the mouths of Toung-byouk and Tavoy rivers. The spring tides cover a considerable part of the country round, and salt is made here in large quantities. The water is received into reservoirs, and after it has been evaporated to strong brine, it is boiled down in earthen pots made on the spot, built into a globular furnace for the purpose. The salt is sold here at about the rate of twelve and a half cents the peck.

The sands on the seaward side of the village being favorable for the purpose, there are several water melon gardens, where watermelons are raised in considerable quantities for the Tavoy market. The people here come around me, and some admit the claims of Christianity, and say it is "very good, very good."

22. Our path this morning lay beneath the long shadows of the casaurinas, a tree resembling the pine, on the coral strown sand, bordered by a bed of large red convolvulus, that creeps an uneven way at high water mark, and

shows the boundary of the "yeast of waves;" the ocean "endless and sublime."

— "Earth has not a plain  
So boundless or so beautiful as thine;  
The eagle's vision cannot take it in;  
The lightning's wing, too weak to sweep its space,  
Sinks half way o'er it, like a wearied bird:  
It is the mirror of the stars, where all  
Their hosts within the concave firmament,  
Gay marching to the music of the spheres,  
Can see themselves at once."

The south wind, that sighs so solemnly through the tops of the casaurinas, lashes the distant waters into foam-capt surges, which beat like rolling thunder on a long ledge, that far into the sea runs parallel with the coast, called "Many Cows." Tradition says they were formerly a large drove of cows, that entered the sea at this spot to go over and butt down the pagoda on Tavoy point opposite; but the divinity in the pagoda observing them, exclaimed, "Ah! they are rocks," when they were instantly petrified, and have been a dangerous ledge of rocks to navigators entering Tavoy river, ever since. Of the truth of the last item, we had sad proof as we walked along the strand, the coast being strewn with the fragments of a Burman craft that was wrecked in the gale last night. All the men succeeded in getting ashore, except one.

If the cultivation of flowers be a mark of civilization, the Karens are not wholly an uncivilized people; for, wanderers as they are, with seldom a house two years on the same spot, they are not unmindful to cultivate the finest annuals that the country produces. The purple balls of the globe amaranthus are seen among the yellow heads of the double marigold, and the cockscombs and prince's-feathers, yellow and red, that skirt the paths through a Karen field, are not perhaps exceeded in beauty in any part of the world. The "sweet-scented jasmine" grows wild; the white petals of the lily are seen in every stream; and the lilac corymbs of the ixora in every thicket. After all, a Karen house wears an uncomfortable appearance, and stands high on slender bamboo posts, that make it look insecure. Near is a pile of chaff, where the women may be seen beating out rice in a mortar. Under the house, if hogs are kept, is a pig-sty, and at all events a dirty puddle under what we would call the sink. The stairs is a bamboo ladder, the rafters a hen-roost, the floor loose, and the roof full of holes. Such at least is my resi-

dence to-night. One part of our company has gone to sleep in a neighboring house, and the people here have been considerably attentive. An old woman, whom I asked, after worship, "You are old, and must soon die—where do you expect to go to?"—replied, "I do'n't know; I pray constantly that I may go where I shall be happy." "And to whom do you pray?" I continued. "To my ancestors, and to images, and to I know not what. I strive to do right, speak truth, and avoid sin of every description." I endeavored to direct the poor, benighted old creature to that light which she so much needed, and for which she seems so much prepared.

24. *Pai.* I have had a Karen chief, with one or two others at worship, who seem favorable to the truth.

25. Truth is making progress in the mind of this Karen chief. He came to worship again to-night, though he has to return some distance in the dark. Last night he would not kneel in prayer, but to-night he prostrated himself, and called upon a man that came with him to follow his example.

Here are a party of *Toung-thoos* from above *Maulmain*, who had never seen a teacher before, or heard the gospel. One man says that if a teacher will come to his village, he will become a Christian. They tell me that there are three or four tribes of *Toung-thoos*, and that the great body of them live above *Ava*. One tribe, they say, make tea in that region. Their language resembles the Karen more than any other in this country; but different tribes, they tell me, speak so differently that they cannot understand each other.

*Baptisms at Palouk, Patsauoo, Pyeekhya, &c.*

28. In this Christian village, I have baptized six persons to-day, which, with the four baptized last year, make the little church consist of ten members. Eleven names remain on my list of inquirers.

29. To-day I came on to the Burman village of the above name. Many encouraging and discouraging appearances in missionaries' journals have not the least bearing on the progress of Christianity, either one way or the other. The first time I visited the village, seven years ago, I had a full *zayat* at worship; and the next morning thirteen persons in the yellow cloth presented themselves before me, re-

questing books, which they promised to read; while to-night, though every house was visited and the people urged to come out to worship, not a single individual came. Yet I am persuaded that the people are as favorable to the truth now as they were then. They came out of mere curiosity. Christ was praised by all, when he first began to preach; but so soon as something of his character was understood, they were ready to throw him down a precipice headlong. Since worship I had a *Pgho* chief to visit me, who was much pleased to hear books read in his own language.

Dec. 3. *Patsauoo.* I have been here three days, visiting the sick, administering medicine, looking at the state of the church, and examining candidates for baptism. To-day I baptized thirteen, and in the evening administered the Lord's Supper. Twenty-three names remain on my list of inquirers.

4. *Pyeekhya.* At this place I have restored one, suspended one, and baptized one. Eleven names remain on the inquirers' list.

5. I left *Pyeekhya* this morning, and came to a solitary Karen house on a branch of *Palau* river, where three or four Burman travelers had arrived before me. My congregation this evening literally filled the house to overflowing, but it was one of the most obstreperous that ever fell to the lot of a weary missionary. I was heard, or rather I preached, amid the yelling of dogs that were quite unreconciled to my occupying their bed, and the cackling of fowls that I had driven from their roost over my head, and the fighting of buffaloes at the foot of the stairs, and the murmuring of men at my doctrine, and the crying of children to go to sleep.

9. *Palau—Pgho* settlement. I have spent three or four days here very pleasantly, and have baptized three *Pghos*, which, with the three formerly baptized, make the little church consist of six members. Four inquirers remain. There is something in a hearth and cheerful fire to call forth the social affections, though it be but a pile of dirt by a pile of brush-wood under the open heavens, such as I have just been enjoying while listening to the relations of the Christians, as to their feelings before and after conversion. "I was under continual apprehension," said one, "of some evil coming upon me. If I went into the jungle, I feared to find my children sick when I re-

turned. But now my mind is at peace, I apprehend nothing."

One evening I had the people around me, singing their native tunes, in order to select the best for religious worship; when my attention was drawn to a woman of a short thick person and massy limbs, with her upper garment tied over one shoulder and under the other arm, and supporting at her back a chubby little infant, whose smiling white face, peeping over her shoulder, was in fine contrast with the huge sun-burnt countenance of its mother. She seemed the beau ideal of a gypsy; and as if to keep up the illusion, she struck up, at the moment, in tones the very counterpart of a street ballad singer,

Arou, the female, she  
All men shall come to thee.

I now learned that the Pghos have a strange tradition, that salvation is to be brought to them by a woman, which accounts for the strong desire of the Christians here that I should bring Mrs. Mason down to see them, as I have frequently promised; the unbelievers frequently saying, "When the teacheress comes, then we will believe."

12. Palau—Head waters. We came up hither yesterday, the very worst of Karen roads, and lost that even two or three times. Scarcely any one came around me, and being completely exhausted, I felt not a little discouraged. I was sitting this morning in that frame of mind, almost resolving that I would never come up again, when I heard a woman at the bottom of the ladder say to another, "I heard the teacher had come, and I was so rejoiced that I could not eat my breakfast. The rice would not go down my throat." It was a healing balm to all my wounds. O, if there be affection in this cold world, it beats in the big, warm heart of woman; and if loveliness still sojourns in this scathed earth, surely she wears the form of woman. Whether in rags or silk, whether clad in the wild attire of the children of the forest, or adorned in the habiliments of civilization, she is still the same. Climate does not change her. Beneath frozen arctic skies, and burning torrid suns, she is still the same susceptible, unsophisticated child of nature.

13. I have baptized four here to-day, and leave five inquirers. Several others would give attention to the claims of Christianity, but a half maniac of a

prophet is busily employed to prevent them. He says that, in the spirit, he has visited both heaven and hell, and that there is nothing to desire in the one nor fear in the other. Sometimes he goes naked, saying he is determined to reform the habits of mankind, and bring them back to nature; that she made man naked at first, and that clothes are a wicked invention of a later age. Last evening I paid him a visit, but this evening I have been in another direction to see a Siamese Karen, who has lately moved over. He has abandoned all offering to demons, and prays to God continually, at the same time bowing down to a little sacred oil. He and his wife seem to be rather promising, but they say, "We must wait and look on a little longer."

16. Katay. I baptized four here to-day, and administered the communion in the evening. Three inquirers remain.

This is the southern boundary of the region that remains under my charge, all south of this point belonging to Mergui.

---

LETTER OF MR. INGALLS, DATED MERGUI, MARCH 14, 1839.

In February Mr. Ingalls made a short excursion to several Karen villages, partly with a view to induce a fuller attendance at schools during the approaching rains.

*A new Christian village—Karen prophet—Baptism.*

We first visited Kabin. The inhabitants (Christians,) having concluded to build their village nearer town, were desirous that I should assist them in fixing upon a location. I was happy to find them feeling so much interest in the subject. The Karens have such a propensity for roving, that they cannot stay more than a year or two in a place. This presents the greatest obstacle to their improvement. I have encouraged them to set out fruit trees and purchase buffaloes. Their location is only one tide from Mergui, and is most inviting. Several Christian families have moved to it within a short time, and it has every prospect of becoming a large village. They number more than a hundred, with nearly sixty members of the church.

We spent the blessed Sabbath here. Three times we met for the worship of the living God, and almost forgot,

amid the songs and praises of these affectionate disciples, that we were in a pagan land.

On the fourth, we reached Mek-zau. The head man is a Christian. Here we found no zayat; pitched a tent in the skirts of the jungle near the river. In the evening about twenty assembled to hear the word of God, some of whom are not far from the kingdom of Heaven, having abandoned the worship of devils—others manifested a strong determination to continue demon worship. Preached to them from James 4:7, from the fact that they worship demons through fear. There is a prospect of a church being raised up here: we regret that we have no assistant to station among them.

9th. Last night slept on a sand bank two tides above Tenasserim. This morning very early, saw a boat crossing with a Karen dressed in a fantastic manner; the identical man who brought the book to br. Boardman. He is the same man that he was then, full of pride and self-righteousness.

11th. Spent the Sabbath at Tomla, a village where there are two Christians. They had built us a small zayat, and a number listened with interest to the gospel. On the 13th, reached Mergui.

17. Sabbath evening. Mergui. At our morning service Moung-tha-zau, the Burman alluded to in my last as having asked baptism, was received as a candidate, and at 4 P. M. was baptized in presence of a large assembly. He is a native of Mergui, and his renouncement of paganism has caused much excitement. His wife has threatened to leave him, and his former friends are his enemies. May the Lord keep him!

I am now building a house, to answer the two fold purpose of school-room and chapel. I have the prospect of getting a Burman day-school. I engaged a teacher this morning, the school to be opened in a week or ten days.

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**EXTRACT OF A LETTER FROM MR. ABBOTT, DATED AMHERST, APRIL 2, 1839.**

The last published intelligence from Mr. Abbott was extracted from a letter dated Maulmain, Dec. 13, 1838, which will be found on page 216 of our last volume. Rangoon was, for some time previous to its abandonment by Messrs. Abbott and Simons, as stated in a pre-

vious number of the Magazine, the only station occupied by our missionaries in Burmah Proper; consequently all the churches which have been gathered there, with the many interesting inquirers around them, are now left emphatically as sheep without a shepherd, to be scattered and destroyed, or to be preserved by a gracious and almighty Redeemer, to witness the truth of his declarations and promises to his disciples, of his infinite power and constant presence with them to the end. Their present condition must excite the sympathy of all who love our Lord and the suffering lambs of his flock;—it calls upon them, when they pray "thy kingdom come," to remember these destitute and afflicted disciples, and to commend them to his grace and protection with earnest importunity. We have confidence that the call will not be unheeded; that these and their oppressed countrymen will often be presented before the throne; and, that by prayer and the truth, there will yet be gathered from among the millions of Burmah, a people for the praise of the true God.

My last communication to you was from Maulmain, dated in January, soon after I had retired from Rangoon, accompanied by Mr. Simons. Subsequent events in Burmah Proper have confirmed the expediency of that measure. The officers of the Burmese government, becoming more and more jealous of foreigners, would of course look upon us with a suspicious eye, as we should unavoidably have had frequent intercourse with the Karens. The country around Rangoon has been in a dreadful state of excitement since we left, arising from a spirit of rebellion which is abroad in the land. The woundouk of Rangoon has slaughtered his fellow countrymen (whom he calls "rebels") with a merciless hand; seeking the most inhuman instruments of torture and death, his imagination could invent. O when will the reign of blood be succeeded by the mild reign of the Prince of Peace!

I received a letter a few days since from one of the Karen assistants at Maubee, saying that the Christians were suffering no more than others. Persecution for the gospel's sake has been succeeded by oppression and plunder, in which all the Karens suffer alike. He remarked in his letter that he had no hope the country would be quiet for a long time to come—requested me to come and visit them, if possible, and concluded by saying, "Pray for us." My heart bleeds at every recollection of the sorrows and wrongs of that ill-fated and long op-

pressed people. Yet our consolation is, that Christ, the good Shepherd, knoweth his own, and will heal all their sorrows, and guide them safe home to glory.

Since my arrival in these provinces, I have been itinerating in the Karen jungles, endeavoring to do something for the salvation of souls. I spent a few weeks on Balú island, west of Maulmain, where I found a few people who listened to the gospel with attention. I have also travelled over land from Amherst to Yéh, accompanied by br. Haswell, passing through several Karen villages never visited before. We had a friendly reception from some of the villagers, who promised to learn to read if we would send them a teacher. Others scoffed, and poured contempt on the gospel, and on those who published it.

#### LETTER FROM A YOUNG KAREN TEACHER.

Mr. Brayton states concerning the writer of the letter of which the following is a translation, that "she is a Karen girl whom Mrs. B. employed as an assistant in her school. She is probably 16 or 18 years of age, the daughter of the chief of this village, [Done-yahn.] Mrs. B. told this girl she had a younger sister, and requested that she would write to her." Mr. B. transmitted to the Board a copy of the letter she wrote, with the translation, which we present to the readers of the Magazine.

#### DONE-YAHN.

Non Ko-Ya-Pau's book,  
sent to the land of America.

We neighbors and friends, who are here, formerly we had heard the law of God, not one of us. Now, God having pitied us, in order that we might hear his law, has sent white men from the west to come and bring us His law. We have heard the glad tidings, but the people do not all believe God, become his disciples, and trust in the great mercy of Jesus Christ. That our hearts may be strong in the Lord, we want the multitude of disciples, who are in America, to pray to God for us a great deal. Forget God's disciples who are here, not one of us. We who have become God's disciples here are very few. Now, some of the people have heard God's law, but do not yet see and feel their sins, nor trust their hearts in God's great mercy. Their hearts are very wicked, and they do

very wickedly. We who are here, our hearts are all very wicked yet; notwithstanding, we who believe God, and have become his disciples, both children and grand-children, strive to know and tell the law of God.

I have become a disciple, also my mother and father, together with my four older sisters, and two of my younger brothers. My older brother and and two of my older sisters' husbands, have not yet become disciples. Their hearts are very dark and wicked yet, and they do very wickedly. I pity them very much and pray for them. I want you to pray for them also. I have learned the law of God but a little.

Now, you disciples of God, who are in America, that the people here may hear the law of God, come over here this side among us, and tell the people the law of God. Come among us and learn the Karen language. Now, we have only one chéräh (teacher) and ma-ma, and one ma-ma without a chéräh.\* The teacher's wife came among us, that she might tell us the law of God. She has come. She came to learn the Karen language, but was not able to learn rapidly, for sickness had hit her very much indeed. She has learned our language a little.

Now, the desire of my heart is, that the ma-ma's younger sister would come here among us. Come quickly; learn the Karen language; teach the grand-mothers and children, and tell the people about the law of God.

Ma-ma's younger sister, now do come quickly, it is my heart's very earnest desire.

Non Ko-Ya-Pau, her book of tidings  
sent to God's disciple, in the land  
of America.

A recent communication from Miss Macomber, dated Done-yahn, April 29, 1839, brings the cheering intelligence that there are still accessions to the church in that place. Three converts were baptized by Mr. Osgood, on the 28th. One of them is son-in-law to a chief who has manifested much opposition to the gospel. Another is the wife of an aged member of the church, who was herself formerly a violent opposer, and used all her influence to dissuade her husband from embracing Christianity. The little girl, mentioned in the letter of Miss M., on page 218 of the last volume of the Magazine, named Elizabeth Stoney, was baptized the month before.

\* i. e. Among the Pgbo Karens.

## Burmah.

LETTER OF MR. KINCAID, DATED MAULMAIN, APRIL 6, 1839.

*Political state of Burmah—Earthquake at Ava.*

The journal of Mr. Kincaid to May 1, 1838, and a later communication, dated June 30, 1838, were published in the number of the Magazine for February last. Since that date, the state of political affairs in Burmah has been such as to forbid the return of missionaries to Ava, and Mr. K. has continued to labor in Maulmain and its vicinity, from which place he writes under the above date.

As you will feel anxious to learn every particular bearing on the prospect of the re-establishment of the mission in Burmah, I embrace the first opportunity of giving you the outlines of what has transpired since my last date.

Col. Benson reached Maulmain, the last of March, and after remaining here four days, left for Calcutta in a steam ship. After remaining five months in Amarapura, and making every effort that one of the most experienced Indian statesmen could, to restore harmony between the two Governments, he was obliged to leave, without even being recognized as an English envoy. During his whole stay, he was not only entirely neglected, but repeatedly treated with positive insult. I had an interview with him, the day before he left for Calcutta, and learned, what was anticipated by all who have any knowledge of the king and court, that it was hazardous, if not impossible, to get back to Rangoon. Repeated consultations have been held in the palace, on the expediency of destroying the resident, and all his party; but some of the more considerate of the king's ministers thought it impolitic, and contrary to the established maxims of nations, and mentioned two instances in which they had cut off Chinese embassies, which, in the end, brought a great deal of misery on the country. Col. Benson became quite ill, which furnished a reasonable excuse for quitting the capital; but to bring away the whole party, was too hazardous to be attempted, even by veteran soldiers. Capt. McLeod, assistant to Col. Benson, is left in charge of the mission. He, too, will come away, as soon as he

can frame an excuse sufficiently plausible to be admitted by the king and his court. In this covert manner, all the members of the mission must be withdrawn, or fall by murderous hands. This is a most painful embarrassment, but the English government has imposed it upon itself, by a most extraordinary course of forbearance. Barbarous or half civilized powers, are certain to construe forbearance into fear, and a spirit of conciliation into a tacit acknowledgment of weakness. Col. Benson thinks the king is inclined to be on friendly terms with the English, but he is under the influence of two headstrong sons, and a large number of robber chieftains, to whom he owes his elevation to the throne. Active preparations for war are still going forward, in all parts of Burmah. Such is the present state of affairs.

War, however, is by no means certain. Some revolution may take place in Burmah, that will result in restoring former friendly relations.

As things now are, it is impossible to attempt missionary labor in Burmah, with the least prospect of success. I have confidently anticipated laboring in Ava or Amarapura before this time, but repeated attacks of fever on a constitution already much debilitated, render it extremely doubtful, at times, whether I shall ever again preach the gospel in Ava. During the months of January and February, my health was so much improved, that I felt cheered with the hope of regaining my strength, but, since the warm season began, I find myself sinking again. Mrs. Kincaid has had three attacks of fever, with enlargement of the *spleen*, within three months past. I feel thankful that my lungs are not affected, and that I can speak with the greatest ease. I preach in the native chapel twice on the Sabbath, and four evenings during the week, besides laboring in different parts of the city, as my strength will allow. Not long since, I baptized two Burmans, and examined two others, but they were not received.

A later communication from Mr. Kincaid, dated Maulmain, April 9, 1839, states,—

We have received further intelligence from Amarapura, which is now the residence of the court of Ava. Capt. McLeod, left in charge when Col. Benson quitted the capital, has had a private interview with the king, but it appears to have been an informal

visit, the same as he would have received from me or any other old acquaintance. Nothing was said relative to the position of the two governments. The king was affable, as he always is, but carefully avoided any remark or hint that could be construed into a recognition of Capt. McLeod's political character. Thus the subject of war or peace is attended with as much uncertainty as ever.

We have obtained no further information from the church in Ava, or from those in the vicinity of Rangoon. It is "the reign of terror." Executions are almost of daily occurrence, attended with circumstances of the most barbarous and revolting character. In some instances, they are too brutal and disgusting to be mentioned. In addition to this, Ava and the neighboring cities have just been visited by an earthquake more calamitous and awful than was ever before known in the empire. I will extract a few passages from a letter received this evening, which contains some particulars in relation to it.

"AMARAPURA, 23d March, 1839.

"A most appalling event occurred between the hours of 3 and 4 this morning. We were all fast asleep, when a rumbling noise, resembling thunder, awoke us, and about ten minutes after, our houses shook with such violence that we were unable to stand, and were obliged to support ourselves by laying hold of one of the posts. The ground near the residency is rent in different places, and large quantities of black sand have been thrown upon its surface. In the plains, immense chasms have been formed, from three to four yards in breadth, and extending north and south to the distance of a mile and upwards. None of the individuals attached to the residency were hurt, but I am sorry to acquaint you that the whole of the brick houses and pagodas in the cities of Amarapura, Ava, and Sagaing, have become a heap of ruins, burying in their fall the unfortunate people who were asleep at the awful moment! The loss of lives is supposed to be great. At this city alone, upwards of one hundred have been already reported. Forty Burmans have been buried among the ruins of the buildings about the palace, and upwards of twenty Mussulmans in the different mosques. Ava is supposed to have suffered most. In a day

or two we expect accounts of the loss sustained in that city and Sagaing."

Another letter says, "the destruction and desolation are most appalling. The three cities are heaps of ruins, wherever there were brick buildings and pagodas. The waters of the river rose up, and flowed back. The great shock did not last above five minutes."

Thus the judgments of Heaven are falling thick upon poor, distracted Burmah. The king knows more of God, and his law, than any other monarch that ever sat on the throne of Ava, and yet he shuts light, and truth, and compassion, out of his heart.

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### GREECE.

#### COMMUNICATION OF MR. PASCO.

In a communication submitted by Mr. Pasco since his return to this country, we have the following statements respecting the

#### *Importance of missionary labors in Greece.*

Our efforts are in behalf of a people who, though not heathen, are yet far from being truly Christian. External ceremonies, constructed after the model of the imposing services of the Jewish, and sometimes even of the heathen rituals, are manifestly more esteemed by them than the simple institutions and spiritual worship demanded by the Author of Christianity—the Pattern and Head of the church. The various correct expressions of doctrine contained in their public prayers and confessions of faith, and the very language of scripture commonly employed to indicate the affections and duties of piety, are, too generally, either not understood at all, or perverted from their true meaning by glosses and false interpretations. The voice of conscience—of individual responsibility to God—is so far soothed at the confessional, that men can here cherish the habitual commission of sin in all its acknowledged enormities, sometimes without compunction, and always in the hope of absolution, through the performance of penance, of supposed works of merit, and by the propitiated favor of saints and the holy virgin. While the multitude are pressing on in this condition, grasping greedily whatever may subserve the gratification of the desires of unsanctified hearts, in the pursuits of pleasure or the rush of ambition—the lips of those

who should teach them knowledge, the way of reconciliation to God, and the path of holiness and life, are on these subjects almost wholly locked in silence. In general, the professed teachers of religion not only need themselves to be taught what be the first principles of the oracles of God, but to attain also those elements of the Christian life which are indispensable to a right assumption of the sacred office. Both priest and people seem *settled on their lees*, not only satisfied with their condition, but puffed up with spiritual pride, arrogantly boasting themselves the successors of the apostles, the depositaries of their dogmas and authority, the only true and unblemished church of Christ on earth.

The public services of religion are invariably in the language of a former age, now imperfectly understood even by the learned, and spoken by none. Till very lately, the scriptures were accessible to the people only in this ancient language, and at the present time they are carefully and habitually read in the modern dialect by but very few. The doctrines and duties of religion are seldom regarded as suitable subjects for the private examination of laymen, and very unfrequently become the topics of serious conversation. Thus, with a priesthood deficient in the most essential requisites of the holy profession, the people slumber on in the darkness of superstition, and perish for lack of knowledge. And in proportion to their ignorance and superstition, may be reckoned their blind subserviency to the interests and decrees of an ambitious hierarchy, whether these relate to their own personal aggrandizement, or to the boasted transmission to posterity of the unblemished integrity of all the ceremonies and customs received by tradition from their fathers.

Such considerations as these, from the multitude which press upon us daily, are enough to show at once, that the effectual preaching of the gospel here must be a great and arduous work. If we were to allow ourselves to be satisfied with limited and partial views of the subject, it might be thought appalling. If we were to measure the claims of duty by the amount or severity of the toil requisite to its accomplishment, we might perhaps be induced to turn away from this to some apparently more inviting and less difficult field, and lose sight of the fact that the magnitude and arduousness of the work before us

are not greater than its importance and necessity. It is for souls who perish that our spirits are stirred within us—for souls as precious as our own—each one of whom, in the estimate of Him who died for sinners, infinitely transcending in value the wealth of all the world. We trust it is the love of Christ which constrains us. And though the work is great, and the obstacles to success may seem appalling, as opposed to mere human power and sagacity, we are not disheartened. The difficulties could not have been less when the apostles at first preached the gospel here, to Jews and Greeks, while it was to the one a “stumbling block,” and to the other “foolishness.” But it triumphed. And the deserted temples, with their sculptured memorials of heathenism, which remain broken and crumbling monuments of the ancient splendor and of the once dominant religion of the country, are not more sure demonstrations of the power which then attended the preaching of the gospel in these strong holds of superstition, than the precious promise of the Savior to his apostles, when sending them forth to preach the gospel to every creature, is now a pledge of his unceasing care for the success of his cause, and of his blessing upon those who faithfully obey this commission.

Our hearts are encouraged to press on in the work. Though the precious seed must be borne forth with weeping, we are cheered by the assurance that it will not be lost. Even amidst these scenes of moral desolation there are granted us some tokens of good. In spite of the efforts of the bigoted hierarchy, a spirit of inquiry begins to gain ground among the people. Controversies, carried on by natives and by dignitaries of the church, are throwing light on many important points, which could not well be discussed as yet by foreigners. Though the translation and the unrestricted reading of the scriptures have been attacked by the bigoted, they have on the other hand been as warmly defended. The number of the readers of the bible has vastly increased within a few years, and the desire of becoming acquainted with its contents seems to be increasing.

#### *Increased demand for the Scriptures.*

We have been greatly cheered and encouraged by the opening for the dissemination of evangelical truth at Patras. It is a blessed privilege to have



an instrumentality in the distribution of the holy scriptures, in giving to those who ask for themselves and their children the bread of life, the holy book in a language which they can understand. The operations of the mission in this department for two years, have, I believe, been communicated to the rooms. Our hearts were glad when, at the close of the first year, we could state that nearly one hundred copies of the New Testament had been disposed of to interesting applicants. We saw, with increased gratitude, the larger demand of the following year, when we recorded the distribution of 989 vols. of the Old Testament and 1501 of the New Testament, besides 20 Italian bibles, one German bible, 6 English bibles and 4 English testaments,—in all, 2521 volumes, together with a large number of religious tracts.

And still the good hand of the Lord is upon us in the work. So much has the demand been increased, that several times towards the close of the last, and in the early part of the present year, we were compelled to suspend the distribution on account of having exhausted the stock of books on hand, before a fresh supply could be obtained. Arrangements, however, have been more recently made, through the kindness of Rev. Mr. Calhoun, Agent of the American Bible Society, which will, we trust, secure the mission from interruptions of this kind hereafter. The work of distribution has gone on, during the past half of the present year, for a period amounting to about three and a half months. In this time, (as I learn from the estimate prepared by br. Love, at the beginning of July,) there were distributed 2704 volumes of different parts of scripture, besides religious tracts to the amount of 314,381 pages. In one month only, from April 15 to May 15, the distribution amounted to 118,215 pages of tracts, and 998 volumes of scripture.

This large increase has not been the result of indiscriminate supply to every applicant. Much care has been taken to give judiciously and with discrimination. The method has been to furnish books, except in special cases and for schools, only to such individuals as made application in person at our dwelling, and not then till by careful inquiries we were satisfied of their ability and disposition to make a good use of them.

The opportunity of personal religious conversation thus afforded, we trust has

not been lost. That there might be no mistake, each applicant not personally known to us, has been requested to give actual demonstration of his ability to read and understand. A short portion of scripture is thus made the subject of conversation, and an opportunity is furnished of pressing the claims of piety on his conscience, and of pointing out the only way of salvation through the propitiatory sacrifice and mediation of Jesus Christ. Sometimes individuals, sometimes companies of various number, to as large as twenty persons, have thus listened to the most serious appeals to their consciences, while their attention has been directed to their duties to God here, to the retributions of the last day, and to the Lamb of God who taketh away the sin of the world. During my absence at the Piræus, when all the burden of the mission was resting on br. Love, he wrote me that such was the call on him for this kind of labor, in addition to other necessary duties, that his strength was daily exhausted.

Applications have been made to us from almost all classes of society, from the town and country. More or less have been made from probably every town around the gulf of Corinth. Individuals have been supplied who came from the central, western, and south-western parts of the Morea, from north-western Greece, the Ionian Islands, and from a multitude of villages and towns in Albania, and some from remote parts of Turkey in Europe.

Many private village schools have been supplied with scriptures and other useful religious books, at the solicitation of the teachers, or of other persons of influence who were concerned in the schools. These teachers are not sustained by government, and their schools, through the poverty of the people, and from other causes, are generally extremely destitute of appropriate books. In some, probably nothing else could be found besides one psalter, in the ancient version of the septuagint, and a few primers, of about four pages each, containing the alphabet, a few exercises in forming syllables, and some prayers in ancient Greek.

There are not wanting those who wish that the people may be held in the strong fetters of ignorance and superstition. Such persons are ready to throw every obstacle in their power in the way of the distribution of the scriptures and the communication of religious instruction. Some attempts have

been at times made at Patras to check the good work. But as yet we have not experienced any serious opposition, and in general it has been manifest that our heavenly Father has overruled such efforts as have been made against our labors, to the furtherance of the cause. Friends have been increased and made known to us by these means, and in many instances the tendency has been to promote rather than check the spirit of inquiry.

Thus you see that a wide door has been opened at Patras for the circulation of the scriptures and evangelical books, and for the communication of religious instruction. And thus far the good work has been prospered; not indeed always in exact accordance with our calculations, but ever in such a manner as to leave on our minds the deep impression that the affairs of the

mission are in the hand of an infinitely wise Providence. The Lord has been better to us than our fears. He has often far exceeded our hopes.

Mr. Pasco subjoins, in conclusion,—

Though it has pleased our heavenly Father, by the failure of my health, to remove me from a participation in the actual labors of the mission, I feel that I cannot, and pray that I never may, separate it from my affections. I would commend its objects and interests, and especially the dear family now left to bear its accumulated burdens and responsibilities alone, to the affectionate sympathies and prayers of the churches, and to the solemn consideration of such young men as are called of God to consecrate themselves to the work of missions.

## Miscellany.

Andsa.

### VIEWS ON IDOLATRY.

The following reflections on idolatry are extracted from the Calcutta Christian Observer. We do not lay them before our readers because we suppose they will be altogether new to them—not because they do not know and believe the things stated in them—but because we fear there is danger of their being known and believed, and yet not so *felt* in their hearts as to stir them up to fervent prayer and zeal for the removal of the great evils here discussed. Is idolatry the great sin upon which God, in His word, dwells more than upon any other? Is it the sin by which He is in a peculiar degree robbed of His glory? Is it the source of more than one half of the wo which is, or has been, upon the earth? Does God himself declare it to be “a root that beareth gall and wormwood?” We know these things are so, and that the fibres of this bitter root are even now interwoven with those of the hearts of more than two thirds of our race, and that they are daily constrained to eat of its fruits, having, as the prophet has said, “no power to deliver their souls,” or to say, “Is there not a lie in our right hands?” We know that though the poor idolater is not able to deliver himself from his delusion and misery, the gospel has power to do it; and that in the economy of salvation, we, if we are Christians indeed, are the agents

appointed of God to apply it to their relief. We know all this, and yet so great is the tendency of us all to “look each upon his own things,” and to forget the things of the condition of the heathen—the things which their eternal welfare requires, and which God commands—that we have need that our minds be “stirred up to remembrance” from time to time, lest we fall into the condemnation of that servant who knew his Lord’s will and did it not. For this purpose the following extracts are submitted for the consideration of our readers, with the entreaty that, in view of them, they will prayerfully inquire what the Lord will have them to do.

Of all the sins mentioned in the Bible, none has such a prominent place as idolatry. It seems as if it covered as much of the page of revelation, as it does of the surface of the earth. Every where it is to be met with. It stands out in bold relief on almost every page. The Old Testament is replete with the most appalling descriptions of it, with the most solemn denunciations against it, and with details of the most awful judgments which it has brought down upon men. Nor is the New Testament less occupied with it. There are several accounts of it in the Acts of the Apostles; one humiliating description of it in the first of Romans, and almost innumerable notices of it in most of the other Epistles. The history of the rise, the progress,

and the destruction of one of the most crafty and deadly idolatrous systems which have ever been invented, together with a statement of its lamentable effects on the church and the world, fill nearly one entire book, the book of Revelation. Idolatry is styled "the abominable thing which God hates." The worshipping of idols is pronounced to be a "sacrificing to devils, and not to God." An idol is declared to be "nothing in the world," that is, according to the Hebrew term, a thing of no good, a worthless thing, a thing absolutely loathsome, detestable, and abominable. And both the makers and worshippers of images are doomed to relentless vengeance here and hereafter: "Cursed is the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman;" "All idolaters shall have their part in the lake which burneth with fire and brimstone." These are indeed severe declarations; but against their severity we, who hold the Bible to be true, cannot object. They must either be admitted, or the book abandoned. There is no alternative here. And if they are true, what an awful thing must idolatry be; and in what a pitiable situation must be the poor idolater!

Nothing tends so much to detract from the glory of God as idolatry; and this, doubtless, is one reason why it is so severely denounced in the sacred Scriptures. God cannot be regardless of his rights, nor can he view with indifference the unworthiness of any of his creatures. To suppose the former, would be to make him unjust; and to suppose the latter, would be to make him any thing but good. Hence he is represented as a jealous God; one who closely connects himself with those whom he has formed; one that strictly watches all their movements; and one that feels, when they depart from him, all the resentment of disappointed affection. To wonder why it should be thus with God, would be stupidity and ignorance. Who in all the world is surprised at the desire of a tender father to secure the affections of his children; or at the keenness of his feelings, when he perceives that he either does not possess, or that he has lost, their love? Or who is so insensible as to be astonished at the anguish of an affectionate husband, when he has discovered that he is not the best-beloved of his wife, and that he has been despised and abandoned by her? And is God less tender and affectionate than men? Is it possible that he can view, with indifference, the hearts of his creatures abstracted from himself, and devotedly fixed upon objects which have no claim to them? No, never. He is a jealous God. He is

attached to his offspring. He loves them, and looks to be loved in return. But if this be refused, his jealousy is stirred up. And who can comprehend what is meant by the words, "Wrath is cruel, and anger is outrageous; but who is able to stand before jealousy!" "Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame!" "The Lord thy God is a consuming fire; for he is a jealous God!"

Now, idolatry is just the abandoning of God, and the giving of that affection, and reverence, and service to others, which is his unquestionable right. To him alone are our adorations due; and when men lavish them upon idols, he may emphatically be said to be robbed. And is he not robbed? In this vast country, where there are temples innumerable to Káli, Dúrgá, and Mahádeo, there is not a single erection to the One True God, nor a single act of worship specifically performed to him. Not that the people can be said to be ignorant of him. There is no phrase more familiar to them, than "One God without a second." But him they adore not. Their hearts are completely removed from him. They have no love to him. And they pay him no regard. It is of no use to say that the idolater *supposes* his image to be the true God. Were even this the case, still God is robbed. Ignorance on the part of the wife or child, who abandon their legitimate protectors, will not lessen the loss sustained by the husband or the parent, nor assuage the anguish of their hearts. They are still deprived of their dearest rights. And wicked and abandoned is that man, who knows that the objects of the people's worship are any thing but the God of heaven and earth, and any thing but the Maker, the Preserver, and Redeemer of mankind, and yet who can contemplate idolatry with indifference.

Had not God so rigidly condemned idolatry as he has done, the possessor of revelation might well have questioned its truth, and justly have disputed all its statements respecting the paternal goodness of the Creator. Every wise and good father will aim at the perfection of reason in his offspring. He will never wish to see his children in the rank of fools, nor degraded in mind below the brute creation. But does not idolatry sink men in the scale of reasoning to the lowest possible degree? None of the irrational creation is so devoid of sense as to mistake a tree for a man; but man, even reasoning man, when plunged in idolatry, thinketh stocks and stones, and birds, and four-footed beasts, and creeping things, his makers and preservers, and reverenceth them as such. Reason has fled. "He

beweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself amid the trees of the forest; he planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn; for he will take thereof and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image. He burneth part thereof in the fire; yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire. And the residue thereof he maketh a god, even his graven image; he falleth down to it, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my god." Now, can we conceive of a greater prostration of intellect than this? and yet we, in this country, know that there is no exaggeration in this description of the prophet. On the contrary, we are certain that it is true, even to the very letter. We have indeed seen, if possible, still greater folly than this. How often have we beheld the people fanning the insensible block to keep away the flies; putting around it curtains, to preserve it from the mosquitoes; singing it asleep at night, and doing the same to wake it in the morning; taking it sometimes to the river to bathe it; carrying it through the town on their shoulders; carefully mending its limbs when broken off, and doing a thousand other things equally ridiculous! And what debasement of mind is there, in supposing the great God to be sometimes hungry and thirsty, and needing to be supplied by his creatures with food and water; to be sometimes guilty of theft, of falsehood, of murder, and of adultery; to be sometimes burning with lust, and going about weeping and searching for the object of his affections; and to be sometimes amusing himself with the ball, with the bow and arrow, with the flute, and with the lascivious dance among impure milk-maids! But all this is true, and much more is true, which is worse than this. It were absurd to say, that these are not the effects of idolatry; but an evil species of idolatry itself. An evil species of idolatry they may be. We maintain, however, that such is the intimate connexion between all idolatry and the debasement of the mind, that let idols be set up in whatever country they may, and in whatever circumstances they may, the greatest humiliation of intellect will invariably follow. What will the reader say, when he is told that many Roman Catholics, with the bible in their hands, believe that the Virgin Mary has power over her Son to make him do as she pleases; that the saints are omniscient and omnipresent, they being capable of hearing a million of different petitioners at the same moment of time, and scattered throughout

every quarter of the globe; and that every trade has its presiding deceased patron. It may perhaps be difficult to point out all the connecting links between this insanity and the setting up of idols; but the fact is obvious. Idolatry makes reasoning man mad. It is an awful system, and it demands the abhorrence of every man who wishes his fellow creatures to occupy their proper place in the scale of creation.

But this is not all. The immorality attendant upon idolatry is still more painful than the mental imbecility created by it. Let us turn to the country of our sojourn. Is there an idolater in this vast empire, or indeed in any part of the world, who is a continual truth-speaking man? Is not the land full of falsehood? Look at the conduct of man to man—roguey and deception are almost universal. Look at the behavior of children to their parents! What neglect of them in their old age! What disrespect for them! and, frequently, what cruelty towards them! Listen to the language in continual use. There is not a man among them, who, when angry, will not utter the most vile expressions. Glance over their songs, (we will not say read them,) and how few, comparatively, will you find that are free from pollution. And it is but a little portion of the Hindu immorality that we actually behold. Its blackest parts rarely, if ever, see the light. It is well known that they have midnight assemblies, in which, and in the presence of their idols, the most deplorable scenes are exhibited—scenes such as never can be described by the tongue of a Christian, and of which even their own lips are ashamed to utter the details.

And to what are we to ascribe this awful depravity? Though, as we have already said, we may be unable to point the immediate connexion between these things and idolatry, yet we are verily persuaded that the one is the direct result of the other. Who, then, is there, that is worthy of the name of man, and who believes all this, that will not abhor the worship of idols as the foulest blot of creation? and who will not labor with his might for its extirpation?

None of the least arguments for the evil of idolatry is the circumstance of its being a delightful thing to the great body of mankind. We know from experience, as well as from the Bible, that the nature of man is so radically bad, that he is utterly indisposed towards any thing that is good. But is he indisposed to idolatry? The very reverse is the fact. There is not a country to be found under heaven in which idols have not, at some time or another, been worshipped. Europe, Britain not excepted,

has been covered with them. Asia, for the most part, has been filled with them. And in Africa and America, devils, literally in name and in act, have been, and are even now, the objects of adoration. And not only this, peoples and nations who, by instructions and judgments, had been broken off from their idols, have, in the most easy and willing manner, returned to them. How often was this the case with the Jews. How lamentably, too, did the Christians, in former times, depart from the pure and spiritual worship of God. They once, almost to a man, with the exception of the Waldenses and Albigenses, wandered after the Beast; and even now, the majority of them are lying prostrate before it—its willing slaves and its ardent admirers. Not a few, also, there is too much reason to believe, of our own countrymen have, whilst dwelling in this heathen land, been really seduced into idolatry. The Scripture, too, speaks of idolatry as a delightful object to man. It calls his idols his “delectable things.” It represents Image-worship, under all its forms and similitudes, the most pleasing to the unrenewed and polluted mind. And so dear is it to its votary, that he will starve himself and his family to support it, he will spend his time and strength to labor for it, and he will take long and almost incredible journeys to be present at its festivals and temples. It is a thing which he will hug to his bosom; and will often sooner part with his life than relinquish it. See how resolutely the children of Israel held by their idols! Though they were denounced again and again for their idolatry, though the most grievous judgments fell upon them for this very sin, though they were visited with famine to such an extent, that women ate their own children, and though they were harassed by the most bloody wars, yet all was ineffectual. If in one king’s reign they were induced to pull down their idols, in the next they were moved to replace them. Look at the tenacity with which the Roman Catholics have held by their graven images; for though God hath scourged Christendom with fire, and smoke, and brimstone, and wars; yet, comparatively few have repented of the work of their own hands, that they should not worship devils and idols of gold, and silver, and brass, and stone, and of wood, which can neither hear, nor see, nor walk. And we, in this country, know how fast the hearts of the people cling to their gods. Though they are fully persuaded that an idol is nothing, and will readily express their conviction of the fact, yet who or what can induce them to renounce their follies?—There is something so sweet to them in their abominations, that no human persua-

sion will ever operate in leading them to give them up.

Now, it is impossible to account for all this, but on the supposition, that idolatry is in its nature opposed to the mind of the pure and holy God. Nothing of a different kind would thus attract, delight, and hold the affections of corrupted man.

Are these statements true? Are these the effects of idolatry—of that idolatry for the overthrow of which the labors, contributions and prayers of the churches are sought? Is this the system for which we are striving to substitute the pure and peaceful gospel of Christ? Is it indeed so debasing to man, and so dishonoring to our God and Savior who has given us pardon, spiritual peace, and the hope of eternal life? Then how ought we to labor and pray, and what ought to be the measure of our liberality? Have we found the faith of the gospel to purify the heart by love? How great then is the idolater’s need of it, whose very acts of worship are too impure to be described on the Christian page! Is the hope of the gospel dear to us? The idolater is not only without hope, but he is even without God, and must forever remain so, if the Gospel is not sent to him! Does the light which Christianity sheds on our path through life, death and the grave, and on our prospects in eternity, cheer us? With the poor idolater all is dark; he knoweth not whither he goeth! If these things are so, then how are we called upon by all our love to God and our perishing fellow-men, to send them the only remedy appointed to heal them of all their woes? Nay, more than this—we are not only called upon by the voice of our own affections, but by the voice of God himself, to send “the gospel to every creature.” And when we are so called, surely we do well to take heed how we hear.

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CHRISTIANITY—ITS EFFECTS CONTRASTED WITH THOSE OF MOHAMMEDANISM.

Has the gospel power to subdue the hard heart, and enlighten the dark understanding of the votaries of idols? We have reason to rejoice that this question can now be answered in the affirmative, and that this answer can be sustained by such a cloud of witnesses, as, if they do not satisfy all who are, or have been, incredulous, must at least silence their objections, on this ground, to gospel missions. Formerly it was not so. When men of understanding and intelligence stated, as did the Abbé Dubois, that “under present circumstances there is no possibility of converting the Hindûs to any sect

of Christianity," the numerous converts from Hindú idolatry to the truth, could not then, as now, be pointed to as so many living refutations of the opinion. Consequently it spread far and wide, and was often associated with learning, talent, and influence; which, for this very reason, were brought to oppose efforts to spread the gospel among these heathen. But it has pleased Him with whom is the residue of the Spirit, and whose is the cause of missions, to gather from among them those, whom He has made bright examples of the power and efficacy of His truth and spirit to reform character and redeem from sin. One of these was Bábáji, a brahmin and a pundit. Instead of being possessed of any knowledge of the true God, or being surrounded by the influence of those who knew and feared Him, he represented himself as a god, and as such was feared and worshipped by a host of ignorant and degraded followers. While in the practice of presenting himself as an object of worship, he became acquainted with the missionaries of the cross, from whom he learned the truth, from which, through the divine blessing, he received the freedom of a child of God. He wrote an account of the exercises of his mind at the time of his conversion, from which the following is extracted:—

*"Bábáji, a servant of Jesus Christ."*

"This is the controversy which I had with my mind before I became a Christian. I first reasoned with my mind thus: O, my soul! art thou sinful, or not? Then the soul replied, yes, I am sinful, and am still committing sin. Then I said, if thou remainest in sin, what will be thy reward? My soul said, if I die in sin, I must suffer punishment in hell forever. Then, continued I, does it seem good to thee to endure eternal punishment? The soul replied, it does not seem good. If it does not, what then art thou doing to escape the just recompense of sin? Truly, thought I, by walking according to the Hindú religion, I am only worshipping and serving idols, and calling over the names of Rám, Vishnoo, Kristna, and of the multitude of our other deities. But what does this profit! This is but a system devised by man, while the religion ordained by God, must be for all men.

\*\*\*\* "When my mind was thus distressed, I resolved to cast aside every system of religion, forsake the world, and flee to a gooroo. I then employed a brahmin, by the name of Wasadeo, as my gooroo; of him I learned the muntas. These I repeated no less than three thousand times. For a time my mind was satisfied. But soon I began to reason with myself

again. Is my gooroo without sin? If not, how can a sinful gooroo save a sinful disciple? What now shall I do? Where shall I find a sinless gooroo? Alas! alas! among the whole human race there is not a sinless man to be found. For all men from their birth are sinful. Then I brought to mind the instructions I had heard—how that the almighty, allwise, ever just, merciful and holy God, in order to make atonement for the sins of men, had took on him the nature of man, and became incarnate in the world. The name of this incarnation is the anointed Savior, Jesus Christ. \*\*\*\*\* It is said in our shastras that the good works of a sardoo (saint) are his way to heaven. But what are described to be the marks of a sardoo?

"They are these—equity, compassion, self-denial, freedom from anger, and disregard of caste. But such a man is not to be found; for all men are deceitful and deceived, covetous, lascivious. Therefore, O my soul, despise thyself, and flee for refuge to God the Savior Jesus Christ, and he will make you worthy by the Holy Spirit. Hast thou ever heard of him of whom I now speak? Yes, I have often heard of him, and read his shastras. And what do you think of him? I believe the Christian shastras to be true, and Jesus Christ the true Savior of the world. Why not then believe on him? Should I believe on him and be baptized, should I not be defiled? According to the Christian shastras, the things which defile a man, are these—evil thoughts, murders, adulteries, fornication, theft, lying, deceit, and such like things. By loving unholy objects, my mind has become polluted. I have despised the goodness of God which should have led me to repentance. What shall I now do to be saved? I then determined that I would renounce all worldly hope, cast off the fear of the people, repent and flee to Jesus Christ, and cry with my whole heart to God the Father, Son, and Holy Ghost, three in one, that he would have mercy on me. I fully resolved to go to Jesus, to be baptized and partake of the Lord's supper, and to keep myself from sin. I then prayed to the living God, and communed with my own heart. \*\*\*\*\*

"From that time I have examined myself, to see if I walked according to the gospel. If I find myself acting or thinking contrary to my Savior and my God, I repent, forsake it, and ask forgiveness. When I do right, I know this is through the influence of the Holy Spirit; and for this I thank God. Moreover I leave myself in the hands of God, through the mercy of Jesus Christ,"

The Calcutta Christian Observer remarks of him, that "though he was a Hindu, and a degraded idolater, yet by the grace of Christ he was emancipated and became a useful member of the mission as long as he lived. He was a living example to the heathen, and particularly to the brahmins, of the salutary influence which Christianity alone can exert over the heart and life." He became "a zealous preacher of the gospel, and labored incessantly for the salvation of his countrymen." Mr. Read, an American missionary to India, who wrote memoirs of his life and writings, says of him,—

"He died lamented by the mission, deeply lamented by his bereaved widow, lamented by the church, by the people of the poor-house, and respected, as far as a person in his circumstances could be, by all. He was highly esteemed by the lower orders of the people; and the brahmins, while they no doubt most cordially hated him for having abandoned the religion of his fathers, and not only become a proselyte to another religion, but a teacher of it, could not but respect him as an honest, upright, and sincere outcast."

"Bábáji was an extraordinary instance of piety and zeal. He was brought into the kingdom of his Redeemer at a late period of his life. His whole soul seemed intent on a single object—*professedly* the grand object of every disciple of Christ. Zeal for the house of God consumed him. He was a light to the Gentiles. He emerged from the dark abyss of idolatry. He shone brightly for a little space. Many saw the light, and a few were guided by its refugence to the Sun of Righteousness. This light was extinguished. It sunk not again into the abyss, but ascended, burning brighter and brighter, till it was lost in the inextinguishable splendor of the 'perfect day.'"

Such was Bábáji, and such were the effects of the gospel upon heathen character. Have such results ever been produced by any other agent? What are the effects of that system of religion upon the heathen, which, next to Christianity, contains most of the knowledge of the true God? Does it impart peace of mind, hatred of sin, love of holiness, desire that God may be glorified, and man made happy here and blessed hereafter? Does it elevate the understanding, or purify the affections? Let the following account of the practice of one of its votaries, to atone for his sins, given by one who was an eye-witness of it, answer. It is from the Calcutta Christian Observer.

About a quarter of a mile from Chinsurah, on the Hugli road, a Musulman faqir,

named Maharam Sháh, whose father had been also a faqir, had established himself for the performance of a long fast of forty days, during and after the Ramzán. He had wished, according to the ordinary mode, to undergo this austerity within the mosque at Húgli; but being of the Shiáhs, or followers of Ali, reckoned heretics by the orthodox Mohammedans, the Sunnis or followers of Omar, he had not been permitted entrance. He therefore, in order to withdraw himself from the eyes of men, which is deemed essential to the strictness and merit of this rigorous service, had caused to be dug for him, a little off the high road, in a private garden belonging to a devout *darzi* or tailor, a spot of ground five yards long and three wide, to the depth of seven feet. Over this bamboo rafters were laid, covered with *darmás*, on which the earth was laid to the height of a foot or more. Within, the space was partitioned by *darmás* into three compartments, the most distant of a small width, for the purposes of nature; the central for prayer and perusal of the Koran; the third for his slight reflection and the necessary ablutions.

When I saw the place, the man had been ten or eleven days within it. For his admission a narrow space had been left uncovered, which after his entrance had been closed with earth, except a small opening about six inches over, for the supply of air and the introduction of his daily repast. Directly under this opening, was a stand for a small *chirág*, or wick lamp, to enable him to see and reach forward his hand for the supply, consisting of two small plantains and half a seer of milk, taken each evening after the going down of the sun, and which, we were assured by the *darzi*, was his whole nourishment during the entire period of the forty days. For the first three days, he told us, even this was not received. The faqir had taken a few cloves with him on his entrance, a single one of which daily, with as much water as would cover it in the hollow of his hand, was the whole amount of what he had swallowed. On the fourth day, however, he accepted the plantains and milk, and has continued to do so daily since. In receiving them he does not allow his face to be seen; although I watched close, at the introduction of the supply, to catch a glimpse of his person, I could perceive only his arm stretched from behind the first partition. He was covered with a woollen chaddar, or cloth. When we called out to ascertain if he were really there, he answered by a simple affirmative, beyond which we could not succeed in eliciting a syllable. The garden was situated between two tanks. The grave of this living entombed, (for such too was its exter-

nal appearance,) was dug to the level of the water, and below it, so that the water speedily found entrance, and stood an inch or two above the floor; over which, however, had providently been erected a stage of bambús and darmás, a few inches in height, and upon which this poor wretch sat to his devotions. In the inner or prayer compartment was a lamp constantly burning. In addressing him, the *darzi* and others called him Murshid, or spiritual teacher, and Khudáwand, or lord, a term of the highest respect, and even veneration. It appears that by the injunction of his own initiator, or spiritual preceptor, at Dháká, when yet a boy, he was engaged in the present austerity, now performed for the fourth time, of seven originally directed. The first entombment took place when he was but eleven years of age, and from which he barely escaped with life, having been obliged to be lifted out of the cave, and restored by gradual supplies of milk and snails. He was now thought to be about twenty-five or twenty-six years old. The expense of the excavation was borne by charitable contributions from the surrounding Musulmans, and the daily milk and plantains were supplied by the *darzi* on whose homestead the austerity was practised, and who thereby thinks to perform a charitable and meritorious act, entitling him to divine favor and human repute; as the *faqir* himself was conceived to be in process of acquiring high supernatural powers, as well as extraordinary merit with the Deity.

What can indicate a more abject state of the understanding, or a greater perversion of moral character, than this vain attempt to expiate sin, and recover the favor of God! Does it not prove the truth of the remark of the writer, that "something more than a just knowledge of the spiritual nature and unity of the Deity, is necessary to renovate the moral character of mankind?"

### London Baptist Missionary Society.

#### MISSION IN THE WEST INDIES.

We have received the forty-seventh annual report of the London Baptist Missionary Society, which contains the history of the Society for the past year, with some account of its future prospects. Most of the intelligence which it communicates had been anticipated by other publications. A summary of its missions in the East will be found by referring to page 203 of the last volume of the Magazine. In the present number we are enabled to add a statement of its missions in the West Indies. The mission in this portion of their field of labor, has been

subject to frequent vicissitudes; but notwithstanding the many and severe trials to which the brethren have there been subjected, the truth has prevailed to a pleasing extent, and still does prevail.

We learn from a "Brief Account," published by the Society, that the mission to the West Indies was commenced in 1813, in compliance with a request from a gentleman living in Jamaica, by Mr. John Rowe, who resided in Falmouth. He was not allowed the privilege of holding public worship till about the time of his death. A second missionary, who was sent to Kingston, soon removed to the United States. A third, Mr. Coultart, followed him, and labored with success in Kingston and its vicinity, for twenty years, during which time the mission increased rapidly in many parts of the island. The missionaries endured much opposition at different periods, and even suffered bonds and imprisonment; but in 1832 they experienced their severest trial, in consequence of a partial disturbance which occurred among the negroes. They were accused as the authors of the insurrection; their chapels and dwellings were burnt, or otherwise destroyed, and their lives many times in peril, though it was proved that they had exerted their influence to preserve tranquillity and order. Their losses, however, were speedily repaired, and from that time the mission has continued to enlarge. By a return made at the commencement of the present year, the number of communicants in the several churches appeared to be 21,332; baptized 3,058; inquirers 20,919; pupils in the different schools 16,250.

At the different stations, the prospects of the future are represented as cheering. The congregations increase in numbers and seriousness. Several of the chapels have proved too small to accommodate the attending worshippers, and have been, or are soon to be, enlarged. Mr. Phillippo, connected with the station at Spanish Town, writes to the Baptist Board in London, that such has been the increase of his congregation, a third enlargement of his chapel has been found necessary; and that the same is true of the chapels at Passage Fort and Sligoville, two of his sub-stations. He adds, "Such is the desire on the part of the poorer classes of the people generally for the gospel, that if each of the chapels I have already built were twice its present dimensions, and half a dozen more could be erected, I have not the least doubt of all being filled." Mr. Clark, of Brown's Town station, writes that his labors are more than he can perform, and feel that he is doing justice to the people of his charge. He therefore earnestly requests that an additional missionary may be sent to his assistance. In compliance with



this solicitation, Mr. H. J. Dutton, late of Stepmey college, has been appointed, and has probably already entered upon his labors. There is much in the state of their schools that is interesting. The desire for instruction among the laborers seems to be universal, and the means employed to gratify it are very considerable. At Spanish Town and its six sub-stations, there are no less than "eighty-five agents employed in carrying on the operations of the schools, viz. twenty-two masters and mistresses of the day and adult evening schools, and sixty-three teachers of the Sabbath." Accessions to the number of pupils are great and frequent.

We give a tabular view of the stations, sub-stations, &c. of the mission, as they appear in the annual report. We regret to find this document so incomplete in its returns of the number of communicants in the churches of the respective stations, and of the number in each baptized during the past year. The accounts which appear in the report, are as follows :—

*Summary.*

Stations.	Sub-Stations.	Estates visited.	No. Missionaries.	Assistants.	Teachers.	Church Members.	Baptisms.	Inquirers.
<i>Jamaica.</i>								
Lucca & Green Island,	2				4	1362	417	2201
Montego Bay.	5	4	1		8	2861	339	2873
Salter's Hill and Bethsephil,	4	6	1	1	6	1583	224	1354
Falmouth,	4	4	1	1	10	2156	270	1340
Rio Bueno and Stewart Town,	1		1	1	4	850	128	1095
Brown's Town,	3		1	3	3	280	108	1477
St Ann's Bay,	4		1	2	2	504	142	1562
Port Maria,	2		1		1	858		550
Annota Bay,	1		1			1012	234	341
Mount Charles,	2			1				
Belle Castle,								
Manchioneal,	1	1	1		2	121	29	29
Kingston,	3		2	3	3	4151	145	2642
Spanish Town,	6	2	1	10	10	2517	311	2294
Old Harbour,				1	1	1126	287	315
Four Paths and Ebony Chapel, Vere,				1	1	17		
Jenico,	5		1	2	4	1576	267	2014
Savanna-la-Mar	3	1	1	4	4	358	112	832
<i>Bahamas.</i>								
N. Providence,								
Nassau,	3		1	1				
Turk's Island,								
Grand Cay,				1			35	
Total,	49	18	19	8	63	21332	3056	20919

**Presbyterian Board of F. Missions.**

We learn from the Missionary Chronicle for December, that at the late meeting of the Synod of Pittsburg, at Washington, Pa., the subject of Foreign Missions received especial attention. Mr. Lowrie, the Corresponding Secretary of the Board, presented the condition of their missions and the state of their funds, and urged the "claims of the perishing heathen on the churches to send them the knowledge of the truth." Among other resolutions, the Synod passed the following :

Resolved, That this Synod cordially approve of the decision of the Executive Committee to strengthen existing missions, by sending out the missionaries, as contemplated, to their various fields of labor; and should the Executive Committee, in view of all the circumstances, establish missions in New South Wales, New Zealand, and Oregon Territory, this Synod stand prepared to assume their proper share of the responsibility of sustaining the messengers of the churches sent to those benighted and perishing people.

Resolved, That inasmuch as it is most desirable that all our people have the opportunity of contributing to this great object, it be recommended to the Presbyteries to adopt such measures as, during the current year, will insure the presentation of the cause of Foreign Missions in every church under their care, not visited by an agent of the Board.

In a preamble to a subsequent resolve, this body express their conviction "that it is the duty of every Christian to make himself acquainted with what the church is doing for the benighted heathen, that thereby he may pray with the understanding," for success to attend its labors. To this end they recommend that systematic efforts be made by ministers, and other friends of the cause, to enlarge the circulation of their official publication. To us there appears to be obvious propriety in the view here taken, and the measure proposed. And if there be, it owes its origin to no denominational peculiarities, and is confined to no denominational limits. It originates in the nature of the case and the commands of our Lord, and is as extensive as the church universal. Is it the duty of every Christian to pray, "Thy kingdom come?" Then he who neglects to do so, wrongs those who are destitute of the knowledge of God, robs his Savior of a reasonable service which he demands, and as a consequence does injury to his own soul. But is he to offer this prayer without respect to the instrumentalities employed by the Head of the church to accom-

plish this object? This would be an empty utterance of mere words. But can he suitably remember in this petition instrumentalities of which he has little or no knowledge? From the nature of the case the thing is impossible. Then it follows, if it be the duty of the Christian thus to pray, that it is equally his duty to furnish himself with the means of information. And further, as great as is the desire of ministers that the members of their flocks should be praying members, and that they should pray *with the understanding*, for the conversion of the heathen to Christ, so great should be their efforts to secure the circulation in their churches of those publications which contain the needed knowledge. To cherish this desire and neglect these efforts, is as unreasonable as to desire a harvest and neglect to scatter the seed.

This Board urge, in this number of the Chronicle, the erection of a mission-house in the city of New York, on the ground of security, and economy of time and money. In connection with this subject, after remarking that "means and appliances are of trivial consequence, compared to the spirit which should lead to the right use of them, and which aims at the glory of God in their use," they add the following, which, we believe, will be admitted by all Christians, and regarded as in some degree applicable to themselves:

If the tens of thousands of church members and worshippers in our Zion feel but a sincere and deep concern for the honor of Christ in the salvation of dying heathen men, there will be no want of facilities for carrying forward the missionary work. If they are but duly affected with God's goodness to them and to their families, in their connection with our beloved church during the last fifty years, there will be no want of thank-offerings to express their gratitude by helping others to enjoy the same blessings. In this is our best hope as to the obtaining of this object, and as to the final success of this great cause—that our Christian people, from a deep sense of their own obligations, will strongly desire to put others, now deplorably destitute, in possession of the same privileges; thus the means will be employed which God will delight to bless, and the Gentiles shall rejoice in the knowledge of Christ and him crucified.

The following is an extract from Mr. Orr's annual report of the Chinese mission:

*Chinese Mission in the Indian Archipelago.*

Almost all that has been said or published in America, on Chinese missions, has had reference, either immediately or re-

motely, to the Chinese empire. And truly that is a most grand and interesting object. It is indisputably *the greatest field in the world*, and the place where, sooner or later, Christianity is destined to achieve her noblest triumphs. Yet it is true, in the most important sense of the word, that China is yet closed against the heralds of the cross. And when this is fully known, there is danger that the Christian community may feel some degree of disappointment, and suffer their interest in this great cause to flag. But it should be known that there is even now a large and interesting field of labor without the bounds of the empire. And this field, when viewed prospectively, assumes a far more interesting and important aspect.

It is not very long since the Chinese began to colonize these islands; but wherever they make a settlement they are sure to maintain their hold, and to increase and spread themselves rapidly. The Malay tribes, who are the original possessors of this region, are melting away before the approach of the Chinese. Three hundred years ago the Malays were much more numerous, more powerful, and equally if not more civilized than they are at present. But they are an indolent, wandering, and semi-barbarous people, and by no means able to cope with the superior activity, industry, and enterprise of the Chinese. Hence it requires not the vision of a prophet to foresee that they are destined before very long to become extinct. And it is equally evident that their place will be occupied *principally* by the Chinese. The population of China has already become so dense that it is pressing hard upon the means of subsistence. This cause has driven thousands from their country already; and the necessity for further emigration will be growing more urgent every year. Self-preservation, a law more stern and unyielding than the edicts of the most despotic emperors, will compel them to emigrate to those countries where a subsistence can be secured in greater abundance, and with more ease. Under the operation of these causes, they are now pouring by "junks full,"\* every year, into these islands. And

\* To illustrate this remark, I may mention that I not long since paid a visit to a junk which had arrived in the harbor of Singapore. Upon inquiry I found that they had not brought a single article of merchandise, but the vessel was freighted entirely with men and boys. They had on board about 400 passengers, and many of these, perhaps the majority, had not been able to pay their passage, but had sold their services for one year to the captain of the junk. And he, on his arrival, hires them out, or sells their services for this time, to China-men residing here, for what he can get.

it cannot be otherwise than that they will, ere long, supersede the aboriginal inhabitants.

This result is, I think, desirable rather than otherwise. True, it is a painful reflection that the Malay race, or any race of immortal beings, should go down to death without the knowledge of the gospel. But the present generation must soon pass away, at all events. And of what consequence is it, whether their place is taken by their immediate descendants or by another, and a superior race of men? In the one case, a race of indolent, and treacherous, and barbarous Malays is perpetuated. In the other, this race is superseded by the more enterprising, industrious, and civilized Chinese. Whether we desire it or not, this is evidently the result to which things are tending. Now when we contemplate the immense population which these islands, together with the Malayan peninsula, is capable of containing, and reflect that they will one day be covered principally by a Chinese population, the missionary operations in these colonies assume a high degree of interest. I cannot but look upon these colonies as the germs of *future nations*, belonging to the great Chinese family.

Now if we can succeed, by the blessing of God, in introducing the light of the gospel, and establishing its influence in the present colonies, this character will, to a great extent, be impressed upon the future emigrants as they come in, and thus be transmitted to the large communities which they will soon form. The plan of operating upon the Chinese empire, indirectly or remotely, by means of these missions, is certainly a feasible project; and is worthy of consideration. But it should not, I apprehend, receive such prominence as will leave the impression that if this object fails our great end will be frustrated and our labor lost. By no means—to communicate the blessings of the gospel to the resident Chinese of these settlements, and especially to transmit these blessings to their posterity—to set in operation a train of causes, which will go on, conveying the richest blessings to thousands, and perhaps to millions, yet unborn—in short, to be instrumental in the hands of God of stamping on the present race of Chinese a *Christian character*, which will be perpetuated in the immense communities which are soon to overspread these islands—these are objects worthy of our highest ambition. To accomplish this, or even a part of it, will a thousand times repay us for all the labor, and the means which we can expend. If we can operate upon China proper, it is well; this gives an additional interest to the *missions in these colonies*. But if we can

not, let it never be supposed, that our principal object has been frustrated, or that we should feel the less interest in this great field of missionary labor.

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#### American Board of Commissioners for Foreign Missions.

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In the Missionary Herald, late intelligence from several of the missions of this Board has been published, from which the following condensed statements have been made:

**SANDWICH ISLANDS.**—A letter from Mr. Coan, dated Hilo, Hawaii, Jan. 21, 1839, contains the latest intelligence from this station. The work of grace on these islands, of which some accounts have been published in the Magazine, (pp. 182 and 275, last vol.) still progresses. Thus far, "the converts have for the most part stood fast and appeared well." The spirit of opposition and persecution, which has been violent, is now confined to a few persons, in the district from which Mr. C. writes. He states that from Jan. 1, to Sept. 26, 1838, 3,400 members had been added to the church of which he is pastor, which then numbered 3,500. During the month of October he received 450; November, 786; December, 357; making in all near "5,000 souls added to this church during the year 1838." Five hundred individuals stood propounded for admission to the church at the time his letter is dated.

**CYPRUS.**—There are now ten schools in operation, sustained at an expense of 50,000 piasters, raised from various sources in the island, of which the government treasury furnishes 24,000. Committees have been appointed, in the places where the schools are established, to pay the teachers, provide school-rooms, visit the schools, &c. During the six months ending July 1, 1839, 2,341 books had been issued from the depository of the mission. The number of copies of scriptures distributed had been greater than in any previous six months. The Greek patriarch at Constantinople, and some other ecclesiastics, have manifested hostility to the schools which have received the approbation or books of the missionaries.

**OREGON INDIANS.**—Messrs. Eells and Walker have located themselves about sixty or seventy miles from Colville, which is on the north branch of the Oregon river, and 300 or 350 miles from the ocean. They met with a joyful reception from the Indians. Messrs. Spalding and Gray continue to send encouraging accounts of the docility of the Nez Percés Indians, on the southern branch of the Oregon. They are disposed to persevere in their efforts to pre-

pare for a more settled and agricultural mode of living. They listen with attention to religious instruction, and it is hoped that many have been led heartily to believe and obey the gospel. The missionaries were about to erect a mill, and also a large house for worship. Their assemblies have been so large that they have been obliged to meet in the open air. Mr. Spalding writes that there has been much religious excitement among these Indians—"that probably two thousand have made a public confession of their sins, and pledged themselves to live to God;" though, he adds, "but few of them have any just sense of sin and holiness." Three additional ordained, and two lay assistant missionaries have been appointed, and will be sent to this station, as soon as circumstances will permit. Two Roman Catholic missionaries have arrived in this country.

Sioux.—A letter from Dr. Williamson, dated Lac Qui Parle, Aug. 15, 1839, contains the following statement of obstacles to the conversion and civilization of these Indians. That the *religion* of a people should be found so destitute of all principles of truth and holiness as to present the chief difficulty in the way of their return to allegiance to God, and of the salvation of their souls, is lamentable. It is a sad comment on the ravages which sin has made in the hearts of men. But it is more lamentable to know that in this respect the Sioux do not stand alone. They have with them the whole multitude of idolatrous tribes in all the earth; and not one of them will forsake their follies or sins till compelled by the power of an Almighty spirit. Their love of idols can be extinguished only by the love of Christ; and hence the duty of prayer for them is enjoined on every child of God. The letter remarks:

The first difficulty, and the principal one, in the way of civilizing the Dakotas, arises from their *religion*. When we are hard at work to provide for ourselves food and other necessities, and a parcel of idle fellows, who for weeks have been doing nothing but playing, sleeping, eating, and smoking, are lounging about us and begging us for food and other things, it is natural to tell them that if they would do as we do, they might provide food for themselves. Their ever ready reply is, "White men were made wearing clothes to work. It is proper for them to plough, build houses, etc. But we are made naked, to dance, hunt, and go to war. If we should abandon the customs of our ancestors, the *wakas* would be angry at us, and we would die."

As the gods, *wakan*, of the Dakotas, are innumerable, to abuse any one or seve-

ral of them excites little or no notice. One of themselves may do it, and scarcely be considered guilty of any impropriety; but to tell one to throw away his *medicine*, etc., or go to work, is equivalent to telling the Musulman to curse Mohammed, or the Hindii to renounce caste. He feels that it is one of the greatest insults which can be offered to him, and that if he should follow your advice he would endanger his life by incurring the enmity of his gods and the hatred and contempt of his fellow-men. He may, it is true, labor hard in hunting or fishing, bring to his tent the game which he has taken, chop down a tree and make a canoe, or chop wood and make a fire, when he has no wife or mother to do such things for him, drop corn when his wife has prepared the ground, or take hold of the handles of a plough whilst a white man drives the team to plough his little field, or in case of any great emergency requiring the united efforts of many, he may for a short time assist a white man, as in getting a boat off a sand-bar, or taking it over rapids in a river. But he may not, without changing his religion, do any thing which would go to change his manner of life.

From this we see that all efforts to civilize the Dakotas, without giving them the gospel, must prove entirely abortive. I have not had an opportunity of ascertaining how extensively the notion prevails among other tribes, that it is contrary to their religion and dangerous for them to adopt the customs of civilized men. An intelligent Wyandot, some months since, told me that the same opinion prevailed among that tribe; that the young persons, who had grown up since a mission was established among them, generally embraced the Christian religion, and that all such abandoned the chase and engaged in agriculture, whilst those who were older, and still adhered to their old religion, were desirous of following the chase as formerly; and because they could not do this in Ohio, where they were surrounded by whites, had sold their lands to remove westward.

Much money has been expended in efforts to civilize the aboriginal inhabitants of the country which now constitutes the United States; but we do not find that any success has attended these efforts, except among such as have embraced the Christian religion; and whenever a tribe, or any considerable part of a tribe, have become Christian, they have made such advances in civilization that their condition has been manifestly improved by it. I have already said more on this difficulty than I intended, but not enough to convey a just idea of its force. I shall therefore relate one or two anecdotes to illustrate it, and show the

strong attachment of the Dakotas to their superstitions. A man who has learned to read and write, and been sufficiently instructed respecting Christianity to know that his own religion was false, was telling me of his desires to have a cow and live like white people; and knowing that he was not naturally lazy, I proposed to give him a cow, if he would assist us a certain number of days in making hay, to which he readily assented. At the time appointed he came and commenced work in such a way as to show us that he could be of more use to us than I had anticipated. As soon as the other men knew it, they set about devising means to keep him from work, and by calling him to feasts, etc., left him but a very small part of the day to be with us, and after the fourth day kept him away entirely. He was very desirous of having the cow, and not unwilling to work, but had not moral courage enough to go contrary to the public sentiment of those about him, though he boasts of having killed six or eight men in war, and in going to war says he has swam the Mississippi amidst floating ice, shoving before him his gun and ammunition laid on a small raft built for the purpose.

One of the old braves having openly expressed his intention of embracing the Christian religion, his neighbors were so dissatisfied, that, on a visit to the neighborhood of Fort Snelling, where most of the old brave's relatives live, they applied to them for poison to kill the old man; and it is said that poison for this purpose was actually obtained by a man who stands pretty high among the Dakotas here, though it is well known that he has caused the death of several of his own tribe by administering poison.

Last autumn a respectable man, who had been in the habit of attending our meetings, when on a visit to the neighborhood of Fort Snelling, died suddenly, being in health one day, and found dead next morning. On inquiring of his wife the cause of his death, she told me I must say nothing about it, but that they had bewitched or poisoned him, (the word she used being generally used to express the former, but not excluding the latter,) and she said they had done it because he had said their religion was not true.

The religion of this people is not the only obstacle to their civilization the missionaries have to encounter. Their extreme poverty; the want of civil law to protect the little property they have; the limited authority of the chiefs, and their reluctance to punish crime, are mentioned by Dr. W. as so many depressing *causes* against which they have continually to labor.

### Protestant Episcopal Missions.

GREECE.—A letter from Mr. Hill, missionary at Athens, dated Aug. 10, 1839, is published in the "Spirit of Missions." It contains an account of the condition and prospects of the school under his direction. From among the pupils, he says, "God is raising up babes and sucklings, to declare his praise, and to speak of the truth as it is in Jesus. During the past year many have come to us who knew nothing of the gospel but by the hearing of the ear; and some could scarcely say as much as that. Now they are intelligent on all subjects connected with the scriptures. Along with scriptural knowledge derived from reading the historical parts of the Bible, they acquire a taste for the doctrines of God's word, to which they listen with the deepest interest, and many have 'become transformed by the renewing of their minds.' Many of them are 'preachers of righteousness' within the circle of their kindred and acquaintance; and some, we know, have been the means of 'turning the hearts of the disobedient' to an anxious inquiry about the way of 'the wisdom of the just.'—The mission under his care, he says, "is in a course of successful operation. So far from sustaining any drawback, we have been constantly advancing."

Three of the pupils, who were formerly under the tuition of Mr. Hill, have become teachers of government female schools. One has been sent to Hydra, "at the request of some of the primates of that island." She is mentioned by Mr. H. as possessed of talents and piety which qualify her eminently for her station. "She has already a flourishing school, conducted on correct principles, where the gospel is read and taught, and where order and good morals are held up by the example as well as the precept" of the teacher. The second has gone to Tenos, to assist in a large school. "She is a girl of approved piety, very conscientious in all duties, and well informed." The third "has been sent to Aracooa, a village on Mount Parnassus, where her brother is government teacher, and she will aid him by taking care of the girls."

### RETURN OF MR. SHELDON.

The Rev. D. N. Sheldon and family, late of the Mission to France, returned to this country the 18th of November, with the consent of the Board, his connection with the mission being closed.

## CIRCULAR.

*Necessity of Increased Contributions.*

It is estimated that the expenditures of the Board for the year ending April 15, 1840, exclusive of appropriations from Bible and Tract Societies and the U. S. Government, will amount to \$70,000. In other words, the Board will need that sum from auxiliary societies, churches and individuals who contribute directly to their funds, in order to carry forward their operations without embarrassment. The expenditures of the preceding year, aside from appropriations as above, were \$78,475 37.—Two thirds of the financial year have now gone by, and the amount already realized from the sources specified, is \$34,000, or less than one half of the sum required, being an average monthly receipt of \$4,250. A similar ratio for the four remaining months would give an additional sum of \$17,000, making a total of only \$51,000 for the year, and showing a deficiency of \$19,000.

The necessity of an immediate enlargement of the receipts of the Board, to the amount indicated, viewed simply in connection with the number and resources of the community whom the Board represent, would be occasion for slight solicitude. In times even of pecuniary embarrassment, a very small amount of Christian self-denial and sacrifice in the professed disciples of Christ, of the Baptist denomination, *throughout the land*, would not only forestall a threatened deficiency of a few thousand dollars, but enable the Board to prosecute their work with a steadiness and vigor proportionate, in some measure, to its claims. The ground of our solicitude lies deeper. It is the degree of piety—of devotedness to Christ—among this portion of his followers, which is intimated by the small amount of their offerings on his behalf, and by the efforts which need to be made to induce even these. *Can it be*, that the piety is genuine,—one with the spirit that brought our Lord Jesus Christ from heaven to die on the cross—which waits to be *entreated* to extend the benefits of his death to the perishing, and even then contributes only by the rule of the present emergency? Can such piety, at best, be healthful and vigorous, and can it minister honor to Him whom it professes to love and revere?

In years that are past, it was a reason with some for withholding their contributions, that sufficient funds were already accumulated, in the then existing dearth of suitable laborers. There were channels of Christian beneficence more scantily supplied, and objects of sympathy and duty in more immediate need. But that season of comparative sufficiency is at an end. The

available funds of the Board, on the disbursement of which no restrictions were laid by the donors, *are expended*, and the only dependence of the missions henceforward, for maintenance and enlargement, are benefactions *yet to be made*. This impoverishment of their funds, the current receipts not being greatly enlarged, had been clearly foreseen, and has been distinctly and repeatedly announced; but the announcement has had with few the effect which fervent piety and benevolence seldom fail to secure; by many, very many, we fear, it has been heard to be forgotten.

The indifference which has so extensively prevailed in regard to the most urgent representations of the Board, may have been owing, in part, to an impression that missionary appeals command general attention, and are favored with quick returns. The Board, it is said, "are limited to no section of the country, and to no sex, occupation, or age. They may freely and emphatically speak to hundreds of thousands, and the accumulated aggregate of their gifts, though severally minute, will provide an abundant store." Thus the goodness of our cause has been turned to hurt, and the favor which it has gained has proved superficial and inert in proportion as it has been widely extended. This injurious misapprehension should be corrected. The effective supporters of the missionary enterprise, who give heed to its claims, and sympathize in its vicissitudes, and come promptly to its aid when in danger, as for a personal concern, are comparatively few. The feeling too often awakened, is *unthinking and evanescent; it bears no fruit*. The early, pledged and faithful friends of missions must not relax their exertions, in the hope that others, who at best can fulfil their own service, will supply what is lacking in theirs.

Will it be said that the inadequacy of our receipts results from the late general pecuniary embarrassments? We admit, as a general fact, that to give liberally in times like the present, may involve more than ordinary inconvenience, and exact an unwonted exercise of Christian benevolence and self-denial. But what amount of self-denial has been called into exercise hitherto? How severe and how extensive the privations incurred by individuals and churches—the sufferings that have been actually *felt*—to fill up, in this service, what remains of the sufferings of Christ? A few solitary instances excepted, privation and suffering, for this object, are not to be found among us. The methods of self-denial and retrenchment, for the sake of Christ and the heathen, by a vast majority of the members of our communion, are yet to be learned. *A single dollar a month from one in a hundred of our communicants, would at least*

save our missions from distress. Is there one in a *thousand*, who gives this monthly sum?

But whatever the occasions of the inadequate receipts of the treasury, or the amount of self-denial contingent to their necessary increase, that increase, we trust, will be speedily made. The known and tried contributors to the funds of the Board, who founded, and have thus far supported the missions, have not become weary of their charge. Their sympathy for the perishing heathen is not ready to vanish away. They are not incapable of the efforts and sacrifices required to effect their salvation. But it is necessary, dear brethren, that you know—that *your minds become thoroughly possessed with the facts*—that **EVEN NOW THE MISSIONS ARE SUBJECTED TO PAINFUL EMBARRASSMENT**; that **ALREADY THE BOARD HAVE BEEN COMPELLED, IN ALL THEIR MISSIONS, TO RESTRICT AND RETRENCH THEIR ALLOWANCES, AND IN SEVERAL INSTANCES TO WITHHOLD SUPPLIES**; and that, instead of attempting to enlarge, **THEIR VERY PRESENT SOLICITUDE IS TO REDUCE THEIR OPERATIONS WITH THE LEAST POSSIBLE DISASTER.**

It only remains that, with these facts in view, you determine what amount you will contribute for the relief of the missions, and contribute that amount *without delay*. A few more months like those of the closing year, and we shall announce to you the suppression of our schools, and the dismissal of our native assistants; the press will be stopped; the translation of the scriptures and the preparation of tracts will cease; our missionaries—as many as shall survive the overwhelming calamity—will return, and our missionary service will be ended. To prevent this catastrophe, we repeat it, *we MUST HAVE your help*, and that *speedily*. Let no one wait for another. Let every church, and every individual, decide independently how much they owe their Lord, and whatever they can do for his glory and the salvation of the heathen, do *quickly*.

*Baptist Miss. Rooms, Dec. 16, 1839.*

### Donations,

FROM NOV. 1 TO DEC. 1, 1839.

<i>Maine.</i>	
South St. George. Female Foreign Missionary Society, Mrs. W. Seavey treasurer,	12,50
Hancock Aux. Foreign Missionary Society, Rev. James Gillpatrick tr., per Capt. Norton—	
1st Bap. ch., Sedgwick,	10,86
do. do. do., Bluehill,	8,71
Camden, Baptist Female Foreign Missionary Society, Mrs. Rhoda Bass treasurer, per George Pendleton, for Burman mission,	21,50

Lincoln, Baptist Aux. Society, Hezekiah Prince treasurer,	90,71
do., Baptist Cent Society, Mrs. Isabella Prince treasurer,	69,04
	<u>213,32</u>

### *Massachusetts.*

Salem, Young Ladies Missionary Association of the 1st Baptist church and congregation, Miss Mary E. Farnham treasurer,	
per Rev. John Wayland,	20,00
South Reading, Baptist church, per Jacob Eaton,	22,00
Berkshire Baptist Association, Austin Hayden treasurer—	
Tyringham and Lee Baptist church	12,00
Lowell, 1st Baptist church and congregation	103,00
do. do. do., mon. con.,	13,00
per Goodwin Wood,	116,00
Medfield, Baptist church and congregation, per W. P. Balch,	29,00
	<u>199,00</u>

### *New York.*

New York city, Amity-st. Baptist church, for the Burman bible, per H. P. Freeman,	7,00
do., South Baptist church Sabbath school, per Richard Thompson, for the benefit of the schools under the care of Mrs. Wade, at Tavoy,	50,00
do., Lawrence-st. Baptist church, per L. Barker,	19,00
1st Baptist church Sabbath School Miss. Soc.	56,00
East Broome-st. do. do., per J. Haveland, tr.,	7,26
per Rev. S. H. Cone,	82,26
Whitehall, Washington county, for educating heathen children—	
Mrs. L. Chalk	1,00
Miss Sarah Chalk	2,00
Miss Ann Chalk	2,00
per J. G. Caldwell,	5,00
	<u>144,26</u>

### *South Carolina.*

General Committee of the Charleston Association, per A. C. Smith, treasurer,	300,00
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### *Alabama.*

Pleasant Ridge, Green county, Mrs. D. G. Goddard, per Rev. W. Manning,	25,00
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### *Illinois.*

Upper Alton, Female Karen Society, Mrs. Leverett treasurer, per Rev. Mr. Colby, with a gold ring,	22,25
	<u>\$903,83</u>

### BOXES OF CLOTHING, &c.

East Sullivan, Pa., a box of clothing, for Ind. Miss., by Rev. A. Bennett,	10,43
Mt. Vernon, R. I., a box from C. Waterman, for H. T. Love,	9,50
Providence, R. I., a box of books, without advice, for Mr. Love.	
Chelmsford, Mass., Juvenile Society, a bundle of clothing, for African Miss., per Mrs. Spalding,	5,73
East Granville, Mass., Bap. ch., a box of clothing,	24,63
A box, without advice, for E. Kincaid.	

H. LINCOLN, Treasurer.

## THE SPIRITUAL CONDITION OF THE HEATHEN, AND THE CONSEQUENT DUTY OF CHRISTIANS.

A writer who signs 'F.' has furnished for the Calcutta Christian Observer, a paper on the above subject, from which the following extracts are made. He remarks on the insufficiency of mere reason to answer the questions,—“What is the condition of the heathen world in the sight of God? Are they in a state of acceptance with Him, or are they guilty before Him? Can they be saved without the gospel, or does it not bring salvation to them as lost and guilty creatures?”—states that revelation can give the only satisfactory reply to them; and, after acknowledging the difficulties which attend the subject, he proceeds:

There is, however, one reason which renders it of the last importance that just and scriptural views should be held on the subject; and this is, that as long as we are in uncertainty on the point, we are comparatively indifferent to the condition of the heathen—we are destitute of the great motive to exertion on their behalf. So long as we are doubtful, whether the heathen are in reality PERISHING, we can care little about sending them the gospel of salvation; but let us once be really impressed with the solemn truth, that the heathen are lost; are going down by millions and millions to a state of everlasting misery; that they are dying of hunger, while there is bread enough, and to spare, in our Father's house; and are perishing for thirst, while the invitation runs, “Ho! every one that thirsteth, come ye to the waters;” and the whole subject assumes a different aspect; the extension of the Redeemer's kingdom becomes the great subject of our prayers and our labors; we begin to say, “If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy;” and while there is a nation, or people, who have not

heard of a Savior's love and a Savior's blood, we deem our duty unfinished—our Master's last injunctions unobeyed.

After alluding to the reasons which prevent the unregenerate from receiving the truth that the heathen are in a dangerous and ruined condition, and recommending such to correct their erroneous impressions by the testimony of God, the writer proceeds:

There are, however, others, whose minds have been brought into more subjection to the word and authority of God, who still seem unwilling to admit a truth, so solemn and awful in its nature, that it leaves behind it an uncomfortable wish that things were otherwise. But this is a false, if not a dangerous state of mind; and we think that no fear of coming to an unpleasing and unwished-for conclusion, should deter those who desire to know the whole counsel of God, from searching the scriptures till they are enabled to come to some distinct and satisfactory conclusion on it. Nor will the search be in vain; to all who open them with a sincere desire to know, and a disposition to receive the truth in the love of it, the scriptures afford, in our judgment, clear and abundant information on the point.

He supposes that the scriptures teach “that the heathen are viewed by the great Judge of all as guilty before Him,” not because they have violated His written law, or rejected His gospel, if they have never heard it; but because they have violated the law of conscience written in their hearts; and, as a consequence, that they must “perish without the law;” and adds:

Having thus cleared the way, we now come to the consideration of what may be drawn from scripture, regarding the actual and future condition of the heathen world.



We presume it will not be disputed, that, in a spiritual point of view, with reference to their moral condition and moral responsibility, the heathen of the present day may be considered in precisely the same state as the Gentile world in the time of the Apostles; so that the Hindu, the Mohammedan, the Buddhist, and in short, the inhabitants of every heathen country, might be addressed, (with the slight variation which their different circumstances would require) in precisely the same language as was used to the Ephesians, the Athenians, the Corinthians, or the Romans. This statement, we think, cannot well be denied. Do not the heathen around us, and those in other parts of the world, exhibit the same melancholy aspect of depravity and sin, as the Gentiles of old? Does not every iniquity recorded of them find its parallel in the heathen of our day? Do we not witness in this land, with a few occasional exceptions, the prevalence of the same vices that are recorded in the first chapter to the Romans, and other parts of the word of God, not to mention idolatry, (that parent of all iniquity,) murder, robbery, and other more apparent and flagrant enormities? Does there not reign an utter forgetfulness of God, a total want of reference to his will and authority? Is there any real gratitude to him for the bounties of his providence? Is his high and unaltered right to their chief regard and affection at all admitted? Making every allowance for the darkness of their notions regarding God, do they like to retain even what they know of him in their knowledge? Does there not prevail a melancholy disregard to truth; a propensity to sacrifice the claims of justice and equity, to self-interest and self-aggrandizement? Are not the judgment of the fatherless, and the cause of the widow, too often put aside by partial and fraudulent decisions? Is there, in short, any prevailing fear of God to be found, or any real love to man to be discovered? Alas! the most ample stretch of that charity which hopeth all things, and thinketh no evil, cannot deny this existence of almost every evil we have enumerated, and the absence of almost all the good we have mentioned. It will not either be denied, that the heathens of our day enjoy the same light, the same bounties of Providence, the same view of the works of God, and the same advantages and opportunities, as the Gentiles of former times—advantages and opportunities which in their case were amply sufficient, we are assured, to condemn them for their neglect or abuse of them, and which, therefore, we may fairly infer, involve responsibility and guilt in the heathen of our days. The heavens still declare the glory of God; the invisible

things of him from the creation of the world are clearly seen now, as much as they formerly were, being understood by the things that are made, even his eternal power and Godhead; though as destitute of the light of Revelation as were the Gentiles, nevertheless, God has not left himself without witness, in that "He does them good, and gives them rain from heaven, and fruitful seasons, filling their hearts with food and gladness." And have they not made as little use of those advantages? Though season after season returns to them, loaded with the beneficence of the great Possessor of heaven and earth, may not the bountiful Lord of all complain of them, "they know not that I gave them corn, and wine, and oil?" And when his mercies have failed to lead them up to himself, and he has been compelled, (for he doth not afflict willingly, nor grieve the children of men,) to try severer methods, have they not continued as careless under his judgments, as they were unmoved under his mercies? Now the great God, the moral Governor of the universe, is unchangeable in his nature, and consequently the principles of his government, and the light in which he views those who are opposed to it, must, like himself, be unchangeable also.

"He is the same yesterday, to-day, and forever;" and we cannot suppose that he will, in one age regard with complacency, or suffer to escape with impunity, those whom, in another, he is declared to have viewed with abhorrence, and determined to visit with indignation. Let us hear then from his own word, the light in which we are told he looked on the Gentiles of old; it will be a glass in which we may discern the state and prospects of the heathen in our day. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Rom. i., 18. "He will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory, and honor, and immortality, eternal life—but tribulation and anguish upon every soul of man that doeth evil, of the Jew first, AND ALSO OF THE GENTILES." Rom. ii., 6, 9. "There is no respect of persons with God. For as many as have sinned without law shall also PERISH without law." Rom. ii., 11, 12. "We have proved both Jews and Gentiles, that they are all under sin." Rom. iii., 9. "Now we know that what the law saith, it saith to them who are under the law, that every mouth may be stopped, and the WHOLE WORLD become guilty before God."

The writer remarks, that "in the first of the above references we have the foundation of all our fears for the fate of every impenitent sinner; in the second we see the determination of the righteous Judge to reward holiness and punish iniquity, and this equally in all mankind;" in the third is "a sufficient answer to those who think that want of clear light and knowledge will be an excuse for want of obedience;" the fourth "repeats the assurance that both Jews and Gentiles are under sin;" and the last "shows that the claims of the law, and the obligations to obedience are equal upon all." He then adds:

Now apply this to the case of the heathen in the present age; give them the full benefit of the assurances, that he who is not a hard master, will give "glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile;" and after giving them the advantage of this and similar promises, what, in the judgment of truth and righteousness, will be their condition, when tried by the standard of the law of conscience? Weighed in this balance, and it is the balance of the sanctuary, will they not be found wanting? Does not our knowledge of their lives and characters tell us that with few, how very few exceptions, they do not obey the truth, but obey unrighteousness, not acting up even to the glimmering light they possess?

Decisive as are these testimonies from the word of God, there is yet a stronger proof of the lost condition of those whom the Apostles addressed, (and consequently, if our deduction be correct, of the heathen at present,) in the language used, and the supposition evidently implied in the following passages of Scripture—passages in which there would be no meaning left, were the supposition taken away, that those to whom they referred did require salvation: Acts xi. 14; xiii. 47; xv. 11; xvi. 30, 31; Rom. i. 16; 1 Cor. ix. 22; Ephesians i. 13; 1 Thess. xi. 16. These are but a few, but they are abundant for our purpose. The last alone might of itself suffice; and taking them all together, they present an overpowering weight of evidence on the subject.

The writer alludes to the last scene between Samuel and Saul, and to the affecting declaration which the guilty king then received from the spirit of the prophet—"Why then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?" and remarks on it:

If there remained any feeling in the

breast of that rebellious monarch, or any remembrance of the time when he was the favored and the chosen of the God of Israel, how must these words have rung in his ears, and sounded the knell of all his hopes in time, and all his prospects for eternity! "The Lord is departed from thee, and is become thine enemy!" O awful and appalling thought! The blessed God departed, and forever, from a soul which he made for himself, and framed for the enjoyment of his love—departed, and forever, from a being who could only be happy in him, or find its appropriate rest in communion with him—departed, and forever, from a creature whose very happiness consists in his presence and favor. Oh! if the thought affects us in the case of a single being, what ahal we say of whole nations, to every individual of whom might be said, "The Lord is departed from thee, and is become thine enemy." The question is not of one single individual thus forsaken; of one solitary being thus cut off from the fountain of life and happiness; no, not of one single nation severed from the only source of pure and real bliss;—the question is, of many people, of numerous nations, of entire families of the human race thus situated; sunk in complete and fatal ignorance of that Being with whom they have to do, unacquainted with his real character and perfections, knowing nothing either of the severity, or of the goodness of God. Alas! on the brow of every individual among them might be written, Ichabod, for the glory has departed. They have lost their father's image, they have forfeited their father's favor; they are exiles from their father's house. This ruin, however, is not irremediable; they might recover the image they have lost, they might be restored to the favor they have forfeited; they are invited back to the house from which they were exiled. And why have they not been informed of these glad tidings? Why is not the health of the daughter of this people recovered? Is the great Physician of souls less ready and able to save? Has the fountain opened in the house of David lost its cleansing and purifying power? Is the Lord's hand shortened at all that it cannot redeem, or has he no power to deliver? These questions require no answer; but the melancholy fact still remains an indisputable truth, that in spite of all that was planned, and all that was performed for the recovery of a fallen race, by him who is wonderful in council, and excellent in working; in spite of all that was done, and all that was suffered by a Savior, whose last injunction to his disciples was, "Go ye into all the world, and preach the gospel to every creature;" in spite of the op-

portunities which have been afforded in the eighteen hundred years which have elapsed since that injunction was delivered; in spite of the most assured knowledge that millions upon millions were dying of hunger, while we had in our possession the only bread, of which if a man eat, he shall live forever; in spite of every motive of obedience to our Lord, of zeal in his cause, of pity for the souls he came to save; in spite of all this, the larger portion of the family of man always has been, and at this moment is, in complete ignorance of all that concerns them as sinful and immortal creatures, for whom a sacrifice has been provided, so stupendous, that heaven is bid to be astonished, and so ample and glorious, that earth is bid to rejoice. He accomplished a redemption worthy of himself; he meant it to be, and he made it sufficient for the salvation of the world, and then he told his disciples that repentance and remission of sins should be preached in his name among all nations. But has it been so? Have all nations had this repentance and remission of sins preached to them? Have they heard of the love of a dying, or the command of a risen Savior? Alas! for one million who have heard the joyful sound, hundreds of millions may be written for those whose ears it never reached:—they have died in their sins. But why have they thus died? Not for want of an atonement for sin;—bear witness the birth, the life, the sufferings, the death of the incarnate God. Not because that atonement was limited in its efficacy;—bear witness the assurance that he gave himself a ransom for all. Not because there is no balm in Gilead, and no Physician there;—bear witness an inviting Savior—“Behold I stand at the door and knock.” Not for want of willingness on the part of God to forgive;—bear witness the invitations, the entreaties, the promises, the word, the oath of God who cannot lie. Not because he meant this salvation to be confined to a few favored nations;—bear witness the declaration of the angel—“I bring you good tidings of joy, which shall be to all people.” No; on no one of these accounts have they perished. They have been destroyed for lack of knowledge, because Christian love and Christian zeal were in that deep slumber, out of which they have only awoken within the last thirty or forty years; because they were never made acquainted with the message of salvation. True there is no difference between the Jew and the Gentile, for “the same Lord over all is rich unto all who call upon him;” true, “whosoever shall call upon the name of the Lord shall be saved.” “But how shall they call on Him in whom they have not believed?

and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?”

On the church lies, we fear, much of the guilt of this state of things; it had ample means in its power, but then those means were never used. While, however, we drop a tear over past neglect, and lost opportunities, let us be stirred up to greater exertions; and though we may almost say, we have not wrought any deliverance on the earth, let us look around, and seeing the fields white unto the harvest, let us labor and pray that they may be reaped, and brought into the garner of the Son of man.

But we have to work in our Lord's vineyard; we have to employ our talents in his service; we have to strengthen the hands and the hearts of those who are more immediately engaged in the great work of making known to the Gentiles the unsearchable riches of Christ; we have a ruined world to remember before a throne of grace. Soon will the great work be accomplished, and that glorious edifice be finished, the foundation of which was laid in grace, and the top-stone of which must soon be brought forth with shoutings of “grace, grace unto it.” And O! when it is finished, when the last stone has been placed, and the whole building declared complete, with what ineffable complacency will the great Architect contemplate the work of his hands, that glorious temple of which how truly may it be said, Every whit of it uttereth his glory. (Ps. xxix., 9.) We, too, shall enter into the joy of our Lord, shall feel something of his pleasure, and partake something of his triumph, if here we have contributed at all to his work. May we then, according to our several opportunities and measures of grace, exert ourselves in this great and glorious cause, the highest in which a redeemed sinner can be engaged. At the last day it will be our greatest glory and our noblest privilege to feel, that we were permitted to do any thing in such a cause; and every employment we ever engaged in will sink into insignificance, compared with that greatest of all honors, the having in any way hastened the approach of that event spoken of in the Revelations of the beloved Apostle: “I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah, for the Lord God omnipotent reigneth.”

## American Baptist Board of Foreign Missions.

A'sá'm.

LETTER FROM THE A'SÁ'M MISSION,  
DATED JAIPUR, JUNE, 1, 1839.

On page 207, last vol., a brief account is given of the attack on Sadiyá, by the Khamtis; and on page 237 is further intelligence of the preservation of the missionaries and station at that place, through the dangers incident to it. The influence of this event on the operations of the mission has, however, proved important. A letter from Mr. Brown, dated Diding river, May 20, 1839, says—"Since the unhappy affair at Sadiyá, our missionary prospects at that station have been growing more and more dark, and we have at length concluded to relinquish that post for the present, and to locate ourselves at the more central situation of Jaipur. Since the attack, the population have been constantly moving off, and there is no prospect that Sadiyá will entirely recover from the blow, and full confidence be restored to the people, for many years to come. Jaipur is rapidly increasing in wealth and population, being the head quarters of the tea business, which is now being prosecuted to a much greater extent than had been anticipated." These reasons, with others, more fully given in the following general letter from the mission, decided the missionaries to make the transfer of the station mentioned above by Mr. Brown.

The relative importance of Sadiyá, as a *missionary station*, is greatly diminished. It is now no longer the point of access to the Shyans, since the punishment for their treachery will lead to their total dispersion, or their removal to more distant stations, designated by the Hon. Company. In a political point of view also, Sadiyá has become a place of minor importance. Many of the inhabitants of the vicinity are dispersed; fields and villages are deserted; the head quarters are removed to Rangpur; and it is a question whether Sadiyá will ever rise to the rank and prosperity it enjoyed before the war. We felt some regret at leaving Sadiyá, on account of its contiguity to the A'hors and Mishmis. But when we remembered that a long time might elapse before the Board could send them the living teacher; that the press was immediately required to print Singpho and Noga books; that when books in A'bor and Mishmi were ready for the press,

the inconvenience of printing them at Jaipur would be no more than it is to print Singpho and Noga books at Sadiyá; when we remembered that the same labor that would be performed at Sadiyá, could be quite as successfully carried on at Jaipur—we felt a strong conviction, that the cause would be advanced by the removal.

Jaipur has a fair prospect of a rapid growth, on account of its being head quarters of the tea operations. The experiment of making tea in Upper A'sám has been fairly tried, and the government have given to it their unqualified approbation. Three companies, with large capitals, are already formed, and are waiting the pleasure of government to transfer the tea operations into their own hands, to be carried on, on a large scale. Numbers of Chinamen are to be sent here immediately, and several hundred families, of the laboring classes, from Calcutta, to carry on the cultivation. All these circumstances are calculated to open such a communication with various parts of the world, as may be made advantageous to the spread of the gospel.

Another consideration, of some importance, is, that two great tribes of people, to whom we are desiring access, (the Khamti and Singpho,) are located a few day's journey east of us, in the great Kúkung Valley. The event of a Burmese war will doubtless open all this country, and give us the opportunity of preaching the blessed gospel from this to Ava. With this object before us, we cannot withdraw our attention entirely from the Khamti and Singpho languages, although, just now, we have a very limited intercourse with those tribes. In establishing ourselves at this station, we have made quite an advance toward this interesting field.

By this arrangement also, a most useful connection is formed between the several branches of the mission. Jorhath, the great centre of A'sámesé population, learning, and religion, is only five days distance from us. To Rangpur, the present military head quarters, it is two days journey. All the Mattak country lies open to the missionary, from this station. Proceeding easterly to the hills, there are, within a few days distance, no less

than twenty-one villages, where the Nám Sàng Nógá dialect is spoken, and all said to be accessible to the missionary,

We cannot close, without calling the attention of the Board to the interest our kind friend, C. A. Bruce, Esq., superintendent of tea culture, has manifested in the decision to locate the mission at this place. He has generously offered to defray the whole expense of the removal, and to assist in our establishment at this station.

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### Siam.

EXTRACT FROM A LETTER FROM MR. JONES, DATED BANGKOK, MAY 13, 1839.

#### *Suppression of the opium trade in Siam.*

The readers of the Magazine are probably aware of the efforts which have been made by the Chinese government to suppress the traffic in, and use of opium, within the limits of that empire, which have resulted in the delivery and destruction of more than 20,000 chests of the drug, valued at about \$10,000,000. The vigorous measures pursued by the authorities at Canton appear to have had the effect of entirely suppressing the trade in China, for the present. A knowledge of this success has induced the king of Siam to take measures for the suppression of a like trade and use of the drug in his dominions, an account of which is given by Mr. Jones, in the following extract.

In our missionary affairs, nothing of special importance has occurred since the date of my last letter; but you may be gratified to learn some facts, which have an indirect relation to our labors. This country has recently been filled with no small excitement, (and it still continues,) in regard to the traffic in opium. Both trading in it and its use have long been interdicted by royal ordinance. So long ago as 1827, when a commercial treaty was formed with the English, it was declared contraband, and if brought here, was rendered liable to seizure and burning. Still, such were the profits of its sale, and such the fascinations of its use, that both continued, and increased with astonishing rapidity; while the officers appointed to prevent it, doubtless preferred the bribes given, to the duty required. Junka, mostly owned by Siamese nobles, or Chinese merchants residing in this country, and Arab vessels from Bombay and Surat, had been the principal importers, till a few

months ago, when English vessels, or vessels under the direction of Europeans, made their appearance on the bar, and along the coast, disposing of the drug without a regular entry, and thereby, not only violating the ordinances of the country, but defrauding it of its revenue, and draining it of specie. Smaller boats, manned by Chinamen, armed and prepared for resistance, were found skulking about the smaller ports, smuggling in the drug, and smuggling out the silver, while the use of opium was creating poverty, and spreading misery through the land. At this juncture, vessels came in from China, with intelligence of the summary measures there adopted on the subject.

The king of Siam, apprized of all these things, and filled with indignation at the disregard of his authority, and no doubt specially mindful of the injury his revenues sustained, issued an edict on the subject, which was printed under the direction of Dr. Bradley, to the amount of ten thousand copies, and ordered to be circulated and proclaimed through all the land. This edict was the first governmental document ever printed in this country. The purport of it is—that his majesty is desirous of preserving the national religion, and promoting the welfare of the country generally—that he perceives the traffic in and use of opium to be extremely injurious to both—that it has been prohibited in previous reigns, and ten years ago he himself had strictly forbidden it; but as some might have quantities on hand, he had graciously given them liberty to carry it away out of the country;—but now, the evil, by lenient measures, is grown intolerable; yet still, if those who have any on hand will produce it, with confession of the past, and promises for the future, they shall be forgiven; but if they are apprehended trading in it, or using it hereafter, they shall be visited with certain punishment, and aggravated cases with death; that he is determined on its utter extinction, and appoints faithful officers to carry his determination into effect.

The consequence is, that already, large quantities have been delivered up, and publicly burnt; but apprehensions, both of those who traffic and those who smoke, are still occurring daily. These tidings, and those from China, I am informed, have reduced the price of opium at Singapore, from

\$600 to \$250 per chest. I hope it may continue till it is reduced to its proper place—the medicine chest.

### Africa.

JOURNAL OF MR. CLARKE, DATED EDINA,  
JUNE 20, 1839.

Intelligence from the mission in West Africa was published in our last vol., page 195, contained in the journal of Mr. Crocker, to May 5, 1839; since which a letter of the above date has been received from Mr. Clarke, which says—  
“The native school is becoming increasingly useful. It contains 26 pupils, of whom 23 are sustained by the mission, and 3 by individuals. They make good proficiency in their studies; some of them being able to read English and Basá tolerably well; to write legibly, and exhibit some knowledge of the rudiments of arithmetic, geography, and English grammar. The progress of the scholars during their first two months in school, is usually slow; after this, they become interested in their studies, and advance more rapidly. Mr. Clarke thinks the number of the pupils in the schools might be greatly increased, if the means for their support could be obtained. He also urges the importance of educating females in the country, of whom there are now but two in the school. He states that his health and that of Mrs. C. is good. Mr. Crocker was at Santa Will's, when he wrote, preparing for the press a portion of the New Testament, which he had translated into the Basá language. The following are extracts from his journal:

May 1, 1839. My health being much improved, I attempted what I had for several months contemplated, viz., preaching to the natives. I went to Joe Harris' town, and acquainted him with my object. The old man received me very kindly, and said, if I would come and live in his town, and teach his people, he would build me a house.

5. I preached the first time at Joe Harris' town, to eight or ten persons, on the existence and character of God. The people listened attentively, and King Joe again requested me to live in his town. Spent my time in preparing letters to send to America, and assisting br. Crocker to make arrangements to go into the country.

12. Preached at Joe Harris' town. Subject, the creation and primitive state of man. The people gave good attention. When I had finished, King Joe gave me his theory of the creation

of man. He said, God at first made a white man and white woman, and a black man and a black woman, and that from these two pairs, originated the white and colored races; that God offered the two men a book, and some rice and palm oil. The white man chose the book, which taught him how to obtain every thing he needed. The black man preferred the rice and palm oil, and had not since been able to obtain any thing more valuable.

I told him there was now an opportunity for him and his people to secure the advantages which books had given the white man, as we were willing to teach them, or, at least, some of their children. He seemed pleased with the information, and said he wished me to live in his town, and teach his people. I told him I could not, at present, but if my health should continue good, I would come and preach to him and his people on the Sabbath. He sent a boy to be instructed in our school, and requested me to come and preach every Sabbath. Spent the week in teaching the native boys, and studying the Basá language. Good health, and an increasing desire to labor among this poor people.

19. Again at Joe Harris' town. Preached on the fall of man, and its consequences. Twenty-five or thirty at worship.

23. Went to King Soldier's town. The King, who is between fifty and sixty years old, has a small town, twelve or fifteen miles from our mission-house. He appeared very glad to see me, gave me a hospitable reception, and sent one of his boys to our school.

26. In the forenoon at Joe Harris' town, where I endeavored to make the people understand something of the way of salvation by Jesus Christ.

June 2. Preached at Joe Harris' town in the forenoon, on the institution of the Sabbath, and the duty of observing it. Thirty-five or forty persons at meeting.

9. At King Joe's. Preached on the life and death of our blessed Savior. Having dwelt on Christ's advent, and course of life while here, I spoke of his death, at which they seemed to be astonished. This was the first time that I had witnessed any emotion in my audience. O! that God would have mercy on this poor people.

In the afternoon I went to King Tatoo's town, to preach, for the first time. Tatoo appeared to be a man sixty years old or more. He has a small town,

about four miles from the mission-house, and one mile from Joe Harris', on the St. John's river. The old man seemed to be pleased, and wished me to come again, and preach to him and his people.

16. Going to King Joe's, this morning, I found the people busily at work. I met one man, and asked him if he knew it was the Sabbath. He said he did not. I told him it was, and made no further remarks; but in a few minutes, the people left work. There were between sixty and seventy at worship. They were very attentive. After service, the king said he did not know it was Sunday, and that he would have no more work done on that day. In the afternoon, I preached at Tatoo's town, on the state of man after death. The people were very attentive. At the close of my remarks, the king reached me his hand, as an indication that he was pleased. May he yet enter the Lord's vineyard, though at the eleventh hour. I fear, after the novelty of this subject is over, the people will become inattentive. But all my hope is in God.

### Greece.

EXTRACT FROM A LETTER FROM MR. LOVE, DATED PATRAS, JULY 1, 1839.

#### *Distribution of Scriptures and Tracts—Unsuccessful opposition of the priests.*

On page 289, last vol., were published extracts from a letter of Mr. Love, of the date of June 8, 1839. Under the above date, he writes that since Jan. 1, he has distributed 2,704 vols. of scriptures, and 314,381 pages of tracts, and adds:

It has pleased our heavenly Father to open a wide door at Patras for the circulation of evangelical truth. Our scriptures and tracts have gone to Moldavia and Wallachia, (at the north east of European Turkey,) to Salonica, Larissa, Mezoa, Tricoles, to Argyro Castro, Delvine, Prevesa, Arta, Joannina, and a multitude of smaller towns in Albania; to Trieste, and some of the Ionian islands, particularly Cephalonia, Ithaca, and Zante; throughout north western Greece; to all the towns on both sides of the Corinthian gulf, and to more than a hundred villages in central, western, and south western Peloponnesus. In this part of Greece, in nearly every village, is a school de-

pending upon the inhabitants, (not on the government,) for its support. Many of them have been established recently, and the teachers are coming one, two, and three days journey, to obtain scriptures and tracts for school books.

I do not learn that they have many books, except the Psalms, according to the LXX version, and one or two small primary books, written mostly in the old ecclesiastical Greek.

We have never expected that efforts to make men pious would be long exerted without arousing the jealousy, falsehood, and violence of poor, bigoted, benighted, fallen human nature. So long as there is an adversary in the world, going about seeking whom he may devour, men who have no God but their belly, and no heaven but their lusts, will not remain quiet, if there be any thing to arrest the downward tendency of perishing sinners. The missionary going forth weeping, bearing precious seed, can have no place for faith but in God, and no hope of success but in the power of His Spirit and truth. At Patras, however, we have as yet experienced no very formidable opposition—none from which our heavenly Father has not delivered us. Little less than two months since a dark cloud lowered over us, and some scriptures and tracts were destroyed. Report says the books were purchased by a certain priest in town for this purpose. He is a man morally capable of such a deed.

A few of the baser sort in his parish became excited through falsehood alleged against the new testament. The excitement, however, continued but a few days, and the unqualified disapprobation of the thing on the part of the people in general—the efforts of the priests, especially of him who was the prime mover in promoting it, to escape by falsehood the imputation of the deed—and the increasing desire of the people for the truth, seem to indicate that it is the design of our heavenly Father to make this expression of wrath praise him. It may yet hold a very important connexion with the diffusion of light in this dark part of the earth.

Prof. Bambas' translation of the gospels and Acts, is at present circulated. It is designed, in connexion with the yet unprinted remainder of the translation, to be, at some future time, the standard version of the new testament in modern Greek.

**VIEWS RESPECTING THE CLERGY OF THE IONIAN ISLANDS, AND THE VERNACULAR TRANSLATIONS OF THE SCRIPTURES.**

[By the Greek Patriarch at Constantinople.]

The following views were extracted from a letter written to an individual who lately acted as Professor of Sacred Theology in the Ionian College. He had been accused to the patriarch of abetting opinions deemed heresies by the Greek church; and having defended himself, in a letter written for the purpose, to the satisfaction of his master, this letter was written to assure him of continued confidence. The patriarch takes the opportunity to complain that the government of the Ionian islands had intermeddled with the affairs of the church; usurped the rights of the clergy, the government of the monasteries, and the monastic possessions; had committed the daughters of parents belonging to the national church, to missionaries and their wives for instruction; that it had suffered missionaries to reside in and pass from one to another of the islands, to labor in their vocation; and that it had taken from the clergy the exclusive right of ordination. He proceeds to eulogize the Porte for the protection it affords to the Greek church, and the respect it has had to its ecclesiastical rights and privileges; and at the close of his letter, to give the following opinions respecting the clergy of these islands, and the propriety of vernacular translations of the scriptures.

It is a matter of great perplexity, how such remarkable aberrations have taken place, under the vigilant care and protection of such a powerful, indefatigable, and faithful government. It is more astonishing, however, that such things should have occurred in the church of the Seven Islands; that the orthodox people should cry out every where, and their cries should be heard as far as here; that they suffer so many ills, and both the zealous, the learned and virtuous ecclesiastics, as well as laymen, endure so many persecutions for the defence of orthodoxy; that so many distinguished privileges and rights should be taken away from the church and from the prelacy, and yet the shepherds of the Seven Islands should be indifferent to such things, that they should sleep in a very deadly lethargy, that they should treasure up the worthless metals of this world, that they should betray their sacred duties, and that they should not struggle to put an end to these things. We are greatly in doubt of those prelates who

have, under their superintendence, educated, zealous and sagacious people, who exhort, urge, and reprove them concerning their indifference, and they, as entirely dead, give no heed. If they were unable to regulate any thing in the Seven Islands, (where every thing might be rectified, for the defence of orthodoxy, and for the maintenance of the rights and privileges of the church,) they ought, at least, to have sent immediately and directly to their mother church, to seek from her, guidance, counsels, and spiritual aid, in these calamities, and their great necessities and circumstances, according to the decrees of the sacred canons. And the great church of Christ would have provided what is proper, and thus the prelates would have been free from every blame, before God and men. But we do not find one letter of any prelate of the Seven Islands, referring to these remarkable and fundamental things and spiritual matters, of which the most central and essential duties of shepherds of the church consist, (because these preserve safe, entire, and without innovation, the sacred deposit of orthodoxy.) But according to the assurances which we have of the character and manner of conduct of the prelates of the Seven Islands, their sacred office is guilty of all the misfortunes of the church of these Islands, on account of their indolence, timidity, selfishness and avarice. They have betrayed the common interests of the orthodox, for the sake of their private, frivolous, worthless matters; and while every thing in their dioceses is endangered and shaken, they amass wealth, and are indifferent, and some of them even dare to aid and concur in the plans of the enemies of the faith.

The bishop of Zante has brought his diocese into despair, and is accused by letter as altogether indifferent to the things of religion; for he communes freely, and gives the Latin priests permission to chant in our holy temples; and then permits our orthodox priests to perform funeral rites, according to our orthodox custom, for those dead Latins. Besides this, he aids the Luthero-Calvinists indirectly, by his silence and indifference, in the establishment of their church. Such enormities so much excited the great church of Christ, that it would have deposed so unworthy a prelate, if spiritual men, and deeper reflection, had not, for a time, restrained the just indignation.



The bishop of Cephalonia, it seems, is not a shepherd and prelate, except for his house, and does not care for any thing else than to leave possessions and wealth to his relatives, who, both in body and soul, will be cursed of God, and execrated by the people; and both he and the treasures of iniquity will be miserably destroyed.

Although the bishop of Corfu had great reputation before his consecration, and gave great hopes and expectations to the orthodox; and although he writes that he strives always to fulfil his sacred duties, we do not, however, see any actual effect of his zeal, and of his spiritual watchfulness; nor have we ever received any information concerning the passing events of his church, nor of the reception, or of the effects of our written decrees, nor concerning other such spiritual matters. It seems that circumstances compel him to such things; but circumstances do not justify us before God, if we do not execute till death our sacred duties. "The good shepherd lays down his life for the sheep."

And the other prelates of the Seven Islands imitate and follow certainly the steps and the examples of those who have the thrones of the greater islands. They themselves understand how these things are unbecoming to the prelates of the Most High, who must render an exact account before the fearful tribunal, for so many souls redeemed with the blood of a God; how such things grieve our spirit, and how much they excite our indignation, we at large made manifest in our circular. We are comforted, however, with the hope, that perhaps they will nobly strive in future to become virtuous in respect to God and to the mother of the churches, performing faithfully their sacred duties, and resorting, in their spiritual necessities, to the great church of Christ, which is always ready to comfort them in spiritual things, to guide them, and, as far as possible, to aid them. And in testimony of these things, we send forth our prayers and benedictions, in order to strengthen them in their spiritual contests for orthodoxy. The same prayers and benedictions we send to the Ionian government, and hope that they will give the example of spiritual docility and obedience towards her, to her orthodox people.

And son, beloved in the Lord, make known these things every where in the Seven Islands, to the joy and edification

of thy countrymen. "Strive nobly" in "the good fight of faith." Be not afraid to proclaim freely and on the house-tops, the evangelical truths, to confess boldly the things of orthodoxy, to publish in all parts the decrees of the mother church of the orthodox, to oppose yourself to the enemies of the faith, even though they be crowned with the royal diadem. Never, for the sake of worldly ends and advantages, betray the heavenly truths of our faith, which our heavenly Father willed to communicate to you through true learning and virtue. Never yield to things unsuitable, nor flatter, nor ever accept above what is fit, and against the canons, the great ones of the world; and "be not afraid of those who kill the body," but remember always the heavenly crown which awaits you, if you preserve inflexibly your apostolical character, the sacred deposit, and fulfil your sacerdotal duties. We are sure that in the future you will hold yourself back from every suspicious work or movement, and from every translation of the Holy Scriptures into the vulgar tongue, when by a public decree such translations have been rejected by the orthodox church, as you have seen clearly in our circular; while especially such translations occasion so many spiritual injuries to the body of the orthodox, and not one real benefit, and are a crafty invention of modern heretics to set at nought the holy books and to pervert their meaning, according to their wicked desires, and at the same time give reason to the heretics to think the translators of them like minded, and to our own people to doubt and suspect such teachers. Above all occupy diligently and guilelessly the heavenly talent, which the Lord has bestowed upon you for the edification of the orthodox, and execute faithfully the holy duty of teaching the lessons of sacred theology. Let not a doctrine, or lesson, or opinion, or word ever proceed from your mouth, which are not in harmony with the dogmas of orthodoxy, with the mandates of Christian virtue, and with the opinions of our holy and divine Fathers. Breathe into the students of theology, both by precept and example, true virtue and piety, (without which learning is ruinous,) and besides these, the greatest reverence for all our venerable usages and sacred traditions, because all these form the ornament of the orthodox church. The sentiments, the virtue, the piety, the disposition

towards God, and the zeal for divine things, of your pupils, will in all time, and in every place, before God, the church, and all men, constitute the glory and immortality of your name; and the infamy, the condemnation and the eternal anathema, in like manner, of your predecessors.

We had many other things to add concerning these matters, but these

things, at present, are enough for the wise, in order that they may take those means which religion, the church, and God enjoin upon them in such circumstances, for the accomplishment of their sacred duties, for the edification of the faithful, and for the glory of the Holy God, whose grace and holy compassion be with you.

## Miscellany.

### THE CONDITION OF HEATHEN FEMALES.

The following extracts from writers who have described the condition of females in heathen countries, have appeared with others of like import, in the *Missionary Chronicle*. They are the statements of persons who themselves observed what they have related. They contain only a part of a dreadful picture, which really exists, the whole of which is too vile and too painful for exhibition to the Christian public. Yet, such portions of the facts of which it is made up, as will excite a due measure of Christian sympathy on their behalf, it is thought, may, and ought to be exposed. Dr. Morrison observes of China—

“The abject condition of women in China, and the contempt thrown on them by the doctrines of their atheistical philosophers, tend to harden the hearts of wives and mothers, so as to induce them to acquiesce in the murder of their female infants. By the ancient usages, woman is not allowed the rank of a moral agent; and from her very birth, marks of degradation commence and continue through life.”

Their books of the highest authority thus speak of them:—“Woman is born to serve man; and, therefore, ought to live or die for him. Man is as much more honorable than woman, as the heaven is higher than the earth.” Again:—“When a daughter is born, it is called *Woo*, a hated thing; because the birth of a daughter causes displeasure.”

“If a wife beat her husband, she shall receive one hundred blows. If the husband beat the wife, but do not break her limbs or maim her, the law shall take no notice of it.”

“A man,” says the Rev. Mr. Medhurst, “came to me for medicine, and I asked him about his family in China. He said he had three sons, and one daughter who was married. ‘I had another daughter,’ he

added, ‘but I did not bring her up.’ ‘Not bring her up!’—said I,—‘what did you do with her?’ ‘I smothered her,’ he said. ‘This year also, I heard by letter, that another daughter was born, and I sent word to have her smothered also; but her mother preserved her alive.’ I was shocked at this speech—and still more at the horrid indifference with which he uttered it. ‘What,’ said I, ‘murder your own children! Do you not shudder at such an act?’ ‘Oh no,’ said he, ‘it is a very common thing in China; we put the female children out of the way, to save bringing them up; some people have smothered five or six daughters.’”

“Infanticide,” observes the Rev. Mr. Abeel, “is almost exclusively limited to the female sex; and the condition of that sex, when spared, is an evidence, as well as one cause, of the real barbarity and misery of the nation. Without education, crippled from infancy, closely immured, married without their consent, in some instances even sold by their parents, and often treated most unfeelingly by the relatives and other wives of their husbands, we cannot wonder at the frequent suicides among them. They are, moreover, not allowed the confidence of their husbands, nor to sit at table with them, nor to have a voice in domestic concerns. Such religion as they have, is even denied to them, for they are not allowed to visit the temples where the prayers of the unfortunate are supposed to find access.”

Mrs. Brighton writing from Pinang, observes, “The Chinese have little affection for their female children, and think them unworthy of any instruction; and when females grow up, they are treated like brutes. If a man speaks of his wife, he will say, ‘my dog,’ or ‘my worthless woman within.’ Let Christian females remember to what they owe their advantages, and they will not think any sacrifices too great, so that they may promote the cause of Christ.”

"It is impossible," says the Rev. Mr. Traill, "for one accustomed to behold females in the possession of all that estimation and respect which characterize a Christian country, to conceive of the state of degradation and contempt in which they are held in India. Some idea may be formed of it from this single fact, that the only females there, who receive even the common elements of instruction, are those profligate creatures, whom a licentious superstition attaches to the retinue of some particular pagoda. Only suppose the natural corrupt propensities of the human heart, acted upon by a system of superstition, licentious and bloody; a superstition wrought, as it were, into the very heart of its votaries, and you have a picture of the moral state of the inhabitants of Hindústan. That is, indeed, the region of the shadow of death;—a land of death—a death of intellect—a death of moral feeling."

"It is a most painful fact," writes the Rev. Mr. Ward, "that the millions of females in India are totally destitute of education. Their laws prohibit them the knowledge of their sacred books, and have doomed them to a state of mental subjection. The greatest judgment is suspended over the female who shall dare to acquire a knowledge of the alphabet. Menu, one of the Hindústani legislators, says, 'Woman has no business with the Veda; thus is the law fully settled. Having, therefore, no knowledge, sinful woman must be foul as falsehood itself; and this is a fixed rule.' Here the legislator first binds the sex fast in the chains of ignorance, and then reproaches and punishes them for the result of his own law. Hence, in India, their state of ignorance and superstition is most deplorable. A female is despised as soon as she is born. She comes into the world amidst the frowns of her parents and friends, disappointed that the child is not a boy. In childhood and in youth they have no cultivation of any kind. In the age of comparative childhood she is given in marriage, without having ever seen her husband; and then, indeed, she becomes a bond slave for life. She never sits to eat with her husband, but prepares his food for him, waits upon him, and partakes of what he leaves. She never appears in public company; she is, in fact, a mere animal, kept for burden or for slaughter in the house of her husband."

"Three persons," says the Rev. Wm. Adam, "came to converse with me; they had all read the Christian Scriptures, and professed to feel deeply interested in the propagation of Christianity in India. They recommended the establishment of schools, for the instruction of youth in the English

language. I told them the Christian public would be willing also to sustain schools for the instruction of females. The eldest and most intelligent carelessly said, 'What have we to do with them? let them remain as they are.' I reminded him that they, as well as we, had souls, and must be saved or lost forever. He replied, 'They do not know how to go to heaven; but they know how to go to hell, and let them go!' This was truly horrible; how hard is the heart of man until it is softened by the grace of God."

"The burying of widows alive," says the Rev. Wm. Ward, "manifests, if that were possible, a still more detestable feeling towards women, than burning them alive. The weavers bury their dead; and a widow of this tribe is buried alive with the dead body. The children and relatives dig the grave. After certain ceremonies have been attended to, the poor woman arrives, and is let down into the pit. She sits in the centre, taking the dead body in her lap and encircling it in her arms. The relatives now begin to fill up the grave; and after a short time, two of them descend, and tread the earth firmly around the body of the widow. At length the earth reaches her lips, and covers her head; it is then hastily thrown in, and the children and relatives then mount the grave, and tread down the earth on the suffocating woman! The life of the vilest brute that walks the earth is not taken away by a process so slow, so deliberate, so diabolical."

The Rev. Dr. Philip, in South Africa, observes: "Among all savage tribes, the women are slaves; and one of the first effects that have attended the labors of the Missionaries, has been the amelioration of their condition. So sensible of this were the females of the tribe among whom the Rev. Mr. Moffat labored for two years, that when he proposed returning to the Cape, the females, fearing he would not return, after an affecting reference to their former condition, told him that to prevent his going, they had determined 'to lay our bodies before your wagon, and if you are resolved to leave us, its wheels shall go over us.'"

In the valley of the river Zaire, in Africa, the cultivation of the ground is entirely the business of the women; the king's daughters and the prince's wives being constantly thus employed, or in collecting the fallen branches of the trees for fuel. They are considered as perfect slaves, whose persons are at the entire disposal of their fathers or husbands, and may be transferred by either of them, how and when they please.

Respecting South Africa, a recent traveller observes: "It is universally admitted, that in all heathen and uncivilized countries,

the condition of the female sex is wretchedly debased; but in none can it be sunk to a more pitiable state of social degradation, than in this land of superstition. In nothing is it more fully manifest that heathenism reverses the very order of nature, and the natural order of society, than in the fact, that in all heathen countries the weaker vessel is uniformly made to bear the heaviest burdens; and that woman is regarded and treated as an inferior being, more nearly allied to the brute than to the human species. In conversation, the Caffre commonly classes his *umfay* (or wife) and *agegu* (or pack-horse) together; and circumstances of daily occurrence lamentably prove that he looks upon the former as scarcely more valuable than the latter. Indeed, in his conduct towards his cattle he generally displays much more feeling than towards the partner of his bosom. While he idly reposes in the shade, or basks in the sun, or goes from hamlet to hamlet in quest of news, she is busily employed, building, digging, sawing, and in every other laborious occupation. Numbers of Caffre mothers are seen with their sucking children tied on their backs, and with vessels upon their heads, carrying water from the fountain or the river."

"On the death of the husband, the wife is compelled to leave the kraal; when her relations set fire to the hut, but share among themselves every article of value, leaving the unfortunate widow in a state of entire destitution. In this condition she is driven away with her sucking infant, if she have one, and made to remain without food, for a number of days. The Rev. Mr. Shaw, by great and patient exertion, succeeded in breaking up this cruel custom, for which he received the name of *Umkineto Umfazie*, 'The Shield of Women,' a title by which he was known among the tribes."

"The customs of the Bechuanas differ little from the Caffres. The women build their houses and work the soil. They may be seen, perhaps fifty together, working in a line on the same spot with their *pioch* or spade. Whilst at work, they chant a kind of song, as a means of animating them amidst their toils, repeating at the same time the name of every animal with which they are acquainted."

"The females at Raratonga," says the Rev. John Williams, "like those of the Society Islands, were treated as inferiors. They were neither allowed certain kinds of food, which were reserved for the men and the gods, nor to dwell under the same roof with their tyrannical masters; but were compelled to eat their scanty meal at a distance."

"The practice of infanticide did not pre-

vail, either at the Navigators or Hervey groups; but the extent to which it prevailed at the Tahitian and Society Islands, almost exceeds credibility. I never conversed with a female that had borne children prior to the introduction of Christianity, who had not destroyed some of them, and frequently as many as from five to ten."

"On one occasion, while conversing with a gentleman on this subject, he expressed a wish to obtain accurate knowledge of the extent to which this cruel system had prevailed. Three women were sitting in the room at the time, making European garments. After replying to Mr. B.'s inquiries, I said, 'I have no doubt but that each of these women have destroyed some of their children.' Looking at them with an expression of surprise and incredulity, Mr. B. exclaimed, 'Impossible! such motherly, respectable women could never have been guilty of so great an atrocity.' 'Well,' I added, 'we'll ask them.' Addressing the first, I said to her, 'Friend, how many children have you destroyed?' She was startled at my question, and at first charged me with unkindness, in harrowing up her feelings by bringing the destruction of her babes to her remembrance; but, upon hearing the object of my inquiry, she replied with a faltering voice, 'I have destroyed *nine*.' The second, with eyes suffused with tears, said, 'I have destroyed *seven*;' and the third informed us that she had destroyed *five*. These three individuals, casually selected, had killed one and twenty children! These mothers were, at the time of this conversation, and continued to be, so long as I knew them, consistent members of the church."

"Frequently have our feelings been most powerfully excited at the examination of our school children; and scenes more affecting than some which have been witnessed on such occasions, it is scarcely possible to conceive. One of these, which occurred at my own station at Raiatea, I will briefly describe. Upwards of 600 children were present. A feast was prepared for them, and they walked through the settlement in procession, most of them dressed in European garments, with little hats and bonnets made by those very parents who would have destroyed them, had not Christianity come to their rescue. The children added much to the interest of the day, by preparing flags with such mottos as these: 'What a blessing the gospel is!' 'The Christians of England sent us the gospel;' 'Had it not been for the gospel, we should have been destroyed as soon as we were born.' On some, texts of Scripture were inscribed: 'Behold the Lamb of God which taketh away the sins of the world;' 'Suffer little children to come unto me,' and others

similar passages. After proceeding through the settlement, they were conducted to the spacious chapel, and opened service by singing the Jubilee hymn in the native language. The venerable old chief then took the chair. Each class was then called up and examined; and after this, individuals from the different classes were selected and questioned by the missionary. While this was proceeding, the appearance of the parents was most affecting. The eyes of some were gleaming with delight, as the father said to the mother, or the mother to the father, 'What a mercy it is that we spared our dear girl!' Others, with saddened countenances and faltering voices, lamented in bitterness that they had not saved theirs; and the silent tear, as it stole down the cheeks of many, told the painful tale that *all their children were destroyed*. In the midst of our proceedings, a venerable chieftain, grey with age, arose, and with impassioned look and manner, exclaimed, 'Let me speak; I must speak!' On obtaining permission, he thus proceeded: 'O that I had known that the gospel was coming! O that I had known these blessings were in store for us! then I should have saved my children, and they would have been among this happy group, repeating these precious truths; but alas! I destroyed them all—I have not one left.' Turning to the chairman, who was also a relative, he stretched out his arm, and exclaimed, 'You, my brother, saw me kill child after child, but you never seized this murderous hand, and said, Stay, brother, God is about to bless us; the gospel of salvation is coming to our shores.' Then he cursed the gods which they formerly worshipped, and added, 'It was you that infused this savage disposition into us, and now I shall die childless, although I have been the father of *nineteen* children.' After this, he sat down, and in a flood of tears gave vent to his agonized feelings. This scene occurred in my own place of worship. I saw the man, and heard him utter these expressions. The fact speaks for itself.'

The writer in the *Chronicle* appends to these extracts, the following remarks, addressed to Christian females in this country:

If our existence ended with this life, the foregoing exhibition of the condition of the heathen female would of itself be most painful. But the overwhelming truth is in the consideration, that after suffering all the evils and woes of this, to her, most wretched existence, she has no hopes beyond the grave. Her death-bed is surrounded with darkness and unutterable despair. Now, dear friends, with this picture compare your

privileges, your elevation, your influence in society. The companion, the equal, the dearest and most cherished friend of man; in all the endeared relations of mother, wife, sister, daughter, your influence and your worth may be felt, and known and appreciated in all the other domestic relations, and in all the relations of civil society. Above all, compare the blackness of darkness of her dying bed, with your hopes beyond the grave. To you is given while here, "peace with God through the Lord Jesus Christ," and the promise beyond the grave of a holy rest prepared for the whole family of the Redeemer.

What has caused this difference between your condition and hers? We need not tell you that it is the gospel of Jesus Christ. But this gospel must be sent to them. Men and women are wanted to carry it to them, and means must be afforded, to enable the missionaries of the Cross to reach their fields of labor, and support them when there. Books are wanted to enable them to learn the different languages, that they may preach the gospel and translate the Bible; and paper and types, and printing presses, are wanted to print the Bible when it is translated. Schools are wanted to teach the young to read the Bible when it is prepared. Above all, the prayers of the whole church are wanted, that the blessing of God may rest upon and direct his servants, at home and abroad. This is God's appointed way for the salvation of the nations. He has joined the means and the end together; and the man or the woman, who holds back, shows that they possess not the spirit that was in Christ. The gospel can and does elevate the most degraded of our race to the high privilege of sons and daughters of the living God.

The gospel will extinguish the fires of the suttee, put an end to infanticide, and raise the degraded heathen female to the possession of those privileges which Christian females enjoy; and the blessing of those ready to perish, and the approbation of God, will rest upon those who are faithfully engaged, in whatever sphere, in this great work of love and mercy.

#### HINDU FESTIVALS.

In our last number we published extracts from a paper on "Idolatry," which originally appeared in the *Calcutta Christian Observer*, which state, concerning this sin,—that it occupies a more prominent place in the bible than any other—that nothing tends so much to detract from the glory of God—that it is a robbery of God of his reasonable service that it may be given to idols, which are "nothing in

the world"—that it degrades the intellect of man more than any other cause—that it debases the moral powers of its votaries, till they become vile in all their relations to their fellow-men, while God is not retained in their knowledge—and that idolaters love their delusions, and cannot, by human power, be made to forsake them. In the present number we lay before our readers, from the same source, accounts of religious observances practised by the heathen of Hindústan, to the moral and intellectual condition of whom, the writer appeals as proof of the debasing tendency of idol worship. He regards the religious practices and principles of these heathen as the *causes* of their degradation; with how much reason, an acquaintance with them will show. The Hindú system differs from Christianity in the number and appointed times of its religious festivals. While the Christian has every seventh day, to devote to the service of God and the cultivation of holiness of heart, the Hindú has no stated times of rest from labor, returning at regular intervals, to be spent in religious devotion; but instead of these, he keeps numerous festivals, which last several days consecutively, and are held at irregular intervals; sometimes weeks passing without any, and at others, nearly a whole month being occupied by a series of them, which follow each other in rapid succession. In the month of January, for example, they have no less than seven, which occupy nine days; in November, six, which continue eleven days; in April, three, continued six days; in September, four, of a day each; in October, two, of six days; while in February, there is but one day of festivity observed. These festivals constitute their public religious worship. The following descriptions are given as specimens of their character.

*Sanyás, commonly called Charak Pújá.*

This is an abominable festival in honor of *Shib*, when many Hindús, assuming the name of *Sanyásis*, inflict on themselves the greatest cruelties, under the idea that such proceedings are highly agreeable to that dreaded god. It is held on the 8th, 9th, 10th, and 11th of April; but those persons who wish to be very meritorious on this occasion, prepare themselves during the whole month of Chaitra, by performing various ceremonies, and abstaining from different kinds of food, from spices, common salt, oil, and other gratifications, and by sleeping on coarse blankets, or on rushes.

Bráhmins, Khettriýas, and Vaishýas, take no share in this festival, except as spectators. The celebration of it is confined to the Sudrás, and even among them, only the very lowest classes take an active

part in it. However, the Káyastas, (writer caste,) and other respectable Sudrás, often hire individuals from the dregs of the population, to act on their behalf, and to inflict the usual cruelties on themselves; but reserving, of course, for their own benefit, the merit accruing from these practices. The Sudrás who perform those penances on their own account, do it generally to fulfil a vow, which, when sick, or suffering under any other calamity, either they themselves, or their relations, on their behalf, had made.

On the *first* day of the festival, the Sanyásis keep a partial fast, which consists in their eating only such food as has been cooked in one pot at the same time.

On the *second* day, which is called the *fruit* day, they assemble in great numbers, and wander from village to village, begging from the inhabitants whatever fruits may be in season; and when they have gathered a great quantity, they deposit them in the temple of *Shib*. In the afternoon, they go about in the same manner begging fire-wood, and collect it in an immense heap opposite to *Shib's* temple. They then assemble on that spot, and regale themselves with the fruits that were presented to them in the morning; but perfect silence is required to reign at this meal, and if any human voice is heard, all eating must directly cease. In order, therefore, to avoid such a disastrous consequence, they take care to continue striking a gong, whose sound is sure to drown any voice that perchance might be uttered among them, or in the neighborhood. Bundles of thorns are subsequently placed before the temple, and the Sanyásis cast themselves on them; and to bring the matter to a close, fire is put to the pile, which soon blazes briskly; after which, they scatter the embers about, dance over them, and throw them into the air, or at each other.

The *third* day, early, the work of piercing the tongues and sides commences. At Calcutta, this is done at the celebrated temple of *Káli-ghát*, to which immense crowds resort, having with them drums and other instruments of music, and also spits, canes, ramrods, and different other articles, to pass through their tongues or sides. Some, with tinkling rings on their ankles, are dancing in a most frantic way, and exhibiting the most indecent gestures; while others are rending the air with their shouts and vile songs. Arrived at *Káli-ghát*, they proceed to the great temple, where several blacksmiths are in attendance, ready, for a trifling fee, to pierce their tongues, cut their sides, or perform any other operation the Sanyásis may de-

sire. They then thrust through their pierced tongues, spears, swords, bambús, hukah-tubes, &c., and through their sides, ropes, the ends of which two persons hold before and behind; while the wretches dance backwards and forwards, making indecent gestures; the ropes rubbing their raw flesh all this time. Others, again, stick in their sides the pointed handles of iron shovels containing fire. Into this fire they every now and then throw Indian pitch, which, for the moment, blazes very high. Some monstrous shows, of paper vessels, elephants, and other fanciful and ridiculous pageants, are then exhibited and carried about; and, at noon, the crowds retire to their houses. The whole scene has a fiendish appearance, and the effect produced by these abominable and degrading superstitions is painful and sickening in the extreme. On the evening of this day, the Sanyásis pierce the skin of their foreheads, and place a rod of iron in it as a socket; and on this rod fasten a lamp, which is kept burning nearly all the night, while the devotees are sitting opposite to or in Shib's temple, singing his praises, or calling upon him.

On the fourth day, in the afternoon, the *Charak*, or swinging, takes place. Iron hooks are fastened in the backs of the Sanyásis; after which they are suspended on a cross-beam placed on the top of a high post, and which turns on a pivot, and is whirled round by means of ropes, with great rapidity. These swinging posts are generally erected in the most conspicuous places of the towns and villages, and often from five to ten men swing, the one after the other, on one post. It is not very uncommon for the flesh of their back to tear, and then these poor deluded victims of superstition fall on the crowds below, and either are killed themselves, or kill those upon whom they fall. An awful instance of this happened at Chinsurah some years ago.

On this day, some Sanyásis cast themselves also from a bambú stage on iron spikes or knives stuck in bags of straw. These instruments, however, are generally laid in a reclining posture; so that when the person falls, they almost constantly are pressed down by his weight, and fall horizontally, instead of entering his body.

The deluded votaries of Shib inflict many other kinds of cruelties on themselves at this period; one only, as it is rather singular, will be mentioned. Some Sanyásis bedaub their lips with mud, and on this they scatter some mustard, or any other kind of small seed. They then lie down on their backs near Shib's temple, and do not move, nor eat, nor drink, until the seed has commenced germinating, which

seldom happens before the third or fourth day.

On the following day, viz., the 12th of April, (the Hindú new year's day,) some cooked rice, with broiled fish, is taken by a bráhmín, accompanied by the Sanyásis, to the place where the dead bodies are burnt, and there offered to departed spirits; after which the Sanyásis shave, bathe, and relinquish their *paítá*, and the festival is at an end.

The following festival is observed by Hindús that they may obtain purification from sin, bliss in the future world, and absolution from evils which they suppose themselves liable to suffer in their anticipated transmigrations.

#### *Bathing at Sagar Island.*

This festival is held on the southeast side of the Island, where the Ganges runs into the sea, and commences on the 12th of January. Immense crowds from all parts of Bengal resort to this place. Religious mendicants, attracted by the hope of gifts, are always to be found here in swarms, and disgust one by their indecent exterior, and their harpy-like deportment to the pilgrims.

The spot where the people assemble is a sandy beach, extending about a mile and a half in length, and half a mile in breadth. Frequently above 100,000 persons are here congregated, who during their stay reside in small temporary sheds, made of mats, which they bring with them. Shop-keepers from Calcutta, and other places, also erect numberless booths, where they dispose of all kinds of commodities. This extensive encampment, with the large fleet of boats on the sea-shore, adorned with signs and gaudy flags of every description, forms a tout-ensemble of a most singular and unique appearance.

The festival continues three days. On the first, besides bathing, all the pilgrims sacrifice to the manes of their deceased ancestors, and usually choose the evening for that purpose. They then light on the shore a great number of *cherúgs*, or small lamps, which causes a general illumination, and produces a very picturesque effect when viewed from a distance. The pilgrimage is not accounted complete, unless every person visits and worships *Kapil Muni*. This is a coarsely sculptured idol, representing a Hindú ascetic in the attitude of meditation. It is placed in a temple situated on the very borders of the jungle, and now much dilapidated; but the surrounding ruins show it to have been formerly in flourishing circumstances. There was attached to it a large convent of Sanyásis, several of whom resided there permanently, and often became the prey of tigers

and other wild beasts; at present, they resort thither only at the time of the festival. *Kapel Muni* was a Hindú sage, founder of the Shánkyá philosophy, who in days of yore cursed and sent to Tartarus the 60,000 sons of a great potentate named *Sagar*, because they had rudely disturbed him in his devotions. He is therefore much feared, and thought to be an incarnation of Vishnu.

It is to obtain these imaginary advantages that multitudes of deluded beings, especially women and children, leave their dwellings at the coldest period of the year, and, huddled together in boats, under the most uncomfortable circumstances, perform a long journey to the inhospitable jungles of *Sagar*; and after enduring numerous privations and sufferings, and being exposed to many dangers, return home just as they went, unpardoned and unsanctified sinners; yea, it is to be feared, even farther from God than they were before they set out! O! where is the Christian who does not feel for them, and who can refuse stretching out a helping hand to lead his poor deluded fellow creatures to the true Friend of sinners—to him who alone can deliver them from the guilt and the power of sin?

Owing to different causes, the number of pilgrims has of late years much diminished. The writer of this article, who has repeatedly visited *Sagar* at the time of the bathing festival, for the purpose of preaching the gospel and distributing religious tracts, saw there, five or six years ago, not less than 80,000 human beings assembled; while two years ago, not more, perhaps, than 20,000 were present.

Formerly women who had made a vow, used, at this place, to cast their children into the water, where they were soon devoured by the sharks and alligators. However, since Lord Wellesley issued an order against this horrible practice, it has been entirely discontinued.

We add a description of a festival observed in honor of another of their deities, the supposed wife of *Shib*, for whose glory they subject themselves to the tortures which have been described.

#### *Durgá Pújá.*

The *Durgá Pújá* is celebrated in honor of the great goddess *Bhagabati*, the wife of *Shib*, who is here called *Durgá* on account of her having destroyed a terrible giant named *Durgá*, who had subdued the three worlds, and compelled the very gods to worship him. She also destroyed another famous giant named *Mahisha*, who likewise had overcome the gods in war, and reduced them to such a state of indi-

gence, that they were wandering about the earth like common beggars. The wars and exploits of this goddess are described at length in a book called *Chandi*, which is in great repute among the natives, and read by them more, perhaps, than any other of their writings.

The image of the goddess is usually made of clay, in the shape of a female with ten arms. In one of her right hands is a spear with which she is piercing the giant *Mahisha*; with one of the left, she holds the tail of a serpent and the hair of the giant, whose breast the serpent is biting. Her other hands are all filled with different instruments of war. Against her right leg leans a lion, and against her left, the above giant. Her sons, *Kartick* and *Ganesh*, with several goddesses, are often placed by the side of the image.

The festival commences on the 15th of Oct., and lasts till the 19th. On the 15th, the ceremony of awakening is performed for the purpose of awaking the goddess, who, as well as the other inhabitants of the celestial regions, is supposed to be asleep since the festival called *Shayan Ekádashí*. On the following day the ceremony of vowing takes place. The officiating priest offers to the goddess, represented on this occasion by a pan of water, flowers, fruits, sweetmeats, &c., pronouncing divers formulas, and makes a solemn promise that on the succeeding days such a person will perform the worship of *Durgá*.

On the 17th, in the morning, the giving of life to the idol, follows. This is done by the priest repeating several incantations and touching the eyes, forehead, cheeks and breast of the image with his two fore-fingers, whilst at the same time he utters this prayer—"Let the soul of *Durgá* long continue in happiness in this image." The image having now become a proper object of worship, quantities of fruits, sweetmeats, rice, wearing apparel, &c., are presented to it, and crowds of people come to pay their adoration at the shrine, and to admire the tinsel and gaudy ornaments with which the goddess is adorned.

The 18th is the day appointed for the bloody sacrifices. It is a most revolting sight. The beheading of the bleating victims—the blood flowing on every side—the frantic dances of the worshippers besmeared with gore—the horrid din of the tom-toms and the deafening shouts of the multitude—make the spectator fancy that he is in the company of demons, rather than of human beings. Buffaloes, goats, and sheep, are the only animals offered in sacrifice on these occasions. The head alone is presented to the goddess, with some of the blood put upon a plantain leaf. The



bodies of the sheep and goats are used for food by the worshippers, and those of the buffaloes are given to the shoemakers and other persons of low caste, who deem the flesh of these animals a great dainty. The Hindús who are worshippers of *Vishnu*, not being permitted by the rules of their sect to shed blood, offer as substitutes for living animals, pumpkins and sugar-canes,

which are cut in two with the sacrificial knife before the goddess.

Surely with such sacrifices God cannot be well pleased. And since he has given an antidote to all such abominations in the gospel of his Son, He cannot be pleased if his professed children neglect to apply it wherever they are found.

## Other Societies.

### Protestant Episcopal Missions.

**CRETE.**—A letter from Rev. Mr. Benton, dated Sept. 16, 1839, announces the arrival of Miss Watson at Crete, to participate in the labors of the mission. The number of pupils in the schools under the direction of the missionaries is 300 boys, and 140 girls. Of these, there are "three destined certainly for the ministry in the Greek church, and some others who look forward to that holy profession." Among the cheering indications of the state of things on the island, mentioned by Mr. B., is an increased call for books by the people, especially for bibles and testaments.

**TEXAS.—INDIAN TERRITORY.**—The last number of the Spirit of Missions, in which the above letter of Mr. B. is published, contains another, from a military gentleman residing in Texas, which calls earnestly for missionaries to labor in that country; and also a letter from the Rev. Mr. Gregory, who lately resided at Fort Leavenworth, as Missionary Agent of the Board, from which we make the following extracts, relating to the tribes of Indians who have removed to the territory beyond the Mississippi. Mr. G., in company with an Indian Agent, and five other individuals, from Fort Leavenworth, passed through the Indian Territory in April, 1839.

The Indian Territory is certainly remarkable for its beauty and richness of soil, and it may be doubted whether there can be selected on the continent of America, a country 600 miles long and 200 broad, which, upon the whole, is more fertile, and better adapted to Indian population, than this. Long may they retain it, and find, by Christian civilization, the rewards of its improvement. Upwards of 90,000 of the red men are now located here, and of these, the major part have already made an encouraging beginning in the career of improvement. Of all the tribes south of this post, the Osages and Kauzas are probably

the least improved. They are branches from the same stock, and speak nearly the same tongue. They have both been notorious for dishonesty, idleness and degradation. But however it may now be with the Osages, (of whom I hear no one say any thing good,) there is reason to believe that the Kauzas are slowly, but surely, advancing towards civilization. Their agent, a very estimable man, has exerted an influence by no means slight in favor of improvement. The United States, within the last two or three years, have made them several fields for corn, and have furnished them with a farmer and blacksmith. (The assistant blacksmith is a Shawanoe Indian, and a good workman too.) A Methodist missionary has been with them several years, and is now able to preach the gospel to them in their own language. An old chief, who was opposed to the abandonment of their Indian habits, recently died, and now the two principal chiefs, both active and intelligent men, are in favor of civilization. The idea that it is degrading for men to work, is so far abandoned, that nearly every head of a family is beginning to engage in agriculture. They are abandoning their filthy wigwags of earth, and beginning to erect dwellings of logs. Several of them have recently fenced and cultivated little fields of their own. It is true, that the actual improvement which, as a nation, they have yet made, is small, and their appearance, compared with their neighbors, the Kickapoos and Shawanoes, is wretched; but, nevertheless, there is an evident leaning of their mind and feelings toward a better condition. The prospect of their improvement is, at this time, most encouraging. No school is yet established in the tribe, but several children are instructed in the family of the missionary, and will shortly be sent to the central school which is to be established this summer in the Shawanoe country, under the auspices of the Methodist Missionary Society.

As to the Kauzas, I add the following facts and considerations:

The number of the Kauzas, as ascertained from the pay roll, during my visit, is 1588.

They are settled principally in the eastern part of their country, on the Kauzas river, and contiguously to each other, as respects the three several villages; so that what influences one village, influences the others.

Their missionary, his assistant, and the farmer, are Methodists, and speak more or less of the Kauzas language. The missionary, Mr. Wm. Johnson, is a brother of the Methodist missionary among the Shawanoes, and having been several years connected with the Kauzas, is well acquainted with their language, and evidently has their confidence and attachment.

The Methodist mission is firmly established among the Kauzas, having a comfortable dwelling, and sufficient improvements to supply the mission family with nearly every article of subsistence, except flour and groceries. It has an advantage from the establishment and successful operation of three other Methodist missions within 80 miles, viz., among the Kickapoos, Delawares, and Shawanoes.

There is no other mission among the Kauzas.

The following are Mr. G.'s remarks on the expectations which have been cherished of rapid improvement in the condition of these tribes, as a consequent of—

*The employment of limited means during a limited period.*

It is much regretted by many judicious and intelligent persons, who take an interest in the improvement of the Indian tribes, that there has prevailed very widely an expectation of completing their civilization in a very short term of years. The benevolent individuals particularly, who have contributed of their substance for the establishment of schools and missions, have too often been impatient to see the results, in large numbers of well educated Indians, ready to become teachers, preachers, mechanics, statesmen and philosophers. The individuals who have been sent out into the Indian country to accomplish all this, knowing the feverish anxiety of their supporters to hear of "great good" done, have too often magnified the favorable indications, suppressed the unfavorable, and made such representations as have misled those who are strangers to the Indian character and condition. All this is wrong, and one of its unhappy fruits has been discouragement, and even prejudice, against all efforts to

improve the moral, or even physical condition of the aborigines.

The fault is not, however, to be laid wholly at the door of missionaries. Indian Agents, too, have fallen into it. In a recent report of the gentleman having charge of the Winnebagoes, (one of the most degraded and unpromising tribes,) the opinion is advanced, that nothing is wanting but a *permanent home* for them, in order to accomplish "a material change in their habits and condition" in "ten years or less." \* Now it is quite possible that a material change in the condition even of the Winnebagoes may take place in less than ten years. Such has been the case with the Kickapoos in half that time, but not *because* they were assigned a permanent country west of the Mississippi. Such anticipations as the above, therefore, are founded on a slight knowledge of human nature, and merely serve to increase, by almost certain disappointment, the discouragement already felt by many, in attempts to reclaim the Indian from the habits of a hunter's life.

It has been a misfortune, too, in this work of philanthropy, that our *standard* of improvement has too often been erroneous. Some have considered the mere acquisition of the elements of education a test of conversion from the savage state. Others have regarded the exchange of a blanket and moccasins for the white man's coat and shoes, as a sure index of improvement. I confess that to either, or both of these alone, I would not attach great consequence. They are well, as far as they go, but something else is quite necessary.

All the history of the past shows the difficulty of applying the means of improvement to *wandering* tribes. But induces them to become fixed and permanent, and, more than all, let them be *dependent* on the *produce of the ground for subsistence*; then they are within our reach, and from that moment they have a special interest in the country in which they live. *Industry*, then, becomes necessary to prolong life, and *private property* is invested with an interest which the hunter knows nothing of. With *industry*, and the *desire of protection in individual property*, are connected some of the most important moral virtues; and there is felt, too, the *necessity of some law for protection*. In such a condition, war ceases to be desirable; and then men begin to see the importance of at least so much education as may be needed in the work of legislation and administrative justice. At this stage, the work of civil improvement may safely be left, in ordinary

\* See Document No. 2, House of Representatives, 25th Congress, 3d Session, p. 466.

circumstances, to take care of itself. But as surely as there is in human nature an instinctive desire to improve our condition, so surely may we, as a general rule, expect a people to improve, when once brought into a condition that admits of improvement. The work may, nay, it *must* be slow; or, it may be hindered and interrupted by war, by local circumstances, or by the conduct of wicked and designing men; but, contingencies aside, our expectations of improvement are founded upon principles interwoven with every feeling of the human heart. Greatly, therefore, do they err, who assume that Indians cannot be civilized. And it is believed that they also do err as much, who assume that civilization must necessarily go before Christianity. The Christian religion is adapted to human nature under all circumstances, and in every possible condition; and, at the same time that it may be allowed that some conditions have more temptations than others to do wrong, or to neglect holy duties, yet what in the nature of things should prevent the Indian hunter, who is clothed in skins, and dwells in a wigwam, from knowing his Redeemer, and discharging piously the duties of his station? Does Christianity consist in living in goodly houses? Is piety necessarily connected with European cloth, or the wearing of a hat? Surely there is no valid reason why the gospel should not be made known to the Indian tribes in every stage of their improvement, or even while they are yet farthest removed from civilization. And if, as is sometimes the case, the holy truths of God's word gain an entrance into the hearts of savages, they will hardly be *thereby disqualified* from improving their physical condition.

And yet, in the face of a truth almost self-evident, an Indian Agent, in a recent report, is almost petulant in objections to missionary establishments among the Chippewas of the upper country, because, in the first place, the missionaries have not the means "to pursue any system on an extended scale," and, secondly, a portion of the Chippewa country "is not at all adapted to cultivation."\* It is hoped, however, that the Indians may be improved in their condition, although it be not done in a twinkling, nor on a splendid scale; and that those of them who happen to live in a country too poor to tempt the cupidity of the whites, may not, on that account, be obliged to remain in ignorance of the Saviour and his gospel.

But although we ought not to expect too

much, in a single generation, from efforts to improve the character and condition of the red man, we ought not to be dilatory in making those efforts. The government of the United States is fully sensible that an obligation rests with great force upon us, to do *all that we can* for a people who have met with that rough treatment which ordinarily falls to the lot of the weaker party in a contest for wealth and power. Within a few months past the Indian population of the Western Territory has been increased by nearly thirty thousand emigrants, making a total of more than one hundred thousand Indians now resident in the country set apart for their permanent home.

The Indian Department is anxious to establish, in every tribe which will admit of it, institutions for their improvement. Here is a call, and an earnest one, too, for those who wish to do good—those who, to a good understanding and a well disciplined mind, and a thorough knowledge of human nature, add the simplicity and godly sincerity of humble and devoted Christians. Let such say with the apostle, "I am debtor to the barbarians."

Subsequently Mr. G. accompanied a detachment of dragoons on a—

#### *Visit to the Otoes and Pawnees.*

The population of the Otoes is 1100. They have their village near the mouth of the Great Platte. Their condition is extremely rude, almost precisely like that of the Kauzas. Like them they live in miserable wigwams of earth. They have had a Baptist missionary for three or four years, who, after many toils and sufferings, is beginning to see the dawn of an improvement. Any rapid change, however, is hardly to be expected.

Incorporated with the Otoe nation, but forming a distinct little village by themselves, is the remnant of the Missouri tribe. As a people, they may speedily cease to be known, but their name will live until the mountains melt, and the rivers cease to flow.

The Pawnee Indians, in four divisions and as many villages, with a population of ten or eleven thousand, reside about 120 or 130 miles up the Great Platte and its branches. They have hitherto had little intercourse with Americans, and they get little whiskey. They take buffalo in abundance and live comfortably. They had received their annuities at the Agency, at Bellevue, the day before we arrived, and we saw numbers of them just starting on their return. Their friendly, frank, and not less contrasted finely with the

\* See p. 467 of Document 2, above referred to, in the note on p. 43.

mean and suspicious look of the Otoes. The Pawnees are very friendly to the United States; but they steal mules, horses, and even men, from the Spaniards on the west. The Agent had just taken from them six Mexican captives.

The treaty stipulations of October, 1833, for the benefit of the Pawnees, have not hitherto been carried into effect. They have now, however, requested a site to be selected for a permanent village; and Messrs. Dunbar and Allis, Presbyterian missionaries, who spent two years with them in their hunting excursions, have been appointed by the Agent to make the selection. For a year or two those gentlemen have been living with their families at Bellevue, waiting for the expected opportunity. They have now gone up the Platte river to select a spot for a permanent residence. They expect to be appointed teachers by the United States, and next spring will remove their families. Mills, farmers, blacksmiths, and schools, will be provided as speedily as possible, and if the present favorable disposition in the tribe remains, a few years will probably show that Messrs. Dunbar and Allis pursued a judicious course in making the acquaintance and learning the language of the Pawnees, while, as yet, there was no favorable opening for a mission.

On the east side of the Missouri river, and north of the State, is the country in which, after two removals, are settled the Putawatomes of Chicago; in number about 1200. Returning from the Otoes last month, we visited them. They are apparently a good deal improved; cultivate the ground, and are comfortable in dress. They are Roman Catholics, and have a Romish missionary. French missionaries were the first to go among them many years ago. After the Pontiac war, the English treated the French with harshness, and broke up some of their missions. All this only increased the attachment of the Indians to their old teachers, and even now these Putawatomes will have nothing to do with "the English religion," as they call Protestants.

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#### American Board of Commissioners for Foreign Missions.

The last number of the *Missionary Herald* contains a "Statistical View of this Board and its Missions," from which it appears that it has under its care 26 missions, which are now operating at 77 stations. Since the commencement of their operations, they have employed 201 missionaries, 110 assistant missionaries, 366 female assistants, and 17 missionary physicians;

making a total of 694; of whom 24 missionaries, 10 assistants, 52 female assistants, and 2 physicians, in all 88, have died; and 41 missionaries, 63 assistants, 124 female assistants, and 6 physicians, total 234, have been released; leaving in the present service of the Board 136 missionaries, 37 assistants, 190 female assistants, and 9 physicians; being 372 persons. The average age of the males who have died in the service of the Board, is found to have been 35 1-2 years nearly; that of the females 29 1-2. The average term of service of both males and females, who have died, is less than 4 1-2 years, and their age when they entered the service of the Board, was of males 29, and of females 25 years. The first and youngest person who died in the service, was Mrs. Harriet Newell, whose age was 20 years. The eldest was Rev. Ard Hoyt, who died in his 58th year. The period of 4 1-2 years, given above as the average duration of the term of service of those who have died, if understood as representing the average duration of missionary service in general, may lead to mistake. It is hardly possible, at this stage of the history of modern missions, to ascertain such an average. Among the circumstances which preclude this, is the fact that some of the missionaries who were first in the field, are still living. And it is obvious that an attempt to determine this period, before an entire generation have passed away, will be liable to place it too low, because of the number of premature deaths which occur during the process of acclimation, and the early falling of those who are feeble, under the toils and privations of missionary life.

The late intelligence from several of the missions of this Board, published in the last number of the *Herald*, announces the death of Mr. Pease, of the Cyprus mission; and also the arrival of Messrs. Beadle, Sherman and Jones, with their wives, at Smyrna, the two former being destined to the mission at Beyroot, and the latter to the Nestorians at Ooroomiah.—The "opposition of the Armenians to the reform which had been going forward among them, had to a great degree ceased." Messrs. Burgess, French and Hume, with their wives, and Miss Farrar, who left Salem on the first of April last, to join the mission to the Mahrattas, arrived at Bombay Aug. 10. Mr. Wright, of the mission to the Choctaws, states that six persons have been received to the fellowship of the churches in that mission, and that it was expected two more would soon be received.

### Baptist (Eng.) Missionary Society.

CEYLON.—Mr. Harris writes from Colombo, under date of May 8, 1839. He estimates the population of the town at 50,000; of whom 10,000 are descendants of Europeans. In addition to this number, there are multitudes inhabiting villages scattered among the jungles, where, he says, "they remain providing supplies for their animal appetites, the evidence of their rationality, in many instances, almost effaced; and their chief cementing tie is the dishonor done to the divine name. Children swarm abroad in absolute nakedness, insensible to the advantages of instruction, and indifferent to every thing but their daily wants, or some unmeaning pastime." He proceeds:

On this mass of human wretchedness a considerable amount of Christian labor is brought to bear; but the difficulty lies in moving that which seems to have degenerated almost into lifeless matter. All that constitutes intelligence, all that stands connected with futurity and the rights of God, either seems to be unknown or discarded. Miserable superstition usurps the place of pure and rational devotion; and horrid yelling, and demon-dances, the delightful ascription of praise and glory to Him who is "over all, God blessed forever."

I am left here to preach to the burghers, the soldiers, and, by interpretation, to two congregations of Singhalese people. The first of these classes are good English scholars, and, with a portion of the English residents, form a tolerable congregation, morning and evening, on the Sabbath; but their indifference to religion is awful, and their attachment to vanity very obstinate. They require the most argumentative preaching, and the most solemn and penetrating appeals.

Buddhism, when well understood, being a complicated metaphysical system, full of philosophical querulousness, and ending in an erasure of the divine existence, has, from the very discussions it has provoked, set the minds even of those who have no connection with it, upon the ferment; and proof is required of what you advance, and sanctions weighty enough to inspire awe and apprehension. When you preach in this way, you are listened to with great attention, and you may observe an increase in the attendance; but whether the heart keeps pace with the understanding, whether the one is softened as the other is enlightened, is what I am anxiously endeavoring to discover. That some have been brought to sober reflection, and to a stand still, after *diligent inquiry*, I find; and though the

struggle of a surrender may be severe, considering conflicting passions, yet, as it is the work of the Most High, this triumph I confidently anticipate.

Among the soldiers real good is now being wrought. On Saturday evening last, I attended a prayer meeting of theirs, and was, indeed, much gratified.

I have only one branch or two more of error to advert to in conclusion—Mohammedanism and demon-worship; the former seen in a coarse and degrading form, and the latter apparently carrying the tokens of insanity.

By these divers evils are these poor people torn asunder, and rendered objects of pity as well as guilt. More help is needed. The evidence of success must not be drawn from what is seen, though this is not despicable, or unworthy of notice. The labors of the Baptist mission here, for the last twenty years, remain on record in the island, and will never perish.

BENARES.—A letter from Mr. W. Smith, dated March 12, 1839, states that the prejudices against the gospel have declined much at Benares, so that now the people listen to it attentively. His "chapel is quite full, every Sabbath, with heathens." The following are extracts from his journal:

Jan. 8, 1839. Tuesday. Left Benares for Allahabad mela. On my way, declared the message of God to a concourse of travellers, who were going to Allahabad to bathe, in hopes of being cleansed from their sins. They listened with attention, and acknowledged the impossibility of being saved from their sins by bathing in the Ganges, and thankfully accepted a number of Hindú tracts.

14. In consequence of the rain, we were not able to go out. The people about the mela suffered a great deal. Not having a shelter, they were obliged to get under trees; but they were not able to keep off the rain, consequently many perished by cold. It was reported to the magistrate that forty persons had died of the cold, and he kindly ordered upwards of 200 maunds of wood to be burned, in different places, for the benefit of the poor. Many were brought to the fire, who were quite benumbed, and, after having been warmed, they were revived; otherwise many more would have died. We invited a great many into the chapel verandah and out-houses, so that there was scarcely room for them to move. They flocked in, with their wives and children, and appeared very thankful.

15. Early in the morning I addressed the poor pilgrims who were in the verandah. They appeared very attentive, and many

were affected, among whom were several Bundalchands, who applied for books; to whom we gave twelve copies of Bundalchanda testaments, which I brought from Benares, which they thankfully accepted.

18. Went to the fair as usual; and, as it was raining, we took possession of the Treasury bungalow, in which the pilgrims' taxes were formerly collected; and crowds of people flocked in, to whom I addressed the glad tidings of great joy. All listened very attentively. When the rain abated we went to the shed, and commenced our labors among the heathen, and distributed some Hindú tracts. In the midst of my discourse a brahmin exclaimed, "God has no interest for man." I told him "Your shaster may teach you so; but our scriptures testify, 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'" The brahmin made no objection.

**BELGAUM.**—The subjoined extracts from a letter dated Feb. 20, 1839, written by an individual belonging to one of Her Majesty's regiments in India, will be read with interest.

Letter from the church in Her Majesty's Regiment, dated Feb. 20, 1839.

You will, I am sure, be glad to hear that there is a Baptist church in the regiment. The regiment went to Maulmain in 1832. There was not a man in it at that time, sad to say, who loved Jesus; but, glory be to God, during our stay there of two years, there were twenty-one sinners brought to seek Jesus, and, on a profession of their faith, were buried with him by baptism. On our departure from the church, there was a deacon chosen by them, and we were called the "Branch of the Maulmain Baptist Church." We were stationed a while in Punamali, and then proceeded to Arni, where we were quartered for nearly two years, during which time the Lord added thirteen to us; and they were baptized by a missionary, who called upon us. We were next stationed in Beleri (Bellary), where we lay for two years, during which time the Lord added twenty-six to us. The Rev. Mr. Day, who was located in Madras about two years and a half ago, came up to us, and baptized the above number. It was a joyful sight; there were thousands of spectators, and, I trust, our souls were warmed with a Savior's love.

About eight months after our arrival in Beleri, the church in Maulmain passed a vote that the branches of that body, in the Madras Presidency, should form themselves into a church, under the pastoral care of the Rev. S. S. Day. This was done; a Baptist church was organized, and we became

a branch of it, the Maulmain church having dismissed us.

We are at present stationed in Belgaum, where we arrived on the 2d of November; and on the 15th of December the left wing marched for Poonah. Three of the brethren and six sisters went with the wing. We have always continued to meet together, as when at Maulmain. Monday, Thursday, and Saturday evenings a prayer-meeting, from a quarter past six to a quarter to eight, P. M. Sundays, Thursdays, Wednesdays, and Fridays, we read a sermon. First Monday in the month, concert for prayer on behalf of the heathen. Second Monday, concert for prayer on behalf of Sabbath-schools throughout the world. Third Monday, regular church-meeting. Fourth Monday, Sabbath-school teachers' meeting.

We have a Sabbath-school in connection with the church; before the regiment was separated, there were 70 children who attended it. These were divided into eleven classes. May Jesus bless our labors to the souls of the children, as he has already done! Four of them made a profession of their faith in Christ, and were baptized. Our present number of church members is thirty-four.

**KINGSTON, Jamaica.**—Mr. Oughton, under date of May 29, 1839, gives an account of his arrival at Kingston, on the 1st of Feb. After mentioning the cordial greeting he received from the people, and the reception into their communion of forty individuals who had withdrawn themselves from it, and an expectation of soon receiving about twenty others, he adds:

The number of persons who are coming forward, and requesting to be admitted to the ordinance of baptism, is astonishing; I should think there are not less than 150 now waiting. About 70 have been examined and received, and two evenings every week are devoted to hearing others. We are exceedingly strict and particular in examining them, much more so than I ever witnessed or heard of in England.

The candidates have to appear before *the whole church*, and are examined respecting their views of themselves, of Christ, and the way of salvation; of the nature of the Christian church, the ordinances of baptism and the Lord's supper, &c., not only by myself, but cross-examined by the deacons or others; until we are perfectly satisfied that their views of divine truth are clear and scriptural. They are then required to withdraw, and the leader, a person who has the spiritual care of a certain number of persons, is required to state, from his personal knowledge, in what manner they are living, and whether their moral character is such as to qualify them for membership.

Then the question is put to the church, whether they know any thing against the candidates; and finally, they are received on a general show of hands. So you will perceive, whatever our enemies may say about us, we are not lax in discipline. Indeed, I verily believe that it would be quite as easy, if not easier, for the very same persons, if residing in England, to obtain church fellowship in our British churches, as it is in this place.

### Wesleyan Missionary Society.

The missionary ship "Triton" sailed from Bristol, (Eng.,) Sept. 14, 1839, having on board two missionaries of this Society, for South Africa; six for New Zealand; and three for the Friendly and Feejee Islands. The ship was purchased by the "Centenary fund," and manned by a crew who were chiefly pious, and who had engaged themselves on board this vessel from love to the cause of missions.

### Recent Intelligence.

*A'sa'm.*—*Letter from Mr. Bronson*—Under date of Jaipur, June 24, 1839, Mr. B. writes that the brethren have commenced operations at Jaipur, and that Mr. Cutter was engaged in printing a spelling-book and vocabulary in English, A'samese, Singpho, and Noga. The country remained tranquil. Nothing is said of war, except that there are occasional reports of the approach of bands of Burmans. Nearly all the Khamtis having surrendered, they were sent into the interior. The fears entertained with regard to Sadiya have been more than realized. A letter from an officer in command of the troops states, that the force is to be entirely removed from the place, and "it is to be given up to the tigers and jackals."

### Donations.

FROM DEC. 1, 1839, TO JAN. 1, 1840.

#### New Hampshire.

New Hampshire Baptist State Convention, John A. Gault tr., 500,00

#### Massachusetts.

Taunton, Female Foreign Bible Society, per Mr. Damon,	5,00
Boston, Charles-st. Baptist church, monthly concert,	42,78
Boylston-st. do., do. do.,	33,66
Federal-st. do., do. do.,	69,07
South Boston do., do. do.,	17,75
First do., do. do.,	38,79
Baldwin Place do., do. do.,	101,61
Juvenile Missionary Society, male department of Federal-st. Baptist Sabbath school, for support of a Burmese boy named Richard Fletcher, per	

W. W. Webster, tr.,	18,50
Granville, Rev. Silas Root	30,90
	<hr/> 357,16

#### Rhode Island.

Providence, 4th Baptist church and congregation, per S. R. Weeden, tr.,	18,00
Brown University, monthly concert, per K. Brooks, Jr.,	10,50
	<hr/> 28,50

#### Connecticut.

Connecticut Baptist Convention, Joseph B. Gilbert tr.,	1550,00
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#### New York.

Sundry collections, per Rev. Jirah D. Cole, agent of the Board,	1101,10
Holland Purchase, Foreign Missionary Society, Bela H. Colegrove tr.,	75,00
	<hr/> 1176,10

#### Pennsylvania.

Bridgewater Association, M. S. Wilson tr.,	65,00
Bradford do., do. do.,	36,00
per Wm. Colgate,	<hr/> 101,00

#### Maryland.

Baltimore, Samuel G. Lyman, per Rev. Jacob Knapp,	500,00
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#### Virginia.

Virginia Baptist Foreign Missionary Society, A. Thomas tr.,	342,18
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#### North Carolina.

Kenansville, Rev. Amzi Jones, Jr.	1,75
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#### South Carolina.

Edgefield Baptist Association, per Rev. Dr. Johnson,	234,96
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#### Ohio.

Grand River Association, John Dibell tr., for Burman mission, per Wm. Colgate,	70,00
Greentown, Baptist church, per Rev. H. Cosner,	5,00
	<hr/> 75,00

#### LEGACY.

Eastham, Mass., estate of Miss Polly Smith, in part, per Freeman Mayo,	200,00
	<hr/> \$5066,65

H. LINCOLN, Treasurer.

We have also the pleasure of acknowledging the receipt of \$5,000 from the Am. and For. Bible Society, to be appropriated to the printing and distribution of Scriptures translated by missionaries of the Board in Asia.

## BAPTIST MISSIONARY MAGAZINE.

VOL. XX.

MARCH, 1840.

NO. 3

**American Baptist Board of Foreign Missions.****West Africa.****JOURNAL OF MR. CROCKER.**

(Continued from p. 201, last vol.)

By the *Saluda*, lately returned from the coast of Africa, communications have been received from our missionaries at Edina, down to Oct. 12, 1839. Miss Warren, who sailed from New York July 27th, to join the mission, had arrived Sept. 29, after a very pleasant voyage of eight weeks, including a few days detention at Sierra Leone. She had received the kindest attention from the captain of the vessel, also from Doct. and Mrs. Wilson, of the A. B. C. F. M., by the former of whom religious services were conducted on board, morning and evening, and on the Sabbath, with good effect. The missionaries, at the last dates, were in good health, except a slight attack of fever in the case of Miss Warren, to a measure of which all are invariably subject, during the process of acclimation. Interesting details will be given of the labors and circumstances of the mission, in the following extracts, beginning with Mr. Crocker's journal.

*Sante Will's Place—Native superstitions—  
Oppressed condition of Females—  
Grigris.*

May 10, 1839. Returned to this place yesterday. Had my patience rather tried by the neglect of the natives to finish my house, as the rainy season has commenced. Such is their indolence, that they need to be urged forward continually. To prevent impatience in view of their conduct, we need the constant recurrence of the question, "Who maketh thee to differ?" A little reflection upon their real situation, is adapted to change disgust into pity.

12. Sabbath. Had a pretty good number at meeting to-day. Most of them were young. They paid good at-

tention, and I hope the seed sown will not be lost. Several things have transpired, of late, adapted to make me feel that I am but a stranger and a pilgrim here. O that I might live as one! Yesterday, saw one of the natives talking to a snake, that lay coiled up close to his house. His countenance indicated much anxiety. He was pouring some cold water on him, and going through a ceremony similar to that which is performed by the natives when a difficulty is settled between two parties; which consists in taking water into the mouth, and spitting it out again. He was beseeching the snake to go far away. As the snake seemed to be deaf to all his entreaties, I offered to kill him. This proposal he rejected with apparent superstitious horror. He had the impression that the snake had come to call him away from this world, and he seemed anxious to propitiate him, and to get a release from death.

June 9. Sabbath. This day, had public services in my new country house, which is much more convenient than my other one. The head man, with about a dozen others, was present, and gave pretty good attention.

16. Had a rather larger and more encouraging assembly to-day than usual. The head man came in to-day in an American dress. As he had expressed a desire to get a "meeting" dress, I gave him some of my old clothes. These, with what he had before, enabled him to make quite a decent appearance. About the time of meeting, I went into town as usual, to invite the natives to attend worship. Found the head man surrounded by others, hearing a palaver. Asked him if he would soon get through; he said "yes." I told him I would wait for him. In a short time he came, bring-



ing the men who had been talking the palaver with him, to hear "God's palaver." I felt thankful to God for the encouragement thus afforded me to go on in my work. O that I were wholly given up to the service of God!—A native, to whose neck I had applied a wash, on account of its being painful, came in just now, inquiring as it was Sabbath, if it would be proper for me to apply the wash to-day. I told him that men must eat, and the sick must have medicine on the Sabbath, as well as on other days, but working on the farm, going a gunning, &c. were not proper.

23. Had a pretty good number at worship to-day; among whom were some women. Most of them belonged to the head man. Whether he opposes their coming or not, I do not know. But he being out of town, they seem to have taken this opportunity to come and satisfy their curiosity. It seems to be the policy of the natives to keep their women as ignorant as possible. The men endeavor to impose on them some superstitious shackles which they do not wear themselves. To tell the country women that the country devil is nothing more than a man, (a fact known by the men,) would excite more indignation than perhaps any thing else that could be said. Some of the women, however, are, probably, as well aware of this fact as the men. But they would not dare to say so in their presence. The native devil is a man, who at times assumes an extravagant dress, which conceals his body, puts on a wooden face, and then comes into town. When coming, he makes a noise resembling the gurgling of water in the throat. Great effort is made to keep the real character of this personage from the knowledge of the women and children. At the age of about 16, the young men are permitted to go into what is called the devil's bush, (a patch of woods consecrated to this object,) and they are there initiated into its mysteries, which must, on no account, be divulged to women or children. If any should do this, they would forfeit their lives or their liberty. If a woman should go into the devil's bush, or should see the devil's wooden face any where, so as to discover the deception, or if she were to say there was no real devil in the bush, she would be immediately put out of the way, by death or slavery. If all the women of a town should, by chance, see the devil's face, and thus detect the *fraud*, the whole town would be des-

troyed, and men, women and children, be either killed, or sold as slaves. This, I am told, is the country law. The trial of capital offences is called a "devil palaver." This is conducted in the devil's bush by the head men. If a man is condemned, the palaver is said to have "caught" him, and he is sentenced to die, or be sold as a slave. Generally, if he has money, or friends, he can redeem himself. If he is put to death, or is sold, he is said to be carried off by the devil.

30. Had a larger number at meeting to-day than heretofore, as there are many strangers in town. A number of those present, probably, never heard the gospel before. The attendance on the meeting has been increasing of late.

July 3. Had a talk with a native to-day, who insisted very strongly that men came back, if they were not buried within four days after they died. When I insisted that those who died did not come back, he said I wanted him to disbelieve what he had seen with his own eyes. He promised to bring a person to me, who had been into eternity, and had come back.

7. Sabbath. Spoke from these words, "Thou shalt have no other gods before me." Took occasion to speak against their trusting in grigris instead of looking to God. An old man, after hearing me talk some time against grigria, went out. He was, probably, a grigri man. As this class of people must perceive that their "craft is in danger," I have been expecting to hear the cry, "Great is Diana of the Ephesians." But if they oppose, it is secretly.

14. Had a conversation this morning with a grigri man, who makes pretensions to great power. I told him that he deceived the people with his lies, and that if he did not leave off his bad practices, God would send him to hell. Took occasion to speak again in meeting, upon the subject of grigria. The grigri man before mentioned, came to the door near the close of the sermon. Grigris and the gospel of Christ cannot stand side by side; one or the other must prevail. In the evening, preached to a few American traders.

26. Heard yesterday, that the colonists had come from the Cape to Little Bâsa, and taken possession of the slave factory there. This has incensed the natives. I hear this morning, that the natives have attacked the Americans, and we can hear the frequent report of fire-arms.

23. Sabbath. Feared the war would prevent the natives from attending worship to-day. But a good number were present. Among others, a Veyman, who is a grigri. Finding that the drift of my discourse was not adapted to raise him in the estimation of the people, he seemed desirous of attracting by laughter the attention of the people, but they, in general, were too much interested in what was said, to notice him. I feel in hope that the war between the Americans and natives, though in this region, will not affect our operations here. I have advised the head man of this town to keep clear of it, and he seems inclined to do so.

Aug. 6. Some days ago, two children, who were crossing the river in a small canoe, were capsized by the rapidity of the current, and drowned. The grigri man has been consulted, to ascertain who have been engaged in drowning the children. After having been paid for his services, he has charged the act upon a dead body, which remains unburied, and upon two living persons. He says that those who engaged in the affair, turned into a kind of leopard, that was capable of living in the water, and out of the water, and seized the children. This is readily believed. The living persons implicated, will probably undergo an examination. It will not surprise me, if they acknowledge themselves guilty—either giving more credence to the assertion of the grigri, than to the evidence of their own consciousness, or fearing worse consequences from denying, than from admitting what he says. How deeply should our hearts be affected by a view of such ignorance and degradation!

*Letter of Kong Koba—Revival of religion at Bása Cove—Baptisms.*

8. Received to-day from one of our native boys, who stands at the head of all the others in intelligence and learning, a letter which is of a very encouraging character. He is a son of the late king Koba. His father has been dead for a number of months; but, as is usual with the head men, has not been buried. But they seem now to be making some preparation for burying him. At the burial of such men, there is a feast made, attended with a great deal of singing, drumming, dancing, firing of guns, &c. for several days and nights. I shall transcribe the letter *verbatim et literatim*.

“EDINA, Aug. 7.

“Dear father:—I take this opportunity to write to you this few line. I am glad to receive your letter. if our people bury my father now I cannot go, because I try to pray to God. If I go country now, I have great sin against God. I know if I go country now, I put all down, then how great sin it is. I try to pray. So after I put all down, I know God be angry with me. I pray God to show me how to pray. Mrs. Gorden she is sinner when she was here. Some time now she pray to God, and God forgive her sin; then I know if I pray to God, he will forgive my sin. Dear father, I want you and James to pray for me. Some of the native come here this morning, he want to carry me away; but I would not go. KONG.”

Considering that it will lower him in the estimation of his countrymen not to attend the burial of his father, and that the natives are extremely fond of being present on such occasions, this decision of his evinces sincerity, and a good degree of earnestness for the salvation of his soul.

21. Returned yesterday from a visit of eight days at Edina and Bása Cove. Had a very pleasant visit. Found that the members of the church on Bása Cove side, have had a refreshing from the presence of the Lord. Four sisters and a brother commenced a series of prayer-meetings every evening in the week except Saturday evening, and though very few joined them for some time, they still persevered week after week, and month after month, till the Lord appeared in the midst of them, arousing the other members to their duty, and awakening sinners from their slumbers. Nine persons have been baptized. The church now numbers 44, having increased four fold in four years. Their pastor labors faithfully for their spiritual interests. He maintains his own family by his labor, preaches three times on the Sabbath, takes charge of the Sabbath school, preaches once on a week day, instructs his church twice a week in the evening in reading, &c. and usually meets with them in their prayer meetings. As we have a meeting house also at Edina, br. Day superintends a bible class and Sabbath school, and preaches to the people on this side.

Sept. 13. Went down to Edina about a fortnight since, to attend our quarterly meeting, but was detained by ill health and the rains from coming back.

till yesterday. Had a very interesting meeting. Several persons seemed anxious in relation to their spiritual welfare, among whom were two of our native boys.

15. Sabbath. Called the people together, as usual, for worship. Sante Will and a pretty good number came. They gave good attention, and I felt a good degree of freedom in addressing them.

19. Received letters from some of our native boys to-day, which made my heart glad. Two of them, I trust, have been born again. I feel amply repaid for any little sacrifice which I may have made in coming to this country. O that I may in future evince my gratitude to God for this unspeakable blessing, by a complete consecration of my powers to his service!

*Conversation on grigris—Visit to Edina and vicinity.*

29. Sabbath. Called the people together for worship; but as there was an important palaver going on, but few attended. Sante Will came to the house in the afternoon. Had some conversation with him about grigris, witchcraft, &c. He said that grigri men were sent by God, and were in the place of the bible to them. I told him that the bible said we must judge men by their fruits. "Look at that tree; if you get palm nuts from it, you call it a palm tree. If these men are God's men, they will do the will of God. Does not God hate all bad ways?" "Yes." "Do not these grigri men do 'rogue fash,' and get into palavers?" (Two cases of this kind had just come under his eye.) "Yes." "Can such men be God men? When these men say that they see spirits invisible to others, you are dependent upon their bare assertions. Will they not lie about other things?" "Some will." "Why will they not lie about this also? They do it to get money. Suppose I should tell your people that I went to the moon, and slept last night; as they would have merely my bare assertion, what would they say?" "They would say, something came and carried you thither; because they know you be God man, cannot tell a lie," &c. This answer shows their astonishing credulity.—"What do you think about G——?" This man had professed to be a great grigri man, and that he could kill any one, with the utmost ease, by his arts. He is now in the stocks for some crime. *My interpreter had disputed his pre-*

tensions. I had told him that he deceived the people, that he lied, that God knew he lied, and that he knew he lied; and that if he did not repent, God would send him to hell. This language was harsh, but it seemed to me suited to the character of the man, who was exceedingly arrogant, and bold in his pretensions. Both this man and Sante Will were angry with my interpreter and myself, for talking in this way. "I think," said he, "that G—— is not a proper grigri man. He told me that he should kill the American men," (my interpreter and myself;) "and I told him to do it, but he did not." We had told the grigri man that we did not fear his power; that he could do nothing, &c.; and Sante Will was well aware that he was so mortified and angry, he would have killed us, if he could have done so by his arts. Though Sante Will was angry at the commencement of the conversation, yet, finding that he could not maintain his ground very well, he sat down and listened patiently to what was said.

Oct. 12. Came down to Edina on the 4th inst. Met sister Warren, who had recently arrived from America. On the last Sabbath, preached in the Baptist meeting-house in the morning, and in the afternoon addressed the native boys at the mission-house. Preached Wednesday evening at the Baptist meeting-house at Edina.

14. Yesterday being the Sabbath, went with br. Clarke to Joe Harris's town. Spoke to the natives. Br. Clarke followed in some remarks adapted to impress what had been said. When he spoke about leaving off, king Joe requested him to go on. This, with the good attention paid during the service, was quite encouraging. After we got through at king Joe's town, we visited Tatoo's place, on the other side of the river. Here we found but a few men. Several women, however, were present. They were disposed to be talkative, part of the time. The head man was attentive, and frequently made signs of assent to what was said, probably from desire to please. After we left this place, we came back to the mission-house, and br. Clarke addressed the native children belonging to the school. This is his usual routine on the Sabbath. In the evening, preached at the Baptist meeting-house. Br. Clarke, in pursuing his labors on the Sabbath, has been subjected to many exposures on account of the rain; but his labors will not be in vain.

## JOURNAL OF MR. CLARKE.

(Continued from p. 32.)

Mr. and Mrs. Clarke continue to reside at Edina, Mr. C. embracing every opportunity to visit the native towns in the vicinity, in one of which he proposes to establish a permanent station, should he find it impracticable to penetrate further into the interior, or locate himself at Tradetown. This last named place lies within the limits of the Bása tribe, and has a numerous population, speaking only the Bása language. Its distance from Edina, by water, is fifty or sixty miles, by land from twenty to twenty-five. It has a good harbor, and is a place of considerable trade. Vessels often pass from and to it, directly to and from Edina, and foreign vessels generally, which trade along the coast, frequent it. For the present, Mr. Clarke designs to build a native house, at the cost of twenty or twenty-five dollars, at Joe Harris's town, between three and four miles from Edina, and to spend a half or two-thirds of his time there, establishing a small school, if practicable, and preaching the gospel. The encouragements to missionary labor which are there presented, will appear from the extracts which follow:

*Preaching at native villages—Conversion of two native boys at Edina.*

July 7, 1839. Preached at king Joe's this morning; subject of discourse, the devil, his origin, fall, purpose, and destiny. The people gave good attention, and seemed much interested. The king said that he could understand much better than when I first preached in his town; that he was glad I had regained my health, and that he wished me to come and preach to his people every Sunday. I cannot but hope that some of them are desirous to hear God's word. O that God would help them to understand it! I never have been more sensible of the entire inefficiency of human effort, unless it is attended by the energy of the Holy Spirit, than when preaching to this people.

14. At Joe Harris's town in the morning. Gave the people some account of the flood, and told them that God would punish all wicked persons. They listened very attentively, and seemed to assent to the truth, but manifested no anxiety about their own condition.

21. Spent the past week in studying the Bása language, in teaching the native boys, and in superintending the general affairs of the station. Had a very unpleasant time at Joe Harris's to-day. The king, for the first time,

absented himself from worship, and many of those who came, left before the services closed. When I was about to leave the town, I found the king busy at work. I very mildly told him it was God's day, and that I feared he would punish him for disregarding it. He replied, that the American people had their customs, and the country people theirs—implying that the Americans were no better than the country people. He then informed me, that one of the Americans had taken an innocent boy of his and exchanged him with Bob Gray for another country boy, who had been living with this American, and whom Bob Gray had taken for some crime, and was intending to sell for a slave. This course of proceeding placed Joe Harris's boy in the condition of a slave. This account was true, and I would this was the only instance in which the American Christians have caused the heathen to despise our holy religion.

28. Preached at king Joe's and Tatoo's town. Had a very pleasant season. Joe Harris appeared very friendly. In view of what occurred last Sunday, I endeavored to make the people understand what constitutes a Christian, (God-man, as the natives term it.) They seemed much interested. In the afternoon I preached, through my interpreter, to our school boys, in Bása. This evening I have much anxiety in relation to two of our country boys, who had conducted improperly, and run away, for fear of being punished. They had been with us more than a year; could read in the New Testament, and were boys of considerable promise.

Aug. 18. Preached at Joe Harris's and Tatoo's; the usual number at worship. It was very rainy, and I was much wet.

21. Am again made sensible of the withering influence of the climate. Have a considerable fever, and my strength is much reduced.

25. Sunday. Still down with the fever.

31. At the Baptist quarterly meeting I preached in the morning, br. Day in the afternoon, and br. Herring, a Methodist minister, in the evening. The meeting was very solemn. At the close of the evening service, three of our native boys, (two of whom had for several weeks been more than usually attentive to the subject of religion,) presented themselves as subjects of special prayer.

Sept. 1. At king Joe's in the morning. But few at worship, many of the people being out of town. Those who were present listened attentively. The king inquired if I thought he would ever be able to understand our religion. The natives seem to think that religion is nothing more than a science, or something which can be learned from books, or from persons who understand it.

In the afternoon I attended church at Edina. Communion season. In the evening the meeting closed. Some very thrilling appeals were made to the impenitent, and fervent prayers offered for their conversion. The minds of the boys referred to before, seemed to be more deeply impressed.

8. Sunday. But few people at worship at Joe Harris's to-day. The king was out of town, and most of the people were cutting their rice.

18. Have been a little unwell for a few days. My old companion, the fever, has made me another visit. Two of our native boys have, within a few days, given us pleasing evidence of the operation of the Holy Spirit on their hearts. We humbly hope that they are truly converted. They are about sixteen years old. One of them has attended our school about two years, and the other three. They can read very well both in English and Bása, and have made some proficiency in English grammar, geography, and arithmetic. Kong, the one who has been here three years, is a son of Koba, a king of much influence, who died about two years ago. This boy has a very amiable disposition, more than ordinary powers of mind, and an ardent thirst for knowledge. He has been my interpreter in the Bása language, both in preaching and translating. We probably could not obtain an interpreter superior to him. He is much beloved and respected both by the Americans and his own countrymen. We have long hoped that God was designing this boy for some important purpose; and our hopes are now much strengthened.

Oct. 7. Preached at Tatoo's and Joe Harris's. When I arrived at Tatoo's, I found an unusually large number of persons assembled, and hoped it was for the purpose of listening to the words of life, but soon found it was to hear the sentence of death. One of Tatoo's people was sick, and, as the natives supposed, bewitched, and the grigri man had been called to detect the

witch or wizard. The process of the trial was this: The grigri man had prepared a quantity of rice and palm oil, with some innocent medicine, and placed himself with his grigri, which consisted of a few horns and other worthless articles, on a mat in the open air. He then caused many, and perhaps all who were present, to eat a small portion of this preparation, affirming that it would kill the criminal. After he had done, I had the privilege of recommending to this people the great Physician. They listened attentively. May God have mercy on them!

#### LETTERS OF AFRICAN YOUTHS.

The following letters were addressed to Mr. Crocker by Kong Koba, mentioned in the preceding communications, and John Matthias, a youth of the Fishermen tribe, both members of the native school at Edina, in charge of Mr. Day, and of about sixteen years of age. The letter of Kong was written a few days after he indulged a hope in the mercy of God, and is transcribed, says Mr. Crocker, "word for word."

#### *Letter of Kong Koba to Mr. Crocker.*

EDINA, Sept. 19, 1839.

Dear Sir,

I take this opportunity to write to you these few lines to inform you that I am well. I want see you very much. That day you been go away, I feel very sorry that I should turn back. then I go & told God. O father teach me. Dont let me forget thee so soon. then I suppose God hear my prayer. when I sit down or walk, my heart live with God. yesterday & today my heart feel to love Christian people, & love all these boys, & I hope they must pray too. first time when I go to meeting, I hurry, I want to come out, I see minister preach so long! but now when I go to meeting, I listen what minister say, meeting done so soon! O Mr. Crocker, I want see you, I want tell you how I feel, & I cannot tell you very well, my heart feel light. O Mr. Crocker, I love to read bible, & I love to hear more about Christ. O Mr. Crocker, my love is increase, & my bad feelings is decrease. O Mr. Crocker, I want you to come and talk to me. first time I love you all true, because you all give us what we want. I not love because you all are Christian people. I laugh at some old Christian people. now, if I see person love God,

I love him too. when Mr Caroline,\* she heard that I am glad she felt very sorry. when she saw Bowe pass by street, she call Bowe & say, tell Kong to come here. then I go see her, she say when school out, I want you to come & talk to me. I want religion too. when school out I come, & I ask her what you feel? she say, I dont know how I feel. then ask her did feel any sorry? she say yes. then I told her when we pray, we must trust in the Lord, we must know he will pardon our sins for his son sake, we must not think God cannot hear our prayer because we sin so much. if we pray true heart he will [hear] us for his son sake. well, when I come away told [her] pray; God will hear you by and by. last night we went to meeting. I talk to these boys. I suppose they are sorry for their sins. the text was 22d chap Job 21 verse. then I look, plenty of them were sleeping. O I felt sorry when I see Bowe, Zewio, Tom peter are sleep, and Prince not sleep. I want to talk to James very much. my brethren I hope you all may pray for me, that I may have more Pleasure in God. My prayer be with you all, and I wish you to talk to Badni. Remember your friend  
KONG KOBÄ.

The following is the

*Letter of John Matthias.*

EDINA, Sept. 19, 1839.

Dear father, I take this opportunity to write to you. I pray to God for pardon sin. that time I first cam to book, I want fight all time, my heart feel glad this tim. I love every body, I love go meeting, I love all boys. that time I go meeting I no want meeting out soon. I love to read bible. I want all boys to pray to God for pardon there sin. I pray [for] them. I want see you so much. I think lord done something for my soul. I pray for lord to give me holyspirit. please I want you come down, I beg you.

Remember your friend,

JOHN MATTHIAS.

\* Caroline, to whom he refers, had lived for some time, till recently, in the mission family. Since the conversation of which he speaks, she has given good evidence of a change of heart. We see, in this case, a native of this dark land teaching a person born in a Christian land, the way to heaven, and pointing her to the "Lamb of God that taketh away the sin of the world." I cannot help weeping for joy, as I record the fact.

EXTRACTS FROM A LETTER OF MR. CROCKER, DATED EDINA, OCT. 9, 1839.

*Prospects of the Mission—Bása Cove church.*

As it respects our present situation and prospects, they were never more encouraging than they are at the present time. Our school, under the direction of br. Day, continues to give us pleasure. About twenty natives attend it. Our two oldest boys, we hope, are converted to God. One of them, whom we have mentioned before, is br. Clarke's interpreter, and probably is superior to any other that could be procured. His progress in knowledge, and in almost every thing praiseworthy, fills us with pleasing anticipations of his future usefulness. The other is a Kroo boy, or one of the Fishermen tribe. His native talents are good, but he does not acquire knowledge so fast as the other. Other boys in the school have manifested some seriousness, but do not give evidence of a change of heart. The one that we thought was converted some time ago, but who afterwards went into the country, and gave us reason to fear that he was deceived, has returned to the school, and we hope God will restore his wandering feet, and give us the unspeakable satisfaction of seeing him bringing forth the fruits of righteousness.

The church has been gradually enlarging. When br. Mylne and myself came to this place, it numbered only eleven, without a pastor, church articles, or meeting-house. Now it has all three. Its course has been steadily onward, and we believe its influence on the colony is good.

We invite the attention of our brethren to the following views of Mr. Crocker, on the proper measure of pecuniary contributions to send the gospel to the heathen. They are couched in terms of great plainness and earnestness, but when the operations of the missions are contracted and weakened for the want of pecuniary means, and the heathen themselves, conscious of their perishing condition, are stretching out their hands to us for succor, is it not, to use the language of the appeal, is it not "*time to speak out?*"

It is painful to reflect upon the apathy of a large majority of Christians in civilized lands, in relation to the spread of the gospel among the heathen. This is manifested in the small amount of money contributed for this object.—For, whatever may be the apparent fervor of the prayers of Christians, and

the degree of earnestness which they seem to exhibit for the spiritual welfare of the heathen, their actual zeal is to be estimated by the amount of their self-denial in seeking its accomplishment. It seems to me that if the standard of moral obligation were properly elevated in Christian lands, we should not see churches of one or two hundred members, if they happen to contribute two or three hundred dollars in a year for the spread of the gospel, filled with self-complacency, and lauded by others, as if they had performed some acts of supererogation. Is it not true, that for the purpose of encouraging churches to contribute, the language of praise is sometimes used in cases which call for censure? There are, no doubt, those who groan over the covetousness of the church, but repress their views for fear that Christians are at present unprepared to admit all the claims of a perishing world. But is it not time for all such to speak out? When will the church arise from her slumbers, unless some "sons of thunder," armed with the Spirit's power, and sustained by the authority of Jehovah's word, shall solemnly charge upon the church the crime of robbing God; and continue to ring the peal in her ears, till the sleeping conscience of each member is aroused, and he can no longer pursue his present course without blushing when he calls himself a follower of Christ? It has been expected, perhaps, that more appeals to the public would come from missionaries. But if every individual of them should utter the language of his heart, it would, probably, be something like this: "When I think of the small amount of effort made by Christians in enlightened lands, for the spread of the gospel among the heathen, compared with the unspeakable importance of the object, and the immense weight of obligation resting on them, I fain *would* speak, but my feelings swallow up my words,—language seems so tame, that I sit down in despair." Oh, when will the church awake, and each individual Christian act, in some good degree, at least, as it becometh an heir of glory; and, as a joint heir with Christ, feel that all his interests are identified with the promotion of the Savior's blessed cause!

I would not censure indiscriminately. No: there are in Christian lands, those whose hearts feel deeply in view of the wants of a perishing world;—whose *toils and sacrifices evince*, that in the

spread of the gospel they feel an intense interest. Were it the will of God, they would gladly leave their native shores to hold up the torch of truth amidst the darkness of pagan superstition. On the untiring efforts of such, under God, the cause of missions may rely. May they not be discouraged. May they seek to diffuse, far and wide, their own spirit! How humiliating the thought, that instead of the mass of Christians contributing of their substance, *promptly, cheerfully, and liberally*, for the promotion of the cause of God, agents must go forth, and beg, like a wretched dependant on the world's cold charity, till some few dollars are, with reluctant hand, cast into the Lord's treasury! The time was, when the Board of Foreign Missions could say, "Give us men, and we have the means to sustain them." But now they are compelled to say aloud, "We want money." There are some, who feel indignant at the dishonor cast upon the cause of God, when public appeals are made for its indispensable pecuniary support. But if they feel jealous for the honor of God's cause, let them feel that the dishonor exists not in the pleading for money, but in the necessity for such pleading;—the reproach falls not on those who ask, but on those who are asked. Yes, it is a dishonor to the Christian name, that the agents of societies for spreading the gospel, should be under the necessity of making so frequent and so urgent appeals to the Christian public for aid. While an infidel world are looking on the efforts of Christians, and throwing upon them the charge of not believing what they say, may all such occasion for their unholy triumph be speedily removed! But this never will be, till Christians learn to rank the sin of covetousness with the sin of idolatry, and an undue withholding from the treasury of the Lord, with the sin of robbery. The stand, I believe, must be taken, that the man who has money lying useless in his coffers while the operations of Christian benevolence are embarrassed for want of that money, is an unfaithful steward of God's bounty. And let but the standard of Christian obligation be raised to a proper level, and let it be faithfully urged upon the consciences of men by those who minister at the altar, and it would be easier for a camel to go through the eye of a needle, than for such men, without changing their course, to enter the kingdom of heaven.

**Karens.**

LETTER OF MR. MASON, DATED TAVOY,  
JUNE 1, 1839.

In a letter of the above date, Mr. Mason notices the return of Mrs. M. to Tavoy, and expresses his acknowledgments of the kindness she experienced during her absence, as follows :

After an absence of fourteen weary months, on a journey more than sufficient to belt the globe, I had the pleasure, a few days ago, to welcome Mrs. Mason to Tavoy, in renovated health. She received the kindest and most gentlemanly treatment from Capt. Gay and his officers, and the whole history of her journeyings has been a continuous succession of unrewarded and unrewardable, but deeply felt, kindnesses from all with whom she has been brought into contact. To afford her a comfortable and speedy passage to Maulmain, the commissioner, Mr. Blundell, at his own kind suggestion, turned the steamer from its course, on returning from Mergui, and took her in at the mouth of Tavoy river. From every member of the mission at Maulmain she received all the assistance, for her comfort during the long voyage, that the most unfeigned brotherly and sisterly affection could dictate: during the passage she was favored with unceasing attention from Capt. Green and his officers, whose patience was never exhausted by the unavoidable trouble and annoying perversities of three young children: and wherever in the providence of God she was thrown, kind Christian friends arose to assist her and the cause in which she was engaged.

To the church in Rutland, Vt., we are indebted for a plough, with a yoke and traces for the use of the Karens, besides personal presents; to the church in Farmington, Me., besides favors to Mrs. M., for a patent bee house, which if introduced among the Karens, promises to afford them great pecuniary benefit; to the church in Brookline, of which she was a member, for a noble and substantial proof of their personal attachment; to ladies in South Berwick, Canton, Roxbury and Providence, for valuable presents of clothing and other marks of personal regard; and wherever she went, whether into the dwellings of the rich, or the cottages of the poor, she ever met with some proof of their sympathy and affection. They are all written on the

tablets of my memory. Would that I could take the wings of the morning and stop at every door in succession, to return my personal acknowledgments, for their kind attentions to my lonely companion and my unprotected children; but then my feelings would repress the expressions of my heart and I should have "to mean the thanks I cannot speak." I will recognize the hand of God in this; I will feel that he has given me grace in the eyes of my friends, and I will hear his voice calling me to greater devotedness to his service, to more holiness of life, to more strenuous efforts for the salvation of the debased heathen around me, and, through the grace of God, I will try to inspire their hearts with those noble traits of Christian friendship which so affect my own, but of which they have no conception.

**Cherokees.**

EXTRACT FROM A LETTER OF MR.  
JONES, DATED NEAR COLUMBUS, DEC.  
2, 1839.

*Present condition of the Cherokees.*

Before I left Arkansas, I made conditional arrangements to hire some cabins on this side of the Cherokee line, near to br. Bushyhead's, until accommodations within the Territory could be prepared, and the prohibition of the government should be revoked; where I could, in the meantime, pursue the work of the mission without much interruption.

I have just received a letter from br. Bushyhead, in which he says, the national council enquired of him whether I had made a permanent selection of a location, and intimated that it was their wish that I should settle near to the seat of government. If we should go on with the plan of translating and publishing books, that would, doubtless, be the most eligible location, on various accounts.

Books are greatly needed among the Cherokees. The progress of the gospel, and the course of providential discipline through which they have passed, have given such a stimulus to the minds of the people, that they manifest increased eagerness for information, and it is all-important that the knowledge they receive should be of a healthful kind. All the books which have been published by the American Board, are exhausted, or nearly so, notwithstanding the strong prejudices existing



against receiving any thing through the medium of the late unfortunate Mr. Boudinot.

The changes which the Cherokees have experienced, have been attended with some evils. Several vicious habits have been introduced or extended, which will require the faithful efforts of Christians and the influence of the Divine Spirit to eradicate. We are encouraged, however, in the belief that, notwithstanding all the machinations of the grand enemy and his emissaries, the glorious work of our Divine Redeemer still goes on. Most of our members remain faithful to the Savior, and some have evidenced their faith in trying circumstances. And I do earnestly trust that the holy truths of the gospel have been so generally diffused among the people, and have gained so much authority over their consciences, that it will please Him, with whom is the residue of the Spirit, to send down his copious influences to bless and fructify his word, and grant a glorious ingathering of precious souls.

With regard to the location of the members of the churches, most of those who were not subject to the control of their friends, have kept in view the advantages of Christian privileges, and in their several settlements have provided temporary accommodations for religious meetings. Many, however, have not made permanent settlement, being compelled, on their arrival, to locate near the government depôts, and the places at which their detachments were disbanded.

Our design was, as soon as I should return, to organize two or three new churches, and to adopt such plans of labor as would tend to building up the believers in their most holy faith, and bring the greatest amount of Christian influence to bear on the condition of the mass of the people.

#### Shawanoes.

EXTRACT FROM A LETTER OF MR. LYKINS, DATED SHAWANOE, MO., JAN. 4, 1840.

#### *Emigration of the Stockbridge Indians—Additions to the church.*

On the 6th of December last, a party of Stockbridge Indians from Winneba-

go Lake (Wis. Ter.) arrived at the mouth of Kauzas river, (Ind. Ter.) They came with the design of making the Delaware country their future home. To their proposition to this effect, the Delawares have acceded, and have directed them to locate below Ft. Leavenworth, and near the residence of our brother Henry Skiggett.

With these emigrants I spent last Lord's day and the preceding and subsequent nights, with great satisfaction. Among them are found three members of the Baptist church, besides a number who have heretofore been connected with the Presbyterian church. Five or six of these now propose to unite with us by baptism. Two also propose uniting with the church, who have not yet made a profession of religion.

The principal chief of this party is among the candidates for baptism. He is uncle to our br. Skiggett; and with him br. Skiggett will remain. John W. Newcome, a Stockbridge, who has his membership in the Baptist church at Buffalo, N. Y. and br. Henry Skiggett who was on a visit of near a year to his people in Wisconsin, it seems, have labored diligently among their people, and in addition to the fruits of their labors brought with them, several young converts and hopeful inquirers were left behind. The location of these people will be too remote from this station to admit of the missionaries doing more for them than making an occasional visit.

Mr. L. proceeds to recommend the appointment of the two brethren named, to labor among their people as teachers and assistant missionaries, to whom he thinks they might be useful.

On the 18th Dec. 1839, a treaty was signed by the Shawanoes, conveying a strip of country along their eastern boundary to the United States for the settlement of the Wyandots of Ohio, which embraces within its limits the Shawanoe station. The treaty provides however for its continued occupancy, and for its removal to the Shawanoe territory if the Board desire it.

Rev. Francis Barker and Miss E. Churchill, of the Shawanoe mission, were united in marriage, at Shawanoe, Oct. 23.

## Miscellany.

### THE TEMPLE, IMAGE AND FESTIVALS OF JUGURNATH, AT POOREE IN ORISSA.

Jugurnath is the most celebrated idol of India. His images are erected and worshipped in different parts of the country, but that at Pooree is the one by far the most venerated. Pilgrimages to its shrine have long been practised by Hindús, as an act of religious merit. These have been made notorious in the Christian world, by the tax collected by the British government of pilgrims, for the privilege of seeing and worshipping a favorite idol. This tax, which has amounted to more than 130,000 rupees annually, was abolished by an order from the supreme government during the last year; and yet the "Friend of India" states, in a late number, just received, that notwithstanding this order and another from Lord Auckland, at the festival of "Ruth Jattrá" which had just passed, the tax was collected as usual. The effect of the partial withdrawal, the past year, of government influence from the support of this temple, and the abominations there practised, has been that of so diminishing the number of worshippers, as to shew that there has been probably much truth in the opinion often expressed, that if deprived of government patronage, the shrine would soon be deserted. The Calcutta Christian Observer, from which the following account of this celebrated seat of idolatry is taken, gives the subjoined tradition as the supposed

#### *Origin of the Idol.*

The origin of this idol is by the natives ascribed to Maha Raj Indradumana. This pious prince had been induced to set out from his own dominions in Hindústan, upon a pilgrimage to a famous image of Nilu Madhuba, situated on the blue hills of Orissa; but just before he reached the spot, the image suddenly disappeared from the sight of mortals. The prince was inconsolable at being thwarted in his pious designs of adoring the sacred image, when behold Vishnu appeared to him in a dream, and consoled him with a promise of soon reappearing in a form which should be celebrated far and wide throughout the Kalee-jog. The prince, resting on this promise, waited at Pooree for the advent of the new Avatar.\* At length, one propitious morn

his attendant brahmins brought the welcome intelligence, that a most wonderful tree was making its way over the sea towards Swerga Dwar; and that this could be no other than the new incarnation, as it was accompanied by the sacred insignia of Vishnu.

Indradumana, filled with joy, hastened to the spot, and most devoutly embraced the sacred log. A cloth of gold was then thrown over it, and immense sums distributed to the holy brahmins in attendance. The prince then, by his pious supplications, obtained the aid of the Vishwakurma, the architect of the gods, who, with one blow of his wonder-working axe, formed the block into a four-fold image, imitations of which have been continued to the present time.

#### *The Temple and Images.*

A temple was then built, and the images set up with great pomp and expense. The gods and goddesses all came down to worship; a number of rites and ceremonies were decreed, and from that time to this, Jugurnath has maintained his pre-eminence among the gods of India.

This far-famed temple is said to have been built in A. D. 1198, by Rajah Anunga Bhim Daib, under the superintendence of his minister, Bajpoi, at a cost of from 40 to 50 lacs\* of rupees. The principal tower is supposed to be 184 feet high, and upwards of 28 feet wide within the walls. It is surrounded by a stone wall 20 feet high, and nearly 650 feet square. Within this enclosure are upwards of 50 smaller temples, devoted to the various gods of India. The walls of these temples, and especially of the great temple, are covered with the most vile representations, in durable and massive sculpture; and from fragments on the outer walls, it is probable they were once thus disgraced also. These obscene figures and emblems are a very common appendage to the temples in Orissa.

The land within ten miles, or according to some accounts ten *koss*, of this temple, is holy, and denominated the Shree Kshetra; and to die within its limits is considered a sure passport to eternal bliss. Upwards of 3000 families of priests and other servants of the idol are supported directly by this temple, while about 15,000 of the inhabitants of Pooree are supposed directly or indirectly to profit by it. Among other servants of the idol, are 300 or 400 families

\* Incarnation.

\* A lac is about 100,000.

of cooks, to prepare the idol's food, and 120 girls, to dance before the gods.

The idols are, Bullubhudra, Soobhudra, and Jugurnath. Bullubhudra is called the Great Lord, and in several minor particulars enjoys the preeminence, such as having rather the largest car, standing nearest the temple, being first brought out, &c. But he does not receive a tithe of the adoration that is paid to Jugurnath. The face of Bullubhudra is painted white. Soobhudra, the sister of Jugurnath, has the smallest car. She is made without arms, and is painted of a yellow color. There is little notice taken of her by the majority of the worshippers. Jugurnath is painted black, with a red mouth, and red and white circles for his eyes. He is the great object of attraction. Some of the pilgrims say that he is more vindictive than Bullubhudra; hence their extra endeavors to propitiate him and secure his favor.

All the idols are made of the *Nimb* tree, and the mysterious deposit within them is the Salgram. The images are as ugly and as monstrous in their appearance as any thing that can well be imagined. Their very distant approximation to the human figure does not extend below the bosom, and all the rest is a mere huge block of timber. Arms and feet they have properly none; but these appendages, made of gold, are supplied on state occasions. All the images are profusely adorned with various kinds of ornaments, and their bodies are clothed with rich silks and shawls.

After stating that the images are brought out of the temple at but two of the twelve annual festivals there observed, and having described the first, or bathing festival, as little else than washing the paint from the idols, to be besmeared over the bodies of the worshippers, after which the objects of their devotion are presented, clothed in their ornaments, to receive the offerings of the multitude, the writer proceeds to give the following account of

#### *The Cars—Ruth Jatra.*

In the mean time, the building of the new cars proceeds, urged on, we blush to say, under the superintendence of the civil authorities of the station. These cars are, under the care of the British government, built new every year; and when the festival is over, they become the property of the *pundas*, or priests of the idol, who break them up, and sell them for a considerable sum. The writer of these remarks paid five rupees for one wheel only of Jugurnath's car. Bullubhudra's car is 43 feet high, and has sixteen wheels. Jugurnath's car is 41 feet high, and has fourteen wheels. Soobhudra's car is 40 feet high,

and has fourteen wheels. The upper parts of these cars are covered with cloths, green, blue, red, yellow, and of other gay colors, hung in strips fantastically arranged, and adorned with various devices, formed with silver spangles, &c. The tower of each car is surmounted by a globe and flag, while from various parts of it, birds, monsters, and flags project, producing a picturesque effect. The platforms on which the idols sit enthroned, are about ten or twelve feet from the ground. These are decorated with varied colored shawls, and different figures of Hindú mythology. Immense cables are manufactured, with which to tug the cars, and are fixed to the carriage part of the vehicles. The wheels of the cars are extremely ponderous, and the rough spokes project from one and a half to two inches beyond the felloes; so that the poor wretches who may throw themselves under them are inevitably crushed to a horrid mass of flesh. Several such sacrifices have occurred to my knowledge within the last seven years; and on one occasion, particularly, I was coming up to Jugurnath's car, as it passed over the body of an up-country brahmin. The entrails, blood and brains of this infatuated victim were thrown in every direction.

On the second day of the new moon in Asar (June or July,) the Ruth Jatra commences. The cars are the day previous arranged in front of the principal gate of the temple, and purified for the reception of their holy burdens, by various incantations and ceremonies. When the propitious hour arrives for the gods to take their annual ride, they are brought out of the temple—not with pomp and state, consistent with the divine honors they at other times receive—but as though they were the vilest dead dogs; some drag them, others push them, and with as little ceremony as can well be imagined, they are thus rocked along to the cars. Then a rope is twisted round the neck of the great Jugurnath, and what with some tugging above, and others shoving him below, he is constrained to ascend an inclined plane to his station on the car; then, however, as if to atone for the insult offered to his godship, the brahmins with the multitude prostrate themselves and worship him, while a shout, as of "the voice of many waters," shakes the earth, with "victory to Jugurnath, our lord." The other idols are brought out in like manner. The Khoorda Rajah then sweeps the cars, and the purification process is completed, when suddenly a rush of some thousands of men, appointed to draw the car, who come jumping and shouting like so many wild infernals, announces that the gods are about to commence their journey.

They immediately seize the huge ropes, and range themselves in order; if peradventure any of them are found loitering by the way, a smart application of the ratan to their bare backs, soon sends them to their posts. The scene now presents its most picturesque and animated appearance. The cars, dressed in their gaudy colors, towering far above the vast wilderness of heads, have at a distance a very imposing air; while the loud sounds of idol music, the elephants of the gods and their worshippers stationed here and there, adorned with gay trappings; the vast number of devotees from the house-tops and elevated verandahs of the adjacent houses, waving their *chowries*; and the various acts of adoration practised by the zealous worshippers, accompanied by their loud acclamations, combine to give an air of state to the festival, and stamp its character as a worshipping assembly. Here and there a few Europeans are to be seen, some on their elephants, and others on horseback, witnessing the ceremonies. Some few are engaged in company with those who were once idolaters, but now Christians, in distributing the words of eternal life to the thousands of eager applicants, who are perishing for lack of knowledge.

*The Pilgrims—The mode of gathering them, and their treatment.*

The number of pilgrims who attend the festival, depends greatly on the time in which it occurs. Whenever there are two new moons in the month of Asar, it is said that a new image of Jugurnath is made, and a much larger attendance is expected. In the year 1825, it is calculated that not less than two and a half lacs were present. The writer of this article attended on that occasion, and witnessed such scenes of cruelty and misery, as no time can ever obliterate from his memory. In one small space of ground, (about an acre,) he, with a beloved colleague now no more, counted upwards of 140 dead bodies, and in another place 90; the latter, especially, were exposed close by the highway, on each side of it, naked, swollen, and putrefying in the open face of day; while the numbers which might be seen in other places, and on the roadside many koss from Pooree, defied calculation.

Were I to detail facts which came under my observation, of husbands losing their wives, wives their husbands, children their parents, and parents their children, I could almost fill a volume. Let it suffice to quote the concluding language of a journal written on that occasion:—"We have relieved many a child of misery, by administering

medicine to the sick, clothing to the naked, food to the hungry, and money to the destitute; but what we have been able to do falls short indeed of the wants of the miserable. Many a heart-rending scene we have been called to witness, where we could afford no relief;—many poor creatures we have dismissed with partial assistance, under a full persuasion they would soon want again and die; and many a scene of death have we endured, and turned away with a heavy, overflowing heart, from many a dying fellow-creature, without God and without hope, the victim of this wretched superstition."

The following account of the methods resorted to for the gathering of pilgrims, and of the treatment they receive when assembled, is given by a brahmin, now a Christian, who is supposed to have had the means of knowing the truth of what he states.

At this present time, in consequence of the power of the English extending through numerous countries, many causes of alarm are suppressed. On this account, the *pundas* spread themselves through different parts, for the purpose of collecting pilgrims. Having arrived at their respective stations, they repair to people's houses, and compel them to eat Jugurnath's food, and by much flattery, induce them to receive various kinds of cakes. Having furnished themselves with strips of cloth, which have touched the sacred limbs of Jugurnath, they suspend them round their necks, saying, "See, you are highly favored! sitting in your houses, you have obtained these precious relics." Then they say, "Come, accompany me to my country. There God is revealed. There the goddesses Lukahmee, Saraswuttee, Bimblee, and 10,000 others, constantly serve him: moreover, the gods of heaven, earth, and hell, all the 330 millions of gods worship him. His glory is immense. All castes before him eat out of one vessel. In the month of Asar is the Goondicha Jatra. He himself comes out of the temple and sits on his car. He himself causes the car to move. In one day, he eats 70 poata, (about a thousand pounds weight;) but all that he eats, of different kinds, who can declare? Listen, however, to a truly wonderful fact. In the cook-house, they place seven cooking pots, one above the other, over one fire. The bottom pots are not cooked, but the top one is!" In this manner they tell a number of tales, and persuade the people to come. Having arrived, they direct them to different houses, saying, "This is the holy land; here the fruit of pious actions is enjoyed. Come, I will obtain for you

an interview with Jugurnath, and cause you to bathe in the five holy places; thus you will obtain salvation for seven generations of your ancestors: but bear in mind how you will propitiate me." In this way they lead them to the temple, and give them a sight of Jugurnath. At that time many priests surround them, and stroking their heads, exclaim, "Behold the visible god glorified! present him with an offering of 25 rupees; give us a present of 10 rupees; come quick, no delay." In this way, by much talking, they wheedle them out of their money, and take all they can get. Others come begging to their lodgings. If they have no more money, these *pundas* coax them out of a promissory note, and make them engage to pay when they reach home. They also make a number of cakes, and bring for the pilgrims to eat. For that which is worth 4 annas they exact 12—for an anna's worth they take 6 annas. If they refuse to have them, they abuse them with filthy curses and speeches, (which I omit,) and say, "You—where will you get such food as this!" Thus saying, they cram it by main force into their mouths. Thus the *pundas* exceedingly oppress the people, and by a variety of cheating tricks get from them their wealth. Sometimes, when the pilgrims enter the enclosure of the temple, they steal the ornaments from their noses and ears, and take away their clothes and money. If they resist, the *pundas* assemble, and beat them till they make off, crying out, "O father, O mother, I die, I die!" and thus they escape from the temple. On other occasions, giving the pilgrims some potion to eat, they render them insensible, and

rob them of their wealth. I have seen from five to ten boys watch near the gate for a single pilgrim; then, laying hold of him, they beat him till he cries out, 'Mercy! Mercy!' But no one coming to his assistance, he sinks down through much beating; then becoming insensible through fear, they rob him of his property and decamp.

On this extract the writer in the Christian Observer remarks:

No one can tell what Hindús will do, so well as a Hindú, and especially a Hindú brahmin; while as to what is transacted within the walls of Jugurnath's temple, they alone can give you information. I have myself been an eye witness of such acts of robbery as are noticed at the close of the extract. I recollect on one occasion, while I was talking to the people at Ruth Jattrá, the poor pilgrims at the outer gate of the town were admitted; they had been collecting for a long time, but were not before allowed to enter, because they would not or could not pay the tax. It was grievous to see the needy people, (many of whom came from distant parts of India,) with their little all tied up in a bundle, and suspended under their umbrellas, in some unguarded moment, rushed upon by the *pundas*, like tigers, and their all taken from them. These villains of Jugurnath lie in wait, and when they see an old or disabled pilgrim, rush upon him, give him a blow upon the head with a large stick, and snatch the umbrella with the bundle out of his hand! I saw, I believe, *fifty cases of this kind, while I stood!*

## Other Societies.

### Protestant Episcopal Missions.

In our last number, p. 42, we gave an extract from a letter of Mr. Gregory, containing some account of the Indian Territory and its inhabitants. We add, in the present, Mr. G.'s views of

#### *The obstacles to Indian conversion, and the encouragements to labor in their behalf.*

The little acquaintance I have had with the aborigines of our country convinces me that the Indians have been greatly misunderstood, and that no man can know them upon a short acquaintance. Their prover-

bial reserve and distrust of strangers is overcome only by long intimacy. I doubt the competency of any man to speak understandingly of any remote tribe, unless he has lived among them long enough to become familiar with the language. In all candor I must say, that when I think of the christianization, and social and civil improvement of these conquered, degraded, and dependent remnants of former nations, the apparently great and numerous difficulties in the way of success are well calculated to excite discouragement. With but few exceptions their whole intercourse, and all their past relations with the whites, have been only such as to create and cherish distrust, aversion, prejudice and enmity be-

tween the two races. When Europeans first came to this country, they took possession of it in the name of their respective sovereigns, and then proceeded to obtain it from the Indians as they best could. When the natives became alarmed by the encroachments of the whites, war ensued, and we know the result. Where are the Narragansetts, the Mohegans, and Pequods? Where the mighty Mohawks, whose very name was once a terror from the Gulf of St. Lawrence to the Mississippi? Where the forty tribes that once made populous the Atlantic coast from the Capes of Delaware to the Santee? When delegates from the Senecas, the Delawares, the Stockbridges and Piankeshaws visit the Eastern cities, and behold the rich valleys of the Connecticut, the Mohawk, the Susquehannah and the Potomac, how vividly must be called up to their recollection the traditions of the days of Passaconaway and Uncas, of Miantonic and Philip, of Adario, Tamenend and Powhatan! And when the sons of this generation inquire for the graves of their ancestors, the only reply is: "The white man's fields and countless towns hide them from our sight." With a rapidity and a power that seem like magic to the Indians, the whites have overrun the country, and, whether driven off at the point of the bayonet, or by the equally effective force of treaties, all that the Indians understand of the matter is—they have lost their country: it is gone: gone, because they could not keep it.

From the time of king Philip's war to the capture of Black Hawk and Oseola, the Indians have been a conquered, humbled and despised people—despised for their want of civilization—and both hated and feared by nine tenths of our people for their savage barbarity in war. How then is it possible that they should feel a cordial regard for their proud and prosperous conquerors? More than twenty of the tribes now planted here have been in arms against the United States within the last fifty years, and now, broken, dispirited, subdued, they are here only because they could not help it. Can we expect them to receive with cordiality and confidence, our proffers of assistance to improve and save them? At the very time we offer them books, and ploughs and looms, we are building forts from the Gulf of Mexico to the Council Bluffs, and they very well know that our 5000 border troops place the Indians entirely in our power, as well as preserve peace among the different tribes. This, and the payment of annuities, and the system of Indian Agencies—all combine to make them feel their dependence and degradation; and when the benevolent teacher or faithful missionary goes among them "to do them good," the proffered aid

sounds suspicious. "Do us good?" might they say; "we know not how it is, but the white men who come among us are never naked and never hungry, and they bring us books. If we kill a deer or get a skin, they bring us the 'fire-water,' to exchange. Most of the white men we ever saw, were much more anxious to benefit themselves than us. If they could get our furs, our annuities and our lands, they cared little for the equivalent which they left us; hunger, nakedness and the small-pox were good enough for Indians."

But, after all, I am not prepared to say that the difficulties are so great as to excite just discouragement. Indians are flesh and blood like ourselves, and have the same common wants, and hopes, and fears, and affections. They have bodies sensible to comfort, and understandings capable of improvement, and souls that may be filled with the love of God and the knowledge of his Son Jesus Christ. They can be civilized. They can be christianized. As clear as the noon day is the fact that every body of emigrant Indians from the east is, in improvement, far in advance of the indigenous tribes. A traveller from the Puncak to Red River needs nobody to tell him which Indians came from the other side of the Mississippi. The moment he enters their settlements he sees evidences of improvement in the log cabins, fields under fence, ploughs, wagons, hogs, poultry, and the dress and furniture of the inhabitants. Some of the tribes were partially improved before they came over the Mississippi, particularly the Choctaws, Creeks, Cherokees, Senecas, Delawares, Shawanoes, and some small bands from Indiana and Illinois. But their settlement here has apparently given a new impulse to their efforts for improvement, and the other tribes are beginning to feel the influence of their example. Quapaws, Kauzas, Kickapoos, Sacs, Putawatomes and Otoes, are entering with new spirit upon the work of agriculture. The filthy inhabitant of a dark, damp hut of earth, is building a wholesome cabin of logs, exchanging his buffalo skin for a blanket, and after fencing his little field with his own hands, substitutes for the shoulder bone of the buffalo, the more convenient hoe and plough. The value of an education for his children he knows not yet; but the teacher tells him of the Son of God, who shed his blood for sinful men of every nation, to turn them from sin to a holy life, and to teach them to live and love as brethren. "The grace of God which bringeth salvation," opens his heart to receive that "talk" as good. And if he has known the teacher long enough to find that he never speaks with "a forked tongue," never sends the

hungry away without food, and practises what he preaches, then he gives him his confidence; and as soon shall the rivers run from the sea, as that red man betray his white brother.

In fifteen of the twenty-four tribes there are thirty-nine missions. In ten tribes there are thirty-six schools, and about seven hundred scholars. The united nation of Choctaws and Chickasaws, with a population of twenty thousand souls, has thirteen missions, nineteen schools, and probably 350 scholars. A national legislature, to which members are elected by a popular vote, courts of law, and trial by jury, have succeeded to the old form of Indian councils. The nation has a good deal of wealth, and is too far advanced in improvement easily to retrograde.

Close in their footsteps follow the Creeks and Cherokees, and eleven of the remaining tribes depend almost entirely on agriculture for subsistence, and occasionally hunt for pleasure and amusement.

The Shawanoes, Kanzas, Delawares, and Kickapoos, all contiguous to each other, and embracing a population of about 4,500, have improved very considerably within the last five or six years—particularly the Shawanoes and Kickapoos. In each of these tribes is a mission of the Methodist Society, beside the central mission noticed above. The Baptists and United Brethren also have missions here.

Improvement, then, has been made. Thousands of these Indians are at this moment more comfortable in their temporal condition than they were before. Hundreds of them know the leading truths of Christianity, and feel themselves to be better and happier for that knowledge. They have a country which they can call their own. THE GENERAL GOVERNMENT, which could not secure their right to lands east of the Mississippi, HAS, BY THE MOST SOLEMN PLEDGES, GUARANTEED THIS COUNTRY TO THE INDIANS FOREVER. One hundred thousand of the red men are already here, and others are coming every year. With the advancement of agriculture, the increase of comfort in their mode of living, and the cessation of war, and the preventing of small pox by vaccination, they will increase. What shall hinder, that the Indian population of the Territory, in twenty years time, shall not be two hundred thousand? Bound to the United States as they are by the receipt of annuities, and constantly taught, by agents, teachers and missionaries, to cherish sentiments of friendship and confidence, and the asperities and ferocity of savage life softened and humanized by Christianity and the peaceful em-

ployments of agriculture, it cannot be otherwise than that this people, instead of sinking in degradation and ruin, will rise in character and strength. If they do not, it will be because the whites are determined on their extermination—because traders and whiskey sellers are able to maintain among them a more powerful influence than even the government itself—because private interest, and an insatiable cupidity, can triumph over every principle of honor, justice and humanity—and especially because a cold and hesitating philanthropy moves with leaden steps in efforts to aid and encourage the red men in improvement now, at the very turning point of their career. Let us look to the Senecas, and learn a lesson. Who can say that, three years ago, they would not gladly have received a missionary? or that even the friendly visit of a bishop then, might not have effected what years of labor cannot now?

For all this continent, I would not have a tithe of that responsibility which rests upon the white man's heartless treatment of the natives of this country. But how is that part of our people, who profess to be governed by better principles, to clear their hands from blood, by standing idle, and exclaiming, with a tone of self-exoneration, "The Indians are a doomed race!" Doomed to what? To suffer *always* for the want of that knowledge of God which brings, through Christ, repentance, holiness and joy? Let Christians blush! the Christians of America, who, with millions of wealth, look on and see the red men die, but send no messenger of Christ to tell them of a better world. Doomed to what? To suffer *always* oppression, fraud and mockery? Then there is an end of the government of God. Always has his Providence, sooner or later, come to the rescue of the "poor and oppressed." Why then do we stand idle until the favorable time is passed, and predict the doom of one million five hundred thousand people, as an excuse for our hesitating and selfish inhumanity?

#### American Board of Commissioners for Foreign Missions.

SANDWICH ISLANDS.—In a communication of Mr. Armstrong are found the following facts, in relation to the progress of instruction on the islands. The native schools are chiefly composed of children of from four to fifteen years of age. "Nearly all the children in the nation attend a school of some sort pretty regularly." On the island of Maui the children are required by law to attend a school five days in a week. Large numbers of children are making rapid

advances in various branches of elementary learning. Some hundreds of these children have given evidence of personal piety so satisfactory that they have been received as members of the church, while hundreds of others are more or less serious. Such has been the general prevalence of religious feeling, that comparatively little open immorality is observed among the children.

**SYRIA AND THE HOLY LAND.**—Mr. Thomson, of the Beyroot mission, has communicated some interesting intelligence concerning a sect of Mohammedans called Druzes, who inhabit the central part of Mount Lebanon, between Beyroot and Damascus, and also a district of country lying south of the latter city. According to the common opinion of Christians, which is confirmed by disclosures from their own books, they are, instead of orthodox believers in the false prophet, "infidels, if not downright atheists." The journal of Mr. T. gives the following account of their

*Desire for books and religious instruction.*

Aug. 12. At evening prayers Kasim, a converted Druze, informed me that a whole connection of Druzes in S. wished to become Christians; and that they would, in a few days, send some of their number to converse with me about it. Kasim is much rejoiced at the prospect, and thinks that there are a great many who will follow the example. I am highly gratified to witness his zeal and earnestness.

13. This morning Kasim brought a leading Druze to see me. He is from Shwoifat, and desires to become an English Christian. His conversation was very satisfactory, so far as words, and sensible, and even pious remarks are concerned. He makes the most affecting and solemn appeals to the Searcher of hearts, to bear witness to the sincerity and earnestness of his desires; asks for neither protection, employment, nor money; but says that his only object is to seek for and secure the salvation of his soul. He asks for nothing but Christian books and Christian instruction, which I, of course, was most happy to afford, to the extent of my abilities. Alas! that long experience with the people of this country, and especially with the Druzes, compels me to receive with hesitation, and even downright scepticism, their most solemn, and oftentimes awful protestations.

Sept. 5. M., the ruling sheikh of A., came down from the mountains to request Christian instruction and baptism for himself and family. He is very earnest, and

rational for a Druze, in his views and plans; and thinks that nearly all his villages will unite with him. In a conversation protracted to more than half a day, I endeavored to place before his mind, with all possible plainness, our views of what true religion is. He is not so ignorant on this subject as most Druzes, having been acquainted with us for many years, and also having been frequently present at our Arabic worship in A. May the Lord have mercy upon him and his miserable people!

6. So many of the Druzes are now applying for Christian instruction, and so earnestly, that it appeared to me to demand, that some plan for special effort in their behalf should be immediately devised and carried into execution, so far as the weak state of our mission would admit. I therefore wrote to Mr. Hebard, (who is residing at Deir El Kamar in order to study Arabic,) to come down to Beyroot for consultation, and to-day he came. We have spent the whole day in consultation and prayer. Mr. Nicolayson, from Jerusalem, was also with us, and entered with deep feeling into the case. We were clearly of opinion that the present was an extraordinary call of Providence to labor in behalf of this people, and that for this purpose every other work that interfered with this, should, for the present, be suspended. Indeed, I am so constantly taken up in receiving visits from all parts of Lebanon, that I have no time for any thing else.

7. Sheikh S., from B., in the heart of Lebanon, came to-day with the same request for Christian instruction, not only for himself, but in behalf of his father and four brothers, leading sheikhs of the mountains. He asks not for protection, or money, or temporal advantage in any way, but solely for religious instruction; and declares, with great apparent sincerity, that his only desire is to secure the salvation of his soul. Concerning their own superstition, he says he knows that it is utterly false and pernicious; and that, having for three years read the bible, and compared the various sects with it, he is persuaded that they have forsaken the word of God, and imposed upon men a multitude of human inventions, designed not for the good of the people, but to augment the power and wealth of the priesthood. He mentioned with special abhorrence auricular confession, and forgiveness of sin by the priest; also their long fasts, their prayers to saints, their worship of images and pictures, etc., showing that he was well acquainted with the leading differences between us and them; and by his pertinent quotations from the bible, proving that he had read it with attention and understanding.



Sheikh S. intends to remain below several days, for the purpose of receiving more instruction. He appears to have no fears of persecution, but at the same time to be resolved to persevere, whatever may happen.

*Papal efforts among the Druzes.*

9. Ahleigh. Having spent a great part of yesterday in conversing with Druzes, I made an arrangement with sheikh S. to meet him in the mountains; and in the evening came up to this place for that purpose, and also to see the sheikhs of this and some of the neighboring villages, who have applied for religious instruction. The papists are very busy, both with arguments and authorities. I have very little doubt that they will succeed in raising such a storm of persecution as few of these poor deluded people will be able to breast. Still, we have a wide field for labor, and great will be our sin if we neglect to sow the good seed as fast as we can. The sheikhs attended an Arabic service this evening, which I appointed after my arrival, and listened to the doctrines of the gospel with great apparent interest.

In conversation afterwards, with sheikh M., he told me that they were constantly beset by the Catholics, but that he would never join them—rather than that, he would live and die a Druze. The Catholics have threatened them with the wrath of the emeer besheer, if they do not cease to receive our books, and break off all connection with us. And this threat they will probably be able to carry into effect. Oh how many and severe are the trials to which a man is subject, in this country, for adhering to the truth! I feel very sorry for this family of young and interesting sheikhs. They scarcely know what to do; and have conversed with so much apparent frankness and feeling about their condition, that my own heart has become more deeply interested for them, than for any Druzes with whom I am acquainted. May the Lord, in his infinite mercy, renew their dark hearts, and guide their feet in the way everlasting.

*More numerous and importunate applications for instruction from the Druzes.*

12. Went to B'T., and spent the day in conversing with the large family of sheikhs there. These sheikhs are the governors, under the emeer, of all this part of Lebanon. The greater part of them appear resolved to become Christians, at all hazards. Alas! how little do they know of that religion which they profess to be so anxious to embrace. The mother of the sheikhs in

A. is married to the richest and most powerful sheikh in B'T., and she sent word, by Mrs. Hebard, who accompanied me to B'T., to her children, encouraging them to become Christians, and approving also of the plan which they had proposed to her, to place the youngest boys in our seminary.

I had no time to converse with the common people in B'T., but one of our Christian Druzes, who accompanied me, spent the day with them; and he informs me that a great many of the villagers wished to join us. Here also the papists are as busy as bees, both with arguments and terrors. What the end will be, is known only to God.

14. This has been an extremely busy day. Several sheikhs have come down from the mountains, and appear to be determined to take houses and remain below, to receive religious instruction. They do not wish to return to the mountains until they are instructed, received, and baptized. May God aid me in this solemn crisis! I scarcely know how to dispose of such zealous and earnest applications.

Two Druzes from S. came as agents for a large connection of their people, residing at Haslaya, in Anti Lebanon, to invite me to visit them. They profess to treat in behalf of their whole tribe in that vicinity. After conversing a long time with them, I sent them away, in order to bring some of their leading men to see me. The distance is about three days journey from here, and it will be some time before they return.

In the evening, Abd Allah, from B'H., came with several leading Druzes from Asdara, the highest habitable part of Lebanon. They profess to act in the name of all the Druzes of their village; and earnestly request us to open schools, build a church, receive and baptize them all forthwith. I spent the whole evening in as plain an exposition of the gospel way of salvation as could give; and they return to their village, intending to visit me again in one week from this time, when they will bring others with them. My tongue is wearied, but not of, preaching the gospel. Have talked all day and night, till late bed time.

We had a large congregation at evening worship, which is conducted precisely like a prayer-meeting. The leading man among the Druzes of Rass Beyroot, his wife and children, were present. They appear all of one mind, to forsake their ancient religion and become "Engleese," as they call it. May God bestow upon them that which now they do not want, no, nor even understand.

*Seductions and persecutions to which the Druzes are exposed.*

18. After spending the early part of the day with Druzes at my house, I went, according to promise, to Hadet, to visit the Druzes in that village. They are living in the very heart of Maronite fanaticism, and are watched by keen-eyed, and I fear, cruel-hearted monks, who swarm in two or three large convents on the adjacent hills. This is the village of Asaad Shidiak, and here his family still resides. Our Druze friends have already been threatened with secular vengeance. Alas! I fear these threats will not be in vain. The ruling emeer of the district is a rough, violent bigot, and a heartless persecutor from of old. The Druzes seem firmly resolved to bear any thing, rather than give up their connection with us. But when I reflect how many and powerful are their enemies, how few and weak their friends, and remember that they are poor ignorant heathen, without the knowledge or the fear of God, and that we cannot receive them into our church on the same easy terms as the native sects of the country, there appears but little ground to hope that they will persevere. It is plainly our duty, however, to be instant in season and out of season, to preach the word with all diligence, and leave the results with God.

20. This day made all the preparatory arrangements to take into our service the Greek teacher Demetrius. This devoted young man has long wished to free himself from his former state of temptation, trial, and vexation. He declares that he can endure his mental agony no longer. The bishop will also no longer tolerate his preaching and praying with his scholars. He is absolutely forbidden to continue these exercises, or to retain the bible in his school, and therefore a separation became unavoidable. It is perhaps providential; as we, just at this time, greatly need his whole time and strength to aid us in our labors amongst the Druzes.

22. This day has been devoted to the company from Andara. They have made arrangements with the people of several villages to unite together, and all declare themselves Christians at the same time, with the hope that when the emeer sees so many of them of one mind, he will not venture to execute those plans of cruel persecution with which they are threatened. They are extremely urgent that I should visit them in their villages; but I do not see how it is possible. It will require a week, and there is no one here to attend to the numerous visitors from every part. I have made a conditional engagement to meet

them in Andara on some day next week. Sheikh S., with several of his friends, came down again to-day, and expect to hire a house and remain below as long as I choose to have them continue.

*Effect of the persecutions under the Emeer Besheer.*

Oct. 25. The Druzes who had become Greek papists, were all seized by order of the pasha, a few days ago, and have been kept in prison ever since. I have just heard that five of them, who were fit for soldiers, have been sent to Damascus, and the rest have been allowed to return to their homes. This is an important step, as it shows that the pasha is not disposed to tolerate the conversion of the Druzes to Christianity. He has not molested our converts yet, and I have heard from a quarter entitled to credit, that they have nothing to fear. We, however, feel anxious, and do not cease to pray that God would turn the heart of this iron soldier to thoughts of peace and mercy. I had a long conversation with our friends to-day; and am greatly delighted with the spirit which they exhibit. They appear resolved to go not only to prison, but to death also, rather than deny Christ.

We are almost as much interested in the case of a number of the Christians of various sects around us, whose minds are greatly aroused on the subject of religion, as in that of the Druzes. Several of them I hope have not only received theoretical knowledge, but spiritual life. The consequence is, that there has arisen "no small stir." There are three papal priests, all from different parts of the country, all strangers to each other, and all interesting men, who are so enlightened, so evangelical in sentiment, and so disgusted with popery, that they are very earnest in their desires to escape from it. One of them told me that he knows four more, within a few miles of Beyroot, who are in the same state. This man's case has already enlisted the tender mercies of two of the papal bishops. The bishop of Zahaly has travelled over the snowy heights of Lebanon, to aid the bishop of Beyroot to bring the lost sheep back to the fold. Council after council has been held, and the poor man has been assailed with the two strong arguments of the pope, money and torture. It is enough to drive a man mad to be assailed, night and day, with the cries of mother and sisters, relatives and friends, bribes, honors, prisons, poison and death. He is much afraid for his life, and appears to entertain no doubt but that he will be poisoned, if they get him in their power, and he refuses to submit to the church. It is singular that they all have this same fear. Would to

God we had as much evidence of the real piety of these priests, as we have of several of the common people, who are now suffering the same storm of opposition.

### Presbyterian Board of F. Missions.

#### SURVEY OF ITS MISSIONS.

The following synopsis of the missions of this Board is taken from the last number of the *Missionary Chronicle*.

#### INDIANS.

**IOWAS AND SACS:** on the Great Nemahaw River, bounded on the north and east by the Missouri River; in 1837 numbering 1500 of the former and 500 of the latter—1835—Rev. Wm. Hamilton; Mr. S. M. Irvin, Mr. Henry Bradley; and their wives.

A small school is conducted by the missionaries at this station; two little Indian girls have been taken into the family of Mr. and Mrs. Irvin, whose conduct and progress have been satisfactory; and Mr. Hamilton preaches to a number of the Indians through an interpreter. The prospects of the mission are considered more encouraging than formerly.

**OTTAWAS AND CHIPPEWAS:** in Michigan; in 1837 numbering 6500—1838—Rev. Peter Dougherty.

Mr. Dougherty made a short visit at the end of the summer, for the purpose of receiving ordination, and after being ordained by the presbytery of New York, in September, returned to his station. He has succeeded in building a log cabin in the woods, in forming a small school of Indian children, and in persuading some of the natives to receive in through a pious interpreter, whose services he has been able to obtain; and we consider the prospects of the mission favorable, though, as in nearly all the missions among Indian tribes, there are serious difficulties to be overcome.

#### TEXAS.

The Board has two missionaries in this young and rising Republic, the Rev. William C. Blair, at Victoria, near the river Gaudaloupe; and the Rev. Daniel Baker, who has accepted an appointment for six months, to be employed at Houston and other places.

#### WEST AFRICA.

**LIBERIA.** *Green;* formerly *Boblee*, on the river John, 30 miles from Basa Cove.—1835—Mr. E. Titler, a colored man, licentiate of the presbytery of Philadelphia.

*On their way to this Mission;* the Rev. John B. Pinney, the Rev. Oren K. Canfield,

and Mr. J. P. Alward; who embarked in the *Saluda* at Norfolk, on the 6th August.

These brethren were instructed to select a station for the central transactions of the mission; other stations are to be afterwards chosen, at which colored assistant missionaries may be settled.

#### CHINA.

**Singapore—1837—**Rev. Robert W. Orr, and his wife. The Rev. John A. Mitchell departed this life in the faith and hope of the gospel, on the 2d October, 1838.

Mr. Orr, after acquiring some knowledge of the Malay language for colloquial purposes, was applying himself diligently to the study of the Ta-o-chew dialect of the Chinese language.

#### SIAM.

The Executive Committee have decided to establish a new mission in the kingdom of Siam. Two missionaries and a physician have been accepted for this field, the former of whom will embark, it is expected, by the first opportunity. One of them will give his chief attention to the Siamese people; the other to the Chinese, of whom there are probably from 300,000 to 500,000 now living in Siam, and their number is constantly increasing.

#### NORTH INDIA.

The stations of the Board in this country are arranged for the present under two missions.

##### I. NORTH WESTERN INDIA.

**Lodiana;** near the Sutlej, 1170 miles northwest from Calcutta; inhabitants, 30,000 to 40,000; consisting of Hindús, Sikhs, Cashmerians, and Afghans—1832—Rev. Messrs. John Newton, William S. Rogers, Joseph Porter, and Mr. Reese Morris, printer; and their wives; two native assistants.

**Subathu;** in the Protected Hill States, 110 miles northeast from Lodiana: inhabitants of the Hill States under British control or influence, between Nepal and the river Sutlej, 250,000—1836—Rev. Jesse M. Jamieson, and his wife.

**Saharunpur;** near the Jumna, 130 miles south east from Lodiana; inhabitants, about 40,000—1836—Rev. Messrs. James R. Campbell and Joseph Caldwell; and Mr. James Craig, teacher; and their wives; one Indo-British assistant.

At Lodiana, there are two printing presses, from which during the year, twenty-four works, in the Persian, Hindústani, Hindúi, Gurmukhi and English languages, were issued. The number of consecutive pages was 516; of copies, 70,493; of pages 1,355,030. Another printing press has been sent to this station. In the English

and Roman Hindústani school are 100 scholars, of whom 50 are learning the English language, and the others the native language; in the boarding school, 6 boys and 5 girls; in a day school, 90 boys; in a Panjabi school, 20 boys; in a school for drummers connected with the army, 12 Roman Catholics; in three Sabbath schools, the children of most of the other schools. The church contains the missionaries and two native members. Some have been inquiring, but have not given such evidence of piety as to be admitted into the church. The missionaries spend much time in tours among neighboring villages for the purpose of preaching the gospel and distributing religious books. A considerable number of the religious publications of the Lodian press have found their way across the Indus, into Afghanistan. Two new dwelling houses were nearly erected by the last accounts, an addition had been made to the printing office, and a house of worship was building.

At Subathu, in 12 boys' schools are about 300 scholars, supported from a fund contributed by English gentlemen at the station; in the girls' school, between 30 and 40. Mr. Jamieson is still engaged in the study of the language of the Hill people, and is also giving some attention to the language of Thibet. The Thibet people and the people of the Hill States dwell on opposite sides of the Himalaya snowy mountains, and some intercourse is carried on between them. Mr. J. also enjoys many opportunities of distributing religious publications, particularly during the tours which he occasionally makes into the interior of the hills.

At Saharunpur, in the English school are 30 scholars; in the boarding school, 25 boys and one girl, all children that had been left orphans during the severe famine, which prevailed in the Upper Provinces of India two years ago; in a day school in the bazaar, there are a few scholars. Religious services in Hindústani are regularly performed, the usual number in attendance being about 50. Many excellent opportunities are enjoyed of making known religious truth not only at the station, but during the tours made for this purpose, and especially at the great annual fair held at Hurdwar, a few miles distant.

## II. EASTERN INDIA.

*Allahabad;* at the junction of the Ganges and Jumna, 475 miles northwest from Calcutta—1836—Rev. Messrs. James Wilson, John H. Morrison, Joseph Warren, and John E. Freeman; and their wives.

*Futteghurh;* on the Ganges, about equally distant from Allahabad and Saharunpur,

and about 750 miles northwest from Calcutta—1838—Rev. Messrs. Henry R. Wilson, and James L. Scott; and their wives; Gopenath Nundi, native assistant.

At Allahabad, there is a printing press, under the superintendence of Mr. Warren. In the boarding school are 28 boys and girls; in the day school, 24 boys; and 40 scholars in a village school, supported by G. Fraser, Esq. The mission church has been more distinctly organized by ordaining two ruling elders, and is in a prospering condition; there is an acknowledgement of monthly concert contributions from this church among the "Donations" in our last volume.

At Futteghurh, there are now about 90 orphan children in the boarding school, supported chiefly by the generous and unsolicited contributions of English friends.

The Board notice with thankfulness that four native assistants, pious and qualified men, are engaged at different stations; two of them brought to the knowledge of the truth by the blessing of God upon the labors of our brethren.

## CALCUTTA.

The Executive Committee have decided to establish a mission at Calcutta, as soon as qualified and experienced men can be obtained for that purpose.

Calcutta contains a very large population, and is the chief seat of Eastern political power, commercial enterprise, general intelligence, and Protestant influence. There is, therefore, a vast sphere of missionary labor and influence in this great city. Besides, its connection with the missions of the Board in the Upper Provinces, makes this mission of high importance to their efficiency and success.

Other missions are contemplated by the Board in A'sám, in New South Wales, and at Paris.

## Recent Intelligence.

### BURMAH. Letter from Mr. Kincaid.

In a communication from Mr. Kincaid, dated Maulmain, July 3, 1839, he gives the following account of the then present state of the missions in Burmah:

I am still preaching to the native church in this place, twice on the Sabbath and four times during the week. Br. Stevens preaches Tuesday and Friday evenings. I have recently baptized five converts, and there are five or six others who are expected soon to receive this ordinance. Not long since the head native officer invited me to preach at his house, which was well filled with

earnest listeners. The truth is evidently gaining ground here; the violence of opposition has diminished, and the number of inquirers is greater than was ever known here before. Br. Stevens has commenced his school, and has the superintendence of all the assistants at this station.

About six weeks since, information was received from Ava, that the king had ordered 70 or 80,000 men to march for Rangoon, Bassein, and Toung-Oo, under the command of three of his sons. Now the order is countermanded. I have just received letters from Moung Na Gau and Moung Oo Doung, of the church at Ava. They give intelligence of the death of Moung Moung, one of the brethren of the church, and state that they have been threatened by the authorities, but hitherto they have been providentially preserved. I long to be there. My whole heart is there. If I had consulted my own judgment exclusively, I should have been there some months ago. Perhaps, however, it would not have been a wise course. My health is altogether better than it was a year since, and I hope I shall yet recover my original vigor. Mrs. Kincaid is far from being well. Br. Judson is still unable to preach. Br. and sister Simons have just buried two of their children, and another is dangerously ill. On the 21st of June, we heard from sister Brayton. She was then given up by two physicians, and was expected to live but a short time.\* Br. Wade has recently been suffering from his old complaint, which we much fear will ultimately cut him down or drive him from the country. We have intelligence that br. and sr. Howard reached Pinang in safety, and that they were anticipating much benefit from the voyage.

## Domestic.

### Annual Meeting of the Board.

THE BOARD OF MANAGERS OF THE BAPTIST GENERAL CONVENTION FOR FOREIGN MISSIONS will hold their Twenty-Sixth Annual Meeting in the Baptist Tabernacle, Mulberry St., New York, on the last Wednesday (29th) of April next, at 10 o'clock, A. M. The Rev. T. Meredith, of North Carolina, is appointed to preach the annual sermon, and the Rev. B. T. Welch, D. D., of Albany, N. Y., to be his alternate.

BARON STOW, *Rec. Sec.*

*Boston, Feb. 14, 1840.*

\* Accounts of a later date speak more favorably of the state of Mrs. Brayton's health.

### RESPONSES TO THE CIRCULAR OF THE BOARD.

Since the issuing of the Circular of the Board in January, we have been occasionally cheered by the responses which have been made to it, from various quarters, indicating that it has made on the minds of some, a deep impression, and that they feel that the Lord's work among the heathen *must* be accomplished. One individual residing in a distant State, has placed \$500 at the disposal of the Treasurer. Others with less ability, have contributed what they could, and accompanied their offerings by such expressions of interest in the cause of missions, and of their sense of responsibility to their Master, that we present the readers of the Magazine with the following brief extracts from two of them, hoping that they may stimulate others to go and do likewise.

#### *Extract from a letter dated Jan. 22, 1840.*

When I saw your Circular, contained in the last number of the Magazine, I was deeply affected, and although the people of my charge had already done what they intended for Foreign Missions the present financial year, I felt that we must make an extra effort, to meet the present emergency. I embraced the first opportunity to read the Circular in public, and then I told the people, that as one dollar a month for every one hundred members in our churches, for four months, would relieve the Board of its present embarrassment, we *must* at least contribute our proportion of the sum thus indicated as required. And, as we had reason to fear that many churches would disregard the call, we must not think of satisfying ourselves by paying *barely* our proportion. It was proposed that a contribution should be taken the next Sabbath, which was done; the avails of which are herein enclosed.

I introduced the subject at our quarterly meeting yesterday, at Lebanon, and the following resolution was there unanimously adopted: *Resolved*, "That the present embarrassed state of the Baptist Board of Foreign Missions calls for the sympathy of all our churches, and for immediate efforts to replenish its treasury:—and that it is the duty of the pastors of churches to read the Circular to their congregations without delay, and to take up contributions, and forward them to the treasurer." It would be *easy* for our churches to raise *all* that is required, if they could only be made to *know* their *ability*, and *understand* their *duty*.

#### *Extract from a letter dated Jan. 22, 1840.*

I was much affected with your touching appeal on behalf of the Foreign Mission

cause, in the January number of the Magazine. The thought of recalling any of our beloved missionaries, or of suspending any of our present operations, is distressing in the extreme, and I am persuaded this will not be permitted by our half a million of American Baptists. Were any of the dear missionaries of Christ to return for want of support, as the ship which bore them approached our shores, I should imagine (like the celebrated Col. Gardiner, as related in his life, by Dr. Doddridge,) that I could see the Lord Jesus extended upon his cross above the shrouds of the vessel, and hear him exclaiming—"O my people, DID I SUFFER ALL THIS FOR YOU, AND ARE THESE YOUR RETURNS?" No, no, our beloved brethren have courageously descended into the well, and I feel confident their brethren will not let go the rope. When I read your appeal, I proposed to my dear people to make an immediate effort in aid of your exhausted treasury. The result was the collection of the enclosed \$82,80 which was handed in by different individuals, without personal solicitation, as a new year's offering of gratitude to God.

RETURN OF MR. BENNETT.—Rev. C. Bennett and family, from the mission at Tavoy, arrived at New York from Calcutta, Jan. 20, in the ship Champlain. Their health was much improved by the voyage.

### Donations,

FROM JAN. 1 TO FEB. 1, 1840.

#### Maine.

An offering for 1840, per William Crowell,	17,00
Portland, 1st Baptist church, per Nathaniel Ellsworth,	25,13
East Winthrop, Rev. S. Fogg	1,50
North Yarmouth, Albert N. Torry	1,00
Brunswick, Mrs. Sarah Titcomb	1,00
per W. R. Stockbridge,	2,00
Waldo Association, A. D. Lovell treasurer,	15,07
China, Daniel Stevens	1,00
Searsmont, 1st Bap. church	3,93
per Rev. Hadley Proctor,	20,00
Waterville, Baptist church, monthly concert from Sept. 1839 to Jan. 1840,	12,00
do., John Mendel	50,00
per Rev. S. F. Smith,	62,00
China, 1st Bap. church, monthly concert, per Rev. Hadley Proctor,	10,00
	137,63

#### New Hampshire.

Jaffrey, 1st Baptist church	12,00
do., Miss C.	1,00

Jaffrey, 1st Baptist church, two children, for tracts for heathen children,	50
per William Nichols,	13,50
Somersworth, John B. Wood, for African mission, per O. H. Lord,	10,00
Portsmouth, Middle St. Female Missionary Society, Mrs. Hardy treasurer, per Rev. F. G. Brown,	25,00
	48,50

#### Vermont.

Georgia, Baptist church, per Rev. Alvah Sabin,	12,00
Grafton, Peter W. Dean, per Geo. B. Peck,	4,00
	16,00

#### Massachusetts.

A friend, for African mission, Boston, enclosed in a letter signed H. E.,	5,00
do., Miss Elizabeth Wetherbee	5,00
do., Mrs. Harriet Hunt	1,88
do., Milton-street Sabbath school, W. S. Damrell superintendent,	6,00
do., 1st Baptist church and congregation—	
general purposes,	118,50
German mission,	1,50
per T. Richardson,	120,00
do., Union monthly concert, at Federal-street church, with a gold ring,	76,64
	214,52
Chelsea, Baptist church and congregation, mon. concert,	31,91
do., Sabbath school, for Burman mission,	6,48
per Southwick Bryant,	38,39
Belchertown, Baptist church, per Rev. Mr. Tilden,	10,00
Newton, a young friend	5,00
do., 1st Baptist Sabbath school Missionary Society, for schools for heathen children, per Sanford Leach, superintendent,	31,03
do., Upper Falls, monthly concert, per Isaac Keys,	11,68
Amesbury, R. Scott, for African mission, per Rev. Mr. Wilcox,	2,00
Charleton, Miss Ami Peck, per Rev. John Green,	3,00
Bellingham, Baptist church and congregation, per Rev. Joseph T. Massey,	18,00
Roxbury, a friend, per Rev. T. F. Caldicott,	2,00
do., a female friend, for Burman mission,	5,00
Salem, a mother, for her children, for Karen mission,	2,00
Gloucester Harbor, Bap. church, monthly concert,	20,00
do. do., Juvenile Missionary Society,	5,00
per Rev. Mr. Lamson,	25,00
Dedham, Bap. church and congregation, mon. concert,	33,81
Sundry individuals	12,50
per Rev. Mr. Freeman,	46,31
West Dedham, Female Mite Society, per Mrs. Betsey Baker,	23,51

Worcester, Baptist church and congregation, monthly concert, per Z. Berry,	32,00
do., annual subscription in part, per R. D. Pratt,	64,00
	96,00
West Boylston, Baptist church and congregation, monthly concert, per Rev. Mr. Tracy,	7,00
Sterling, Mrs. Benjamin Stuart	1,00
Barre, Rev. John Walker	1,00
Westminster, Rev. B. F. Remington	1,00
do., Mrs. N. Wood, annual sub. for bibles,	3,00
do., do. do., for tracts,	1,00
do., do. do., general purposes,	2,00
do., Miss Nancy Wood, for bibles,	1,04
do., do. do. do., for tracts,	1,00
do., Miss Mary Hunting	50
	9,54
Princeton, William Everett	1,00
Holden, Mrs. Lucy Walker	1,50
do., Miss Persis Walker	1,00
do., Joel Walker	4,00
do., William Metcalf	1,00
do., Thomas Howe	1,00
do., Jotham Howe	50
do., Mrs. Patty Goddard	1,00
do., Miss Patty Goddard	1,00
do., Miss N. K. Goddard	50
	11,50
Barnstable Baptist Association, Geo. Lovell tr.,	87,27
Hyannis. Female Missionary Society, Mrs. Sarah Basset tr., for education of Burman teacher,	28,50
	115,87
Carver, Mrs. Betsey Pratt, for Burman mission,	1,50
do., do. do., for Indian missions,	50
per Rev. Richard Thayer,	2,00
Tisbury, Mrs. Deborah Pease, per Asa Johnson,	1,00
Sandy Bay, Baptist church and congregation, per Rev. Benjamin Knight,	10,00
Haverhill, Rev. George Keeley, for Burman mission,	5,00
	723,45
<i>Rhode Island.</i>	
Bristol, Baptist church, per L. W. Briggs, treasurer,	23,00
<i>Connecticut.</i>	
Tolland, monthly concert, per Rev. S. Barrows,	10,00
<i>New York.</i>	
Albany, H. Barton	25,00
Whitehall, Washington co., per J. C. Caldwell—	
W. W. Cook	5,00
S. N. Bush	5,00
	10,00
Ballston Spa, Baptist church, per Rev. Norman Fox,	50,00
Black River Baptist Missionary Society, W. C. Lawton tr.,	147,53
Pine Plains, Dutchess co., monthly concert,	11,50
Stanford co., a friend to	

missions, per Rev. Daniel Benedict,	15,00
per Rev. H. Malcom,	25,50
New York city, a friend, per Rev. W. R. Williams,	5,00
do. do., 1st Baptist church and congregation, for Burman mission,	200,00
Thomas T. Devan	100,00
per John Stelle,	300,00
do. do., Oliver-st. Female Foreign Missionary Society,	50,00
Mrs. Sarah P. Munn	50,00
per Rev. S. H. Cone,	100,00
Albany, a member of 1st Baptist church, per Rev. Mr. Hodge,	20,00*
	684,05

*Pennsylvania.*

Philadelphia, J. B. T.	12,00
do., D. B. Hiuman	5,00
do., John Mustin, sr.,	5,00
do., Rev. Mr. Dickerson	3,00
do., Mr. Walton	1,00
per J. B. Trevor,	26,00

*Delaware.*

Wilmington, Baptist church, per Rev. George J. Carleton,	39,53
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*Virginia.*

Virginia Baptist Foreign Missionary Society, A. Thomas tr.—	
Bruington Baptist church, per Rev. Eli Ball,	100,00
Rev. Robert Ryland, of Virginia Baptist Seminary,	50,00
Other individuals	50,00
	200,00

*South Carolina.*

Darlington, Female Benevolent Society, Miss Mary A. Catlett treasurer,	50,00
General Committee of Charleston Association, A. C. Smith tr.,	400,00
Welch Neck Association, John T. Wilson treasurer, per Rev. J. C. Furman,	1210,67
Columbia, John Marshall	50,00
Rev. J. L. Reynold	10,00
Thomas Park	10,00
S. Blanding	10,00
W. B. Thompson	10,00
J. B. Syles	5,00
Sundry other subscriptions	20,00
per J. W. Clarke,	115,00

1775,67

*Missouri.*

Cape Girardeau, Rev. T. P. Green and Mrs. Green, per W. H. McKnight,	5,00
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*LEGACY.*

Templeton, Mass., estate of —	
Bacon, deceased, Samuel Lee executor, per John Boynton,	200,00
	\$3888,81

H. LINCOLN, Treasurer.

\* Dividend on five shares of stock valued at \$500, which said benevolent individual has presented to the Convention.

THE

# BAPTIST MISSIONARY MAGAZINE.

VOL. XX.

APRIL, 1840.

NO. 4

## American Baptist Board of Foreign Missions.

Arracan.

JOURNAL OF MR. COMSTOCK.

(Continued from p. 20, last vol.)

The last published communication from Mr. Comstock was an extract from a letter which may be found on page 261, last vol. It states the return of Mr. C. to Arracan, in improved health, to resume the labors of his mission. It is hoped by the missionaries that Ramree, the place of their present location, will prove sufficiently salubrious to allow them to pursue their labors uninterrupted by the diseases which prevailed so much at their former station. In his journal, commenced on the evening of his arrival in Arracan, Mr. C. gives the following account of his

*Labors at Maulmain—Arrival and reception at Kyook Phyoo—Visit to Ramree—Cavils of the heathen.*

Feb. 18, 1839. Arrived this evening at Kyook Phyoo, from Maulmain, where I have spent the last ten months. During my residence there, I prepared for the press "The Way to Heaven," of which 20,000 copies were printed; translated the first three parts of "Abbott's Little Philosopher," and published an edition of 1,000; and prepared a work on prayer, translated principally from "Bickersteth's Treatise on Prayer," which I left ready for the press. I was also accustomed daily to tell the heathen of Christ, in *zayats*, &c.; and evenings, frequently preached in houses or in the streets. My labors there will not, I trust, prove in vain in the Lord.

The society of the dear missionary friends at M. was most refreshing and delightful; but I could not forget long neglected and perishing Arracan, and

was happy to return here, as soon as the providences of God seemed to justify me in doing so. Br. and sister Stilson accompanied us, and my heart's desire and prayer to God is, that we may be made instrumental in the salvation of many of the dying heathen around us.

24. For two or three days after our arrival, the house was thronged with people, who came to greet our return, and they gave us as hearty a welcome as we could have expected to receive in any place. Several of our visitors asked for books, and all seemed ready to listen to the gospel. To-day, at morning worship, three or four men, and as many boys were present, who listened with attention to the truth; at evening a dozen or more of our nearest neighbors came in, and listened attentively, while I unfolded to them the way of salvation through Christ.

March 10. On the last day of February, br. Stilson and I left for Ramree, to make arrangements for building, &c., preparatory to removing there at the commencement of the next rains. We also took assistants and tracts, that we might make the most of our visit, in extending among the people a knowledge of the way of salvation. We arrived on Friday evening, and on Saturday and Sunday 10 or 15,000 pages of scriptures and tracts were distributed, and numbers of the people had heard from the assistants about Christ. We remained a week, during which time there were constant calls for books, and diligence on the part of the assistants. The extreme heat at this season confined us to the house, except mornings and evenings. Br. S. selected a site for his house, and as two deserted *kyoungs* were given him,



he was able to commence building immediately. To-day I have had the privilege of addressing, to about twenty attentive hearers, a discourse on the love of the Father, exhibited in making us the sons of God. At evening worship none but the native Christians were present, save one man who lives with me. I talked to them upon the importance of so keeping our hearts, that they may not condemn us, that we may have confidence toward God. The two assistants left at Kyook Phyoo while we went to Ramree, have visited the adjoining villages from day to day, distributing tracts, and telling the people what they must do to be saved.

17. Last week I obtained permission from our former school-teacher to preach at his house, and on Thursday evening twenty or thirty men and women collected there, and listened with a good degree of attention to remarks on the character of Christ as a Savior. To-day only two or three women and some children, beside the native Christians, were present at morning worship. At evening four or five young men and some women listened to remarks upon the last judgment.

A few evenings since I called at a new kyoung, and found a priest who had recently arrived from Burmah. He listened with apparent interest to an explanation of the way in which sins may be forgiven, and asked for a bible. The next morning he came with one of his followers, and spent an hour with us. He assented to the truth declared, and received a new testament with evident pleasure. We occasionally find individuals who interest us much, but none give evidence yet, of a deep sense of their sins, and their need of a Savior.

24. Last Thursday evening I preached at the teacher's, on the evidences of the being of an eternal God, derived from the works of creation, and the consequent guilt of idolatry. The congregation, at commencing, numbered only eight or ten, but gradually increased to twenty or more. After sermon I spent about an hour in a discussion with the natives, on the claims of the Christian religion upon their belief. Says one, "All you say is very true and very good; the difference between us is only in name; you call that bamboo which we call wah, while we both mean the same thing. You call God Jesus Christ, we call him Guadama, both meaning the same being." Says another, "If the eternal God created and directs all things,

why does he allow sin and misery in the world?" &c. &c. These heathen are full of objections and cavils, and are firmly determined that they will not worship the God who made them.

To-day I spoke to the native brethren on the character of Christ as the good shepherd, and on the distinguishing marks of the sheep of his fold. At evening I addressed them on the nature and importance of humility. The novelty of Christian worship has now worn away, and former opposition has revived, so that few come on the Sabbath, or at evening worship.

#### *Opposition to Christianity—Preaching the gospel at Kyook Phyoo.*

31. A dozen hearers or more were present at my evening service at the teacher's, to whom I spoke on the nature and necessity of the new birth. A few seemed to listen with interest; but the opposition here to the Christian religion is so well organized and so decided, that a person must feel a great deal, to dare to manifest any interest before others. A short time after the priest, mentioned on the 17th, left, a man came from the village and inquired why I called to that priest, and what I said to him. A few evenings afterward I called at his kyoung, and in a short time the same man came in. Since then, although the priest has been to the house for medicine for an old sick priest, who lives in the same kyoung with him, and I have been to see him, he does not manifest that interest in the Christian religion which characterized our first two interviews. I have heard that whenever any person expresses an opinion at all favorable to the religion of Christ, he is immediately surrounded by hard-headed and hard-hearted Buddhists, who strive to persuade him not to think for a moment of changing his religion. We hope for a better state of things at Ramree, but our only hope is in God. I tried this morning to warn the brethren against giving place to the devil, and to teach them how to resist him effectually. This evening I spoke from the words of Christ, pronouncing a blessing on those who mourn.

April 7. At my evening meeting in the village, twelve or fifteen were present, who listened very attentively to remarks upon the happiness enjoyed by the disciples of Christ. Last Monday evening, after the monthly concert closed, I married Moun Ngay

to a woman of the village, who, previously to the ceremony, renounced idolatry and the whole religion of Gaudama before us all. She has, since her marriage, attended our meetings, and I hope may be brought to a knowledge of the truth. A few people come to the house for tracts, and the villagers listen with a tolerably good grace, when the subject of the Christian religion is forced upon them. They have, however, no interest in it, and frequently say they want to hear nothing on the subject. Alas! what will become of their souls. Beside the native brethren and Mrs. Stilson's two scholars, two or three others were present at morning worship; and towards the close of it four or five men from a neighboring island came in, who also remained after the others left, and heard the way of salvation through Christ explained. "Blessed are the meek," &c., was the subject of discourse this evening.

14. During the first half of my sermon this morning, a dozen or more men and women, beside the ordinary congregation, were present, and a few remained till the meeting closed. Early in the morning seven or eight men from Aeng, a part of whom were at the house yesterday, came to beg more tracts, as they were about to return home. At evening a few Christians came in, to whom I spoke about hungering and thirsting after righteousness. The prospect of doing good to the heathen here appears very discouraging, but I trust I may be made instrumental of good to the native Christians with me. I am trying to lead them on to higher attainments in piety, and may the Lord bless my instructions to their spiritual welfare. At my evening meeting in the village a few listened to the truth. A few evenings since, as I visited a neighboring village, the people gathered around me to tell of their diseases, and inquire for remedies. O, said I, you have a more dangerous disease within you, which will terminate in everlasting death, if not healed; why don't you inquire about that? I then told them of the fatal effects of sin, and the remedy provided by the death of Christ. They heard what I said, but were evidently far more anxious about their bodies, than their souls.

21. I had a more than usually attentive audience at the teacher's on Wednesday evening, to whom I explained the nature and results of re-

pentance. A few men from a distant village, who came for tracts, also manifested some interest in the truths they heard. In other respects the past week has been like former ones, with scarcely any thing to interest or encourage us. From Ramree I hear somewhat encouraging accounts. The people continue to read and hear about the Christian religion, and a few manifest some interest in it. At evening worship, four or five, beside my usual hearers, were present. Sermon from "I shall be satisfied, when I awake with thy likeness." At evening, in continuation of my exposition of the beatitudes, I spoke on the character and reward of the merciful.

May 1. Returned this evening from Ramree, where I went with br. Stilson six days since, to complete our arrangements for removing there, &c. On Sunday I preached in the morning at the government house. It rained at the time of worship, so that only two men from the town came with the native Christians to hear the gospel. They listened very attentively, and assented to the truth of what they heard. At evening I went by invitation to a native's house, where thirty or more were collected, and we commenced singing, with the hope of a pleasant and profitable season; but just as we finished our hymn, a cannon was discharged, and the people commenced shouting, firing guns, beating their houses and the streets, &c. &c., to drive the "evil spirits" out of the town, that they might be exempt from sickness, &c. The confusion was so great that I despaired of being heard; but finally the tumult subsided sufficiently for me to tell those present of the cause of diseases and the other ills of life, sin; and of Christ, who alone can forgive it, and save men from the calamity of an eternal hell. The Christian religion seems to be exciting some attention in Ramree now, but we cannot tell what will be the state of things when missionaries have resided there long enough for the novelty of the subject to wear off, and opposition to strengthen and concentrate.

#### *Removal to Ramree—Encouraging Prospects—Institution of a Church.*

10. I arrived this evening with my family and effects at Ramree, which I expect will hereafter be my permanent location. The town is more than four times as populous as Kyouk Phyou; has the reputation of being very healthy,

the people are far more intelligent and inquisitive than those of K. P.; and as here is ample room for both br. Stilson and myself, we hope to accomplish more by concentrated, than we could have done by divided action. When we left, the people at Kyook Phyoo manifested the same attachment to us, and the same opposition to the Christian religion, which has heretofore characterized them. One young man, however, formerly our scholar, encouraged us by saying that he believed on Christ, read the scriptures, and prayed every day, &c. I cannot but hope that some of the seed heretofore sown in Arracan, will yet spring up and bring forth fruit to the glory of God, and that some, even in Kyook Phyoo, will yet be brought to a knowledge of the truth.

18. This evening we removed from the government house, to the one br. Stilson has been building. The rain has fallen almost incessantly since we arrived, and all have been so busy, in repairing houses, &c., that very little preaching has been done. Some, however, have heard the truth, and a few seem to be considering it with a degree of interest.

26. Last Sunday twenty or more came to hear the truth, and a few manifested an inquiring spirit, which I hope may lead them to investigate the claims of the religion of Christ upon their belief, until they cordially embrace it. To-day only five or six were present, beside the brethren, though as many more came just as I had concluded my sermon, with whom the assistants spent about an hour in explaining the "new religion." I hear of some encouraging cases in the town, but we cannot tell what the result will be. We came here believing that it was the will of God that we should do so, and I trust He will glorify himself by us in this place. The cholera is now raging here, and 60 or more have died of it recently. May the people learn righteousness while the judgments of God are abroad among them.

June 2. Five or six men and more women, were present at worship this morning, beside the native brethren. Preached from II Cor. vii. 10, and was listened to by some present, with a good deal of apparent interest. At one o'clock, br. Stilson met the native Christians, as usual, for a prayer meeting. This evening I spoke to them on being persecuted for righteousness' sake.

Although the Christians who came with us from Maulmain have long had a letter of dismissal from the church there, we have been separated so much since we came to Arracan, that it has not been convenient till last week to form them into a church. On Wednesday evening, after preaching from Eph. v. 25—27, br. and sister Stilson, Mrs. C. and myself having mutually agreed to fellowship each other, and form together a church of Christ, we proceeded to consider the cases of the seven disciples who accompanied us from Maulmain. Three were received without any objection. To the fourth, objections were proposed, which we spent Thursday and Friday evenings in examining, when we unanimously received the individual. The remaining three had grossly sinned, and as they had not yet manifested that deep penitence which is desirable, they were not received into the church. We hope however, that they will all be brought back again to the fold of Christ. The church now consists of eight members, only two of whom are Mughs. One was baptized by br. Judson at Maulmain, about four years since, the other MOUNG NWAY, was baptized by me last year. *Let not the large and flourishing churches in America forget the little churches just struggling into life in this heathen land.* Pray for us, is our constant and urgent entreaty.

9. At the time of morning worship the rain poured down to such a degree, that none save the native brethren and our school teacher, with br. Stilson's teacher, were present. After the evening service, the two assistants who had been guilty of crime, one at Maulmain, and the other at Kyook Phyoo, confessed their sins, apparently with hearty penitence, as they had before done both publicly and privately, and as they had given satisfactory evidence of true repentance, we thought it our duty to receive them into the church, which we did unanimously. Last Thursday evening the rain intermitted sufficiently to allow me to go to MOUNG NET's house to preach. Thirty or more very serious and attentive hearers listened with quietness and decorum to remarks on the love of God in giving his only begotten son to die for the sins of men.

16. After meeting on Tuesday evening last, MEE PAH, who, on account of gross transgression, was not received into the church at its formation, confessed her sin with expressions of deep penitence, and begged admission. Her hus-

band had before told me that he thought her increased seriousness and frequent prayers indicated that she was truly penitent, and Mrs. C. and Mrs. S. who had both conversed with her very freely and fully on the subject, were satisfied that she had really repented, and as all the members of the church were satisfied on this point, she was of course admitted. The church now consists of eleven members, seven of whom are natives, and we are hoping that others will be added to it soon.

*Preaching at Ramree—Increased attention to the Gospel.*

There appears to be a very interesting spirit of inquiry abroad among the people. As I was walking through the town a few days since, I heard some of them talking with much earnestness about "the eternal God;" and I am told there are several who are investigating the subject of the religion of Christ with deep interest. I heard, the other evening, an aged *heathen* woman calling to a young man who was passing with one of our tracts, to read it with attention; for, said she, "Jesus Christ's books are very good." At Moung Net's house, on Thursday evening, fifteen or twenty listened about an hour, with perfect silence, and apparent interest, to the truth. Saturday evening, as I was walking in the town, seeking an opportunity to do some good, a young man, with whom I had conversed two or three times, came and inquired if the next day was not Sunday, saying that he would come and hear "the law." I commenced talking with him, and soon had twenty or thirty around me, with whom I spent about an hour, answering questions, and urging them to believe on Christ, the Savior. The cholera has somewhat abated.

Last Tuesday Mrs. C. commenced a school with thirteen boys, which has since been increased to fifteen, but some of them do not attend constantly. Several others, some of whom are girls, are promised, but we cannot yet say how schools will succeed here. We regard them as very important aids in spreading and establishing the gospel among the heathen. This morning the scholars came at nine, as usual, and Mrs. C. taught them a few of the important truths of the Christian religion. At ten, public worship commenced, and forty or more quiet and attentive hearers were present. At evening,

none but our members came to worship, and one of them, Moung Net, was surrounded by so many inquirers about the religion of Christ, that he could not come.

23. Last week I had two evening meetings in the town, one at the house of a heathen, the other at Moung Net's. At the former place, twenty or more were present; at the latter, not quite as many. On Friday evening, I observed several men collected on one of the large, fine bridges, (of which there are three in the place,) two or three of whom had tracts. I asked for a tract, and opening at the close of the sermon on the mount, read the comparison of a man who obeys the gospel, to a wise man who built his house on a rock, and then commenced addressing them on the importance of believing on Christ. I was soon surrounded by thirty attentive hearers. As it was the evening for meeting at the house, I told them at leaving, that I should preach there, and invited them to come if they wished to hear more. A dozen came and listened with attention and much apparent interest for about an hour. This morning, fifty, I should think, came to worship, but a fire broke out in the town just as I had commenced preaching, and several left. At evening about fifteen, beside the brethren, came, but as my subject was the second article of our creed, relative to the number and divine origin of the sacred scriptures, they were not sufficiently interested to remain till the meeting closed.

30. The past week has been, on some accounts, the most interesting one to me, that I ever spent among the heathen. Monday evening I went to the house of one of the most respectable natives in the town, to preach, and for an hour or more, declared the truths of the gospel to full a hundred quiet and attentive hearers. After sermon the Ramree kyon-tot (i.e. a teacher versed in the sacred books) commenced a discussion with me, which continued but about half an hour. The opportunity was a good one, to explain some of the fundamental truths of the Christian religion, such as the depravity of man, and the necessity of a change of heart, and of an atonement for sin, &c. Tuesday there were more than the usual number of visitors at the house. Among others were two Mussulmans about sixty years of age, with white flowing beards, and of a very venerable and interesting appearance. They said they heard from all the people, that

I preached "a good law," and they were anxious to hear it for themselves. When I announced to them the glad tidings of salvation through Christ, they seemed astonished and delighted. They took "The way to Heaven" with them when they left, promising to read it carefully, and to come again. At the evening meeting at our house, there were only a few, beside the members of our church. The preaching at the Sunday, Tuesday, and Friday evening meetings at our house, is designed rather to lead Christians to higher attainments in knowledge, than to instruct the heathen. Wednesday evening I preached in a part of the town where I had not before been, and had about eighty hearers. At Moung Net's, on Thursday evening, sixty or more listened to the truth, some of them apparently with a degree of interest. Some of those who have come to the house this week, have manifested a good deal of interest in the religion of Christ, but I fear none of them feel that they are perishing sinners, whom Christ alone can save. At morning worship to-day, the congregation was not quite stationary; some went and others came during the sermon; but the average number of hearers I should think was about eighty. Some listened with a great deal of apparent interest. Several young men came toward evening to ask for books, and some remained "to hear the law."

### Burmah.

EXTRACTS FROM A LETTER OF MR. STEVENS, DATED MAULMAIN, JULY 31, 1839.

It may be recollected by some of our readers, that in 1835 Mr. Wade opened a school in Tavoy for the purpose of giving theological instruction to such converts as were expecting to engage in the work of the gospel ministry. The school was continued by Mr. W. till Nov., 1837, and then closed, in consequence of his ill health. In March, 1839, it was re-opened by Mr. Stevens in Maulmain. In a communication of the above date, Mr. S. gives the following account of the institution:

*Theological School at Maulmain—Labors and success of Native Assistants—Baptisms at Maulmain and Done Yah.*

The Seminary may now be said to be fairly resumed. On the departure of Mr. Judson for Calcutta, early in the spring, as it became necessary that *some one should assume the charge of*

the assistants during his absence, it was agreed among the brethren that this care should devolve on me. I soon made arrangements for forming them into a bible class, which should meet twice during the week. We commenced on the afternoon of March 4th; present, seven assistants, all of whom, with one exception, were *preaching* assistants. On the 24th of April, the first daily student arrived from Amherst, when I began to call the assistants together three times in the week; but this will not much interfere with their daily preaching, as they do not convene till 3 1-2, P. M. They have appeared to be deeply interested in their studies, but are almost destitute of any helps, with the exception of the sacred text and their teacher. We have been through the Epistle to the Romans once, and are now going over it a second time. This beginning is small, but better than I anticipated. I love the work, and of course am happy in it.

There were present in our class to-day, fourteen persons. Two, who are members of the Seminary, are now absent, but are expected soon to rejoin us. Of the whole number now studying, one is from Amherst, one from Ava (now absent,) two from Tavoy, and the remainder are connected with the Maulmain station. One is a Toungthoo, the others are Burmans and Talings.

Since assuming the charge of the assistants, I have uniformly assembled with them at 8 1-2 o'clock every morning except the Sabbath. After prayer, in which generally all have united in succession, I have listened to the accounts of their labors on the preceding day, and then distributed them into different parts of the city. Three of the number are stationed at such a distance from our place of meeting, as to render it inconvenient for them to assemble daily; consequently, I have required them to meet with us only once in the week. I think I may safely say of our assistants, that, generally speaking, they have thus far been diligent and faithful in their labors. They appear to be deeply interested in their work, and the fruits of their efforts are apparent. While they have met with much violent opposition, they have also had the happiness to witness the bitter opposer become the calm and apparently sincere inquirer after the truth. Some also, who have for years been kept back by shame and fear, have come forward boldly, and have been

baptized. This is especially true of the two individuals who last received the ordinance. They are both men of influence, heads of families, and known throughout the city; and their baptism has emboldened others to come forward, who will probably be baptized in the course of a few days or weeks. In view of these circumstances, the assistants are greatly encouraged, and frequently relate accounts of their preaching, with unfeigned joy. May the Lord pour out abundantly upon us the spirit of grace and supplication, and bring many to the acknowledgement of Christ!

In the English department, in which Mr. Simons has been associated with me, our congregations have increased within a few months past, so that now we have on Sabbath evenings an average attendance of fifty. I have also had the pleasure of baptizing six individuals since the beginning of the year, four soldiers and two Eurasians. My other engagements forbid my devoting more than my evenings to the interests of this church. I have uniformly met with them four evenings each week, and two evenings I conduct worship in the Burman chapel.

I have also recently become connected with the Karen department. As the church of Pgho Karens at Done Yahn had not been under the care of any one who was recognized as its pastor, I was requested by the brethren here to take the pastoral charge of it and the general superintendence of that station. I have consented to act in this new relation to that church and station, in hope that the cause of the Savior might be promoted by such an arrangement. On the 19th of the last month I made my first visit to that place, and found Miss Macomber in the enjoyment of her accustomed health, and the native Christians appeared to be doing well. I remained two days and a half, and had the happiness of baptizing four persons, all heads of families.

Mr. Stevens gives the following interesting

*Account of the candidates—Opposition of their parents, &c.*

The first person examined, was a young mother, of unusually interesting appearance. About two years before, she had seemed much interested in the subject of religion, and the hope was entertained that she would soon come forward to ask for baptism, as

some of her companions did, who, together with herself, were then members of the Pgho Karen school. She, however, very unexpectedly, ceased to attend both the school and at worship, without any apparent cause, and subsequently gave no indications of special concern for her soul. Not long after leaving the school and ceasing to attend worship, she was married. Her first child God took from her by death, and when she recently expressed her determination to be baptized, her husband forsook her, and taking the child which she now has, carried it to his father's house, declaring that he would keep it. This trial was extremely severe, but she said she could not give up Christ for her child, and adhered to her determination.

Two of the applicants were husband and wife. The former had been a robber, and had suffered imprisonment for his crimes two years. The parents of the latter were exceedingly opposed to her being baptized, urging that it would be the same as forsaking her parents, which would be contrary to the customs of their ancestors. The father, indeed, threatened to bring them both before the government for this crime, and came down to Maulmain for this purpose, but returned, of course, without success.

The remaining individual was also the head of a family, who had for a long time appeared to be halting between two opinions.

On the Sabbath, these four individuals were unanimously received, and accordingly, in the afternoon we assembled again in the chapel, preparatory to our leaving for the water side. While I was conversing with the candidates in private, we were rudely interrupted by the entrance of the mother of the second woman mentioned above. She seemed very much excited, and violently seizing her daughter's arm, saying, with every breath, "living or dying, I will have my daughter," endeavored to drag her out of the house. We immediately interfered, and prevented her from doing any injury; when she went off in a rage to call her husband. We returned to the room, and I resumed my conversation with the candidates, but soon heard it whispered, that the husband was coming. I went to the door immediately, and stood at the top of the steps. As he approached the bottom of the steps, followed by his wife, and a number of men, with whom he had been drinking, I addressed him

in a calm and kind tone, and told him to pause a moment, I wished to say a few words. He ascended the steps, and sat down, trembling like an aspen. Some of us lifted our hearts in secret prayer to God. After a few words intended to lead him to think of what he was doing, he replied, that he wished to have his daughter \* go to his house awhile, that he might explain to her the customs of their ancestors, and that we were hindering her from so doing. With these words he descended the steps, and returned home. We felt that God had heard our prayer, and calmed the rage of the lion. We all assembled in the chapel and commended ourselves to God, giving thanks for His mercy, and praying for that deluded man. After prayer we went directly to the water side. Our path lay through the jungle. The poor woman expecting to be waylaid, kept close to us, till after a walk of half a mile we arrived at the destined spot. All around was the wildness of nature. One little spot alone was cleared, which overhung a small, but rapid brook, which was now to be consecrated by this holy ordinance. Here I had the happiness of baptizing these four individuals, without molestation, and as I turned to come up out of the water, there stood the mother of one, and the husband of the other woman, who had just arrived with the determination of taking them away by force. We returned, thankful to the Hearer of prayer, who had so completely frustrated the designs of His enemies, and the wild jungle heard our song of praise.

In a letter of previous date, Mr. S. expresses the following views of the progress of truth in British Burmah:

I was partly prompted to write by the sweet sound of Christian voices, from a neighboring house, which, as they warbled the notes of praise heard only in Zion, reminded me of what once was, in this land of idols, and led me to anticipate what will be. My mind was the more prepared for such anticipation from the fact, that for several days past my attention has been more than usually called to the state of

\* He had sent for his daughter early in the morning for the same purpose, and she had, of her own accord, together with her husband, sent back a reply, that it was the Lord's day, and she wished to spend it in worshipping Him; therefore she could not go on that day, but would go on the day following.

religion in this city. My hopes have received new strength from the evident marks which appear of the onward progress of the gospel in this land. It is perfectly manifest, that Christianity is sapping, unobtrusively, but silently and steadily, the very foundations of the fabric of Buddhism. Light has increased, and is daily increasing, and many begin to express their fears, that this religion will ere long supplant their own. The subject is agitated among the people, and not unfrequently the assistants meet with persons who are found advocating the truths of Christianity, although they are not themselves disciples. O that more prayer might abound for the heathen! God is the hearer of prayer.

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EXTRACT FROM A LETTER OF MR. ABBOTT, DATED MAULMAIN, AUGUST 9, 1839.

At the above date Mr. Abbott was still at Maulmain. With Mr. Kincaid, he was waiting the result of the political agitations of Burmah. The question of peace or war with the British was not settled. Later advices from Calcutta state that it is determined there will be no war this season; and the Friend of India expresses the opinion that fear of British power on one side, and hands already sufficiently occupied on the other, will effectually prevent a rupture on the questions at present in dispute. In either event, we may hope, that at no remote period our missionaries will be allowed again to return to the fields where they have formerly labored, and which they are so desirous of re-occupying. Mr. Abbott gives the following account of

*Persecution of the Karen Christians.*

In connection with Mr. Kincaid I have recently been contemplating a visit to Rangoon, but the unsettled state of the country has, up to this time, rendered such a step imprudent. I have heard from the churches there several times, and have received letters from Ko Thah-a, the pastor of the Rangoon church, and Oung Bau, one of the Karen assistants. Owing to the excited state of the country arising from its disturbed political relations, the disciples of Christ have been permitted to enjoy a season of quiet, which continued till within a few weeks past, when the Burman officers found a pretext for renewing their oppression. De Poh, one of the Karen assistants, living at Karen River village, knowing from his

past experience that he would be the first to suffer, in case of persecution, deemed it prudent to retire with his family farther into the interior, where he hoped to enjoy tranquillity, and be permitted to pursue his labors unmolested. But no sooner were the Burman officers aware of his absence, than they fined the Christians who remained at that village, one hundred and seventy rupees; one hundred of which they have paid, and seventy remain to be paid during the present month. But as they will make it out by voluntary contributions, it will be comparatively light, as there are about fifteen families in the village. I say *comparatively light* in reference to some of their former fines. It will produce positive distress, as they are fined to the very extent of their ability to pay. Still, I hope they will be able to make out the money without selling themselves into slavery, as they have been obliged to do in former instances. Their steadfastness under these trials indicates their strong attachment to the truth, and the genuineness of their Christian character. From the letter received, I learn that though the brethren are desirous I should visit them, they are convinced that at this time such a step would be attended with positive evil to themselves. Oung Bau mentions that the people of Bassein have sent for him to come and live with them, and preach the gospel, which indicates the state of feeling in those parts.

### Karenas.

#### ANNUAL REPORT FROM MR. WADE.

In the report transmitted to the Board by Mr. Wade, of Karen out-stations, he remarks of Tavoy city, the principal station, that they have there two sermons every Sabbath in Karen and Burman, and one every evening during the week, besides preaching in English every Sabbath evening. Two Burman assistants are constantly employed in preaching and distributing tracts in different parts of the city. Among the multitude of thoughtless heathen to whom they preach, are found many attentive listeners to the truth. Mr. W. gives the following account of

#### *Mata—Effects of the Cholera—The school.*

At the close of the rains, when the season arrived for travelling, I went to Mata, accompanied by Mrs. Wade. We found the church in as flourishing

a state as could be expected, after the severe afflictions which they had passed through the season before, occasioned by the cholera, which were sufficient to try the faith of all, and bring to light any who had professed themselves Christians from worldly motives. One or two, on losing near relatives, had shewn some signs of apostacy; but after an examination of their cases, and a profession of repentance, and a promise of entire reformation, they were restored to their standing in the church. One young woman has been suspended from church privileges. A man and woman have been excluded for immoral conduct. Though the members stood firm to their profession of Christianity during the visitation of the cholera, yet numbers of them moved out of the place, from a strong apprehension of its being unhealthy. Yet, in general, they remained near enough to meet with the church for worship on the Sabbath. The present season has also proved quite unhealthy. Fevers and other diseases have carried off several, which has increased their apprehensions of the insalubrity of the place, and induced others to move soon after our return to Tavoy. During my stay at Mata, I made several short excursions in the vicinity. One among the Pgho Karenas was particularly interesting. The principal head-man of all the Pghos in this region, appeared very favorable to Christianity, and talked seriously of becoming a Christian soon. He encouraged his people to listen to the truth, which many of them did. Ten converts were baptized at Mata this season. Many others applied for baptism but they were advised to wait that they might have an opportunity to receive further instruction before making a public profession. Notwithstanding several families removed from Mata through fear of sickness, many of the children returned to attend the school, which numbered eighty pupils, who made gratifying proficiency in reading, writing, and the study of scripture lessons, &c. Several of the number gave pleasing evidence of serious religious impressions, while six of our former pupils were baptized, and added to the church. The first class in the school was composed of young preachers and school teachers, who had returned from the villages, and others who were preparing for the same work. These studied the scriptures. The school and the pastor at Mata have been supported during the



past year by the Tavoy Missionary Society.

*Toungbyouk—The state of the Church—Baptisms.*

On the 31st of December, I left Mata, in company with several Karens, on a tour through the jungle to Toungbyouk. We found the road (if it could be called such,) excessively bad, having in many places to cut our way through clumps of bamboos, thorny rattans, and other creepers, so that we were ten days in reaching the place. In one instance, we were unable to obtain water, and were obliged to spend the night in the jungle, hungry and thirsty; but the hardships, fatigue, and dangers of the journey were repaid by the kind reception the dear Christians gave us when we arrived, who did every thing in their power for our convenience and comfort. I found the church in a better state than I expected, as two years had elapsed since we had been able to visit it. Indeed, there was but one case which required discipline. That was a young man who had been unkind and disobedient to his parents. Before the communion season, however, he asked pardon of both his parents on his knees, before the congregation, and promised solemnly to do so no more; on which he was forgiven by his parents and the church. Ten persons came forward, and requested baptism; three of whom were rejected, and seven received. Among those who were examined, was a young man living at a settlement half a day's journey from Toungbyouk. I asked him if he came to meeting at Toungbyouk occasionally on Lord's-day? He replied that he had been once or twice, during the last two years. I began to think he was about to give very little evidence of piety. I asked him if the three or four brethren at his settlement met together for worship on Lord's-day? He said yes. Who reads the scriptures to them? I, said he. Who preaches? He hesitated. One of the members present answered, he preaches. He was received most cordially by the church. Among those baptized was another daughter of the old man at Kyouktoung, whom we found two years ago, about to offer a hog to the nats, but who was dissuaded from it. He has ever since worshipped the living God. Another was an old man just going down to his grave. He was *totally blind of one eye, and nearly so*

of the other. His case excited much sympathy among the brethren. We remained five days. On the Sabbath the ordinances of baptism and the Lord's supper were administered. On leaving, the Christians furnished us with such things as they were able for our journey, and several of them accompanied us five or six miles; they then returned, promising to remember us in their prayers, which I have no doubt they do. Our return journey was performed in five days and a half.

*Yéh—Baptisms—New Christian village.*

Br. Mason kindly consented to visit this station this year, partly on account of my feeble health, and partly to give me a longer time to stay in Mata. He proceeded over land to a Karen settlement at the head-waters of the Tavoy river, where he learned that a missionary from Maulmain had just visited Yéh, and baptized ten persons. This information induced him to return. We have occasionally had the pleasure of seeing some of the leading members of the church at Yéh in Tavoy, who have given us a good account of those recently baptized. This speaks well for the assistant who has labored there. Some of the members of this church have commenced a village at the head-waters of Tavoy river, and probably most, if not all, of them will remove there next cold season. During the present rains we have an assistant preaching at Yéh, and a school teacher at the new settlement. The station has been supported the last year from the funds of the Tavoy Missionary Society.

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EXTRACT OF A LETTER FROM MRS. WADE, DATED TAVOY, AUGUST 29, 1839.

*State of the School at Mata.*

The first of December I accompanied Mr. Wade as usual to Mata, and though we found the families a good deal scattered, on account of the cholera, which prevailed the preceding year, yet, on approaching school, I soon saw seventy happy looking pupils around me; and having better qualified teachers than formerly to assist, the school gave me more satisfaction than any previous one at that place. The superintendence of this school, together with instructing the Karen sisters

around me, administering to the sick, and watching over the church as far as I was able during Mr. Wade's absence, occupied my time during the few months I remained at Mata last season. As the parents of our pupils provide a school-house, and black boards for the children, the only expense of the school was for teachers, who received less (both of them) than three dollars per month, which, together with the salary of the native pastor, has been most cheerfully defrayed by the Tavoy Missionary Society. Those who support pupils in our Karen schools may be interested to know, that besides attention to the lessons of the children, it is my practice to call one class after another to my room daily, where I catechise them, converse repeatedly with them concerning the state of their soul, and then pray for their immediate conversion to God. We have also a Sabbath school for their benefit, and the Maternal Association labors and prays particularly for their conversion. We always have a number of pupils in the Mata school from other villages, whose board and sometimes clothing is given by the families at Mata, so that they do more for others than we do for them in paying for their school teachers. When the time comes for us to return to Tavoy, we give a vacation, at the expiration of which the pupils come to Tavoy, and spend the rains with us; where the whole expense of the school is charged to the Board. At the close of the rains we have another vacation, until the school is reopened at Mata for the dry season.

An interesting number of our pupils have been hopefully converted every season since we have been in Tavoy, though we have not been careful to number them in writing to the Board, as we are frequently disappointed in those who appear well for a time; and hence we have adopted the custom of retaining such young converts under instruction a year or more previous to their baptism. Last season while at Mata, my list of converted pupils numbered twenty, six of whom were baptized before we left; since then, two or three of the remaining names have been erased, as not giving sufficient evidence of the new birth; while the hopeful conversions of a later period have filled the vacant places in the list. May all those dear names be found written in the "Lamb's book of life."

#### EXTRACTS FROM THE JOURNAL OF MR. INGALLS.

(Continued from p. 5.)

#### *Applicants for Baptism—Chapel completed.*

Mergui, March 24, 1839. At our native service this morning, we received a man from Madras, as a candidate for baptism, and a soldier in the afternoon. This man, who has been pious for a number of years, gave an interesting account of his conversion. These individuals were baptized at 3 P. M., in the presence of a large assembly of Burmans.

April 7. Assembled for the first time in our new chapel, where I preached to a congregation of eighteen persons, from Isa. lv. 1. We have been employed in erecting this building for a month past, and now offer praise to Almighty God, for having been permitted to establish in this idolatrous city, a place for his name. May many in this house learn of Christ, and may it soon be filled with devout worshippers.

May 6. This evening we dispensed with our usual exercise, to unite with our fellow laborers and distant brethren in the concert of prayer. How consoling to our hearts to know that so many of the church militant are bowing around the mercy seat, offering fervent prayer for the coming of Messiah's reign in this dark land.

30. Nearly thirty Karens have entered our school, and are making good progress in their studies. Our meetings are quite interesting. About fifty attend on the Sabbath. We feel a strong desire that the glory of God may be revealed in the salvation of sinners.

June 2. To-day a Burman made application for baptism. He gave some evidence of being born again, but he was put off for a time, that we may obtain clearer proofs of his conversion.

16. The man alluded to above has been received for baptism, but having been very wicked, his baptism was deferred until he has confessed his guilt before those who were his associates in sin.

21. Appearances are more favorable. Two Burmans have come out in favor of the Christian religion, and testify amidst reproach and scorn, that Jesus Christ is the only Savior. They are examining the subject of baptism. Many more listen with apparent interest to the news of salvation.

In addition to our Karen school, we have about ten Burman children under instruction. Br. Brayton is now here, and has charge of part of the Karens. My time is wholly occupied in the supervision of the schools, visiting the zayats with the assistants, and in preparations for public labors.

In a communication dated Sept. 7, Mr. Ingalls writes :

Our brightest prospects are among the Karens. The Burmans of this province glory in rejecting the gospel. Our assistants continue to preach to them, and warn them of the consequences of rejecting Christ. At times individuals have given us hopes that they were near the kingdom of heaven, but I regret to say, they have returned to their sins. The Burmans, Chinese, and Mussulmans of this place, are a most abandoned people, addicted to smoking opium, and drinking arrack, sins which blind the mind, and stupify the conscience. I have spent a part of my time in preaching to the Burmans, and part in the Karen school. The school numbers between thirty and forty pupils, principally of that tribe among whom the gospel has triumphed so gloriously, with a few Pghos, under the instruction of br. Brayton. God is pointing out the Karens, as the people whose day of salvation has come ; to them the gospel is indeed good tidings, while to most of the Burmans it is foolishness. Among those now in this school, are a number of young men of good minds, and fair promise for usefulness. The Karen chief to whom I have had occasion to allude in former communications, is also studying, having determined to spend the remainder of his life in preaching the gospel. We hope from his piety, standing, and talents, that he will be the means of winning many souls to Christ.

We have a Burman school consisting of fifteen pupils, mostly girls, who manifest much interest in their studies. We cannot anticipate a great increase of our present number of Burman scholars until the violent opposition to the gospel now experienced, has abated. In addition to our other labors we have a meeting for religious worship every evening, which our scholars attend. Some of them, who give evidence of piety, are desiring baptism, but as it is thought best to baptize them in their native villages, their request is deferred for the present. We have been pleased with the progress of

these pupils, in reading, writing, and arithmetic. The latter study, especially, has interested them much. The Karens having no physicians, make offerings to nats for the removal of their diseases before their conversion, but afterwards, they look to their teachers for medicines, and their demands for them are not a few. I have given from my private store till nearly exhausted—and am now obliged to turn them away with the remark that my medicine is gone, but that I have written to the American teachers for a new supply, and hope ere long to receive it. It is impossible to state the amount of suffering we are permitted to relieve by the most simple prescriptions. We are frequently permitted to prescribe for the wild Karens, who, from experiencing the good effects of our medicines, give up their nat worship, and listen to the gospel.

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#### Creeks.

EXTRACT FROM A LETTER OF MR. MASON, DATED CREEK NATION, JAN. 10, 1840.

The opposition with which the missionaries to the Creeks have for some time had to contend, appears by the following extract to have recently assumed a threatening aspect. It is understood to be instigated by a few unprincipled white men, and to be limited to them and a portion of the Creeks whom they have succeeded in exasperating against missionaries and the gospel. The present violence, however, is so great, that it may render it necessary soon to suspend the mission to this nation for the present. The letter gives the following account of

*An attack on Mr. Mason—Unsuccessful attempt to secure the offenders—Present condition of the station at Ebenezer.*

It is with peculiar feelings that I inform you of our present critical situation. In addition to the other difficulties with which we have had to contend since we arrived in the nation, I am under the painful necessity of recording one, which, while it shews that at present nothing can be done for this people, also shews the imminent danger to which we are hourly exposed, while contending against the uncompromising prejudices and determined opposition which, to carry its point, resorts to the tomahawk and scalping knife.

On Monday last, as I was walking some 200 yards from our house, I observed three or four Indians approaching in a direction to cross my path. As they were concealed from view most of the time by a thicket which lay between us, I gave but little attention to them, until they advanced to within about 100 yards of me, when one of them called out in broken English, "Here is the — niger missionary — shoot him." As I heard this, I turned my head just in time to see the flash of a gun, a ball from which, at the same instant, passed twice through my coat and vest in front, and probably not two inches from my heart. I immediately called out to know what they intended by such conduct? upon which one of them drew a large bowie knife, and started towards me. Seeing that he was determined to take my life, I ran through a thicket where his horse could not go, until I came to a brook the banks of which were covered with an almost impenetrable growth. I ran down this nearly half a mile, until I heard the whooping and yelling of the Indians, when I looked around, and saw them returning some distance behind. These facts were immediately laid before the Agent, who accompanied me to several of the chiefs, to whom complaint was made, of the outrage. They denied having any knowledge of the affair, or of approving it. The principal chief gave me to understand that he would do what he could to render me safe until I could

get out of the nation. Two days since a council was held, and a party of light horse troops were ordered to go through the nation, and if possible, to ferret out the criminals. As yet they have heard nothing from them. How much sincerity there is in these movements of the chiefs, I know not; but I have seen and heard so much of Indian treachery, that I place but little confidence in them. The *immediate* cause of this unfortunate occurrence was, doubtless, I think, owing to the improper conduct of some, who call themselves missionaries, together with insinuations of some white men, that we were no better than they. Yesterday I visited Fort Gibson for the purpose of obtaining accommodations for myself and family, until a boat arrives, which may not be in for several weeks. I did not succeed, however, as (owing to the recent arrival of troops from Fort Towson and Fort Leavenworth, for the purpose of settling the Cherokee difficulty,) every nook and corner was crowded to overflowing. What course I shall next take is uncertain. I think some of purchasing a canoe, and descending in it as far as Fort Smith, at least, where I can probably find boats for Little Rock. This is my situation at present. I cannot step out of doors without danger of being shot. When we lie down at night, we fear the house will be burned down over us before morning. We are told by almost every one, that it would not be strange if the Indians should burn and plunder it at any time.

### Miscellany.

#### CONNECTION OF THE BRITISH GOVERNMENT WITH IDOLATRY IN INDIA.

Perhaps some of our readers may occasionally enquire, why the gospel does not more immediately and invariably prevail over the ignorance, superstitions and miseries of idolatry, where it has been brought into contact with them. Especially, since reading in our two last numbers descriptions of some of the Hindú *dújás*, they may be tempted to ask, why have not these abominations been abolished by the light of truth and the influence of the powerful Christian government under which they are practised? They may be startled when told that though this is nominally a *Christian* government, instead of giving its support to the

gospel, and its influence to promote the diffusion of Christianity among its pagan subjects, it has joined itself to their idols, and both directly and indirectly sustained and perpetuated these very abominations, for no better motives than worldly policy and love of gain. It is believed that the extracts which follow, while they establish this fact, are calculated to extend our view of the subjects of prayer which demand the attention of those who labor for the conversion of the heathen, and to arrest a decline of confidence in the power and efficacy of divine truth. The first, from the Calcutta Christian Observer, is given as a reply to the question put by a writer in that publication, "What has the interference of government to do with the support of idols?"

I reply, it might with much more propriety be asked, "What has it *not* had to do with it?" Ask the natives themselves, and they will without hesitation tell you, that if government had left the temple to itself, it would have been, like those of Bhabaneshwar, overgrown with weeds—a monument of folly crumbling to decay and but rarely visited. Let it be asked, Who has been engaged in collecting the tax, superintending the servants, and regulating all the affairs of the idol's establishment—providing the British cloth to the annual amount of 1080 rs., to adorn the *Ruths*—selling old cars "that can no longer be instrumental to the homicides of Jugurnath"—providing "new idols, whose cost actually amounted, from 1829 to 1831, to the sum of 5,600 rs.?" Who is it that has made every accommodation, *avowedly* for the convenience of the natives to visit their far-famed idol?—that has sent out servants (allowing them a certain sum of money for every pilgrim they bring,) to persuade persons from a distance to come and behold the wonders of their god?—that has, in short, mixed up and identified itself with idolatry in every possible transaction? I answer, and I blush for my country while I do so, "It is government! Yes, a professedly Christian government—a government which might be the light and glory of the world!"

What can we as enlightened men and Christians think, when we hear the missionaries of a false god, (or may I not rather say of a Christian government—for they go out under their *auspices* and *directions*, and are *supported* by them,) in proclaiming the greatness of Jugurnath affirm, "That he has now so fully convinced his conquerors of his divinity, that they have taken his temple under their own superintendence; and that to provide him an attendance worthy of his dignity, they expend thereon annually nearly 60,000 rs. ! inspecting with care every department, and punishing any negligence in the service of the god?—that, although the British so far surpass the Hindus in other knowledge, they are so fully convinced of Jugurnath's deity that they command a portion of food to be set before him?—that they in reality worship him; and although, from their being unclean, the god cannot permit their approach within his temple, yet at his festivals they testify their veneration, by providing him with superfine cloth with which to adorn his car—which they formerly supplied from their own storehouse in Calcutta—and since its abolition they have given money for its purchase?—that they appoint officers to see that due order is observed in his worship; and that some great men attend to grace the solemnity with their presence?—that they need

money, and being convinced of the transcendent benefits to be obtained from beholding him, they levy a small tax on those who would behold him?—that they are themselves paid, and persons sent forth by them, to persuade all who wish for a full remission of sins, to come and behold the god in all his majesty!"?

"It was said by one of the principal natives, that a Parihari, in 1821, despatched one hundred agents to entice pilgrims, and the ensuing year received the premium for 4000 pilgrims! He was at that time busily engaged in instructing one hundred additional ones in all the mysteries of this singular trade, with the intention of sending them to the Upper Provinces of India."

Whilst the government thus allow the broad black seal of idolatry to be stamped upon its name; whilst it provides every encouragement and accommodation; whilst it employs its hundreds of inveigling ambassadors, whose salary is proportioned to the number of unhappy pilgrims they can induce to add to its funds; whilst it continues its "19 officers and servants at the Sadar kacheri on a monthly salary of 260 rs.; its 26 at the Ghât Athára Nálá on a salary of 165 rs.; its 17 at Ghât Lokanath on a salary of 111 rs.; its 15 at the temple, on a salary of 89 rs.—thus making a total of these established officers, &c. of 77 in number, at 625 rs. per mensem, to which add the European collector's salary of 500 rs. per mensem, and 1½ per cent. commission on the amount of tax collected;—(the allowance to officers fixed at 300 rs. per month and two per cent. on the net collections, August, 1809;)"—whilst it continues this authority and holds out these inducements of favor, profit, &c. &c., who does not see that it is the *interest of government, of European collectors, and of every officer and servant, from the highest to the lowest, connected with the temple, to leave no scheme untried to induce the people to come, and to ward off every attack made upon this unhallowed connection of a Christian government with idolatry?*

The following paragraphs are extracted from a circular issued by the government of Bombay to the several collectors of revenues within its jurisdiction, which fully admits its connection with idolatry as alleged above. It calls for information on the following points:

First.—An account of all the idols, temples, or religious establishments within your collectorate, which are supported wholly or in part by government aid, or funds; distinguishing where the aid consists in lands held under government grants; where

in money advances generally from the treasury; where in money raised for the particular purpose by taxes levied on worshippers or others; and where in any gift or assistance of any other kind, and stating the origin of such aids being granted, and its amount, if ascertainable.

Secondly.—An account of all cases in which government, either directly or indirectly, derives revenue from the persons who have the guardianship of such idols, temples, or religious establishments, or who attend them as worshippers; distinguishing where such revenue is raised by taxation on the worshippers or attendants; where it consists in a participation in the gifts or offerings made by such worshippers; or where it subsists in any other form; and stating the amount of revenue thus derived, and (where there is a participation between government and the idol, temple, or religious establishment) the proportion between the shares.

In answer to this call and others issued simultaneously with it from the other subordinate Indo-British governments, the following facts appeared:—The total annual receipts from all these sources of revenue, was found to be 4,558,322 rupees; from which government had expended for the support of idolatry in various ways 4,183,093 rs.; leaving in its treasury 375,499 rs. as the price received for its connection with heathenism. Of this surplus, 68,000 n. were derived from Allahabad, by a tax on the pilgrims assembled there to bathe and worship, as described on page 251 *et seq.* last vol. The shrine at Gyah furnished 192,239 of the balance. The connection extends also to Moslem mosques, and places of holy resort; these having been sustained by government funds, as appears by the following list of expenditures which it met for a *Durgah* in Bombay, viz: "Lamp oil, and rice, to the faqirs daily; firewood to keep up a fire day and night; rice for performing various ceremonies; cloth for a flag; fauteyah ceremony of Buckreedh and Moharrum. *Servants*—A superintendent of the *Durgah*; a lamp lighter; a servant to prepare fire for the hūkah; a cook; a *koran* reader; a sweeper; a servant to give water to the faqirs who halt at the *Durgah*," &c. In connection with the Hindū worship, the following among others are mentioned as sources of expense defrayed by the government, viz: "The services of officiating priests; lamps for the temple; daily offerings to the idol; entertainment to brahmins; people employed to repeat the Muntras before the idol; singers; repairing the car and the temple; expense of parading the idol; dress for the idol; bangles for the idol; nautch girls; cooks; tinning pots," &c.

The following additional statements on this subject are derived from remarks made in Exeter Hall, London, by Rev. E. Crisp, who was many years a missionary in South India.

All the temple services, the appointment of those who shall minister in the temple, the removal of them if they neglect their idolatrous duties, and in many instances the punishment of those who are thought to be wanting in the duty which they owe, may be pointed out for your consideration. What is the kind of superintendence which is exercised? Is it merely a general toleration of the evil? No, it descends to the minutest details. You are aware, for you have often heard, that there are persons connected with the temples who are called the wives of the gods—but who are, in fact, unchaste females. The distinct appointment of every one of these emanates from the British functionary. A memorial which was lately presented to the governor of Madras, by a large number of truly excellent persons there, and which is an official document, will show that it is not merely a general superintendence, but that there is in it all that is revolting, and all that is contrary to the gospel of Christ. If one woman is to be removed because she is too old, another is to be appointed in her stead because she is younger—this, and a number of other things, must all pass under the seal and signature of the British functionary.

In the pagodas, we find that all those engaged in the daily services are under the eye of the magistrate, and are amenable to him. In this same memorial occurs a request that a person might be appointed as a rice-boiler to the idol; and strange and monstrous as it may seem, the order must actually be issued that persons may be employed to boil rice for a senseless idol; and this is one of those orders which must proceed under official seal and signature! If a musician is wanted—what is called a *piper*—he must come to play for the gods; but his appointment must receive the same high sanction. A number of cloths had been given to adorn the idols at a particular temple: these were worn out. A petition, stating that fact, was presented to the British functionary, and soliciting for new ones; and these were issued, and paid for from the public treasury. When we approach the pagodas, when we observe their architecture, and all the circumstances by which they are surrounded, it is always humiliating. When we see that the walls are built anew, and that thus the edifices of idolatry are maintained, it is a spectacle which the Christian missionary never can look upon but with deep regret. But, if

we know that these walls are built by British power—and the wall of the Seringham pagoda was rebuilt at an expense of 40,000 rupees—by British authority only a few years ago—how much deeper is the feeling of humiliation, and how much greater must be the regret. One instance occurred in Tinnevely, in which the repair of the pagoda was requisite, and it was necessary that an idol should be removed from its place. After the repairs had been completed, the brahmins said, that, in order to the idol being restored to the spot which it previously occupied, various offerings must be presented, the cost of which must amount to 10,000 rupees; and they were paid, in order that the idol might be induced to return. But one of the most painful circumstances connected with this system—and I enter into particulars because I believe they are not generally known—and not from a mere desire to make exposures, but because our friends must be informed as to how the matter really stands—is the great car feasts. By whom is the car prepared? Is it by the spontaneous contributions of the natives? Is the power vested entirely in their hands of making all the arrangements which are intended to give an imposing effect to idolatry? No; when a feast is anticipated, a public document is sent into the presence, as it is called, that is, to the chief magistrate, stating that on such a day, and at such an hour, a particular feast is to be celebrated, and requesting that the money necessary may be granted, that bamboo canes and cocoa-nut trees, and other things required for the car, may by compulsion be supplied; and these are brought in by compulsion from various districts. When so brought in, the person engaged in preparing the car for the feast is the local representative of the British government—and he it is who directs the workmen what to do. The whole concern is regarded by the natives, in good faith, as really a government work. When the car has been thus prepared, by whom, up to the present time, have the poor creatures been brought together to draw it? You would imagine, and many do suppose, that such is the zeal of the Hindús for their idolatry, that when they come together to their great festivals they are all anxious to draw this car. But it is no such thing. These cars have all been drawn by persons driven in by the whip. I testify to what I have seen. I have seen them pass by hundreds the gate of my residence. And what for? That they might be compelled to draw the idol car. And after they have laid hold of the cables, who have been the persons to urge them onward? The government peons with long canes, which

they applied to those who seemed dilatory. It does, indeed, appear from the memorial, that in consequence of a lamentable disaster which occurred at the last Conjeveram feast, the compulsory attendance of natives is no longer to be insisted upon; and if this be adhered to, most heartily shall we rejoice. But the system, up to the present time, has been that just described to you. The natives have often been detained in the open streets day after day, till the car was brought to the particular part of a quadrangle from which it started. But one point farther must be mentioned, and it is this. You know how dependent India is upon rain, and on several occasions when the usual heavy rains have failed, orders have been issued from the head quarters of the district, that the brahmins should be employed and paid to procure rain, with a proviso that, when the rain falls, it should be reported to those in authority. In one instance a young man, receiving these orders from his superior, felt that he could not comply with them, and I believe that he did not carry them into effect. A very short time only elapsed before he was removed from his situation, and it was generally believed that it was because he would not in this instance yield compliance to one whom he ought to have obeyed. But this still goes on, and it is said to prevail over a vast extent of territory. The feasts are in this manner directly and absolutely enforced by British authority; and it is of this that the gentlemen complain, whose names are affixed to the memorial in question. Let it not be said that this is a petty, unworthy faction; no, here are the names of judges, of a large number of gentlemen employed in connexion with the revenue, a number of the Company's own chaplains, and the Bishop of Madras at their head.

One effect of this system is, that it always keeps idolatry at a fixed standard. We should soon have fluctuations in these things if the covetousness of the priests and the caprices of the people had full play. But when every thing is laid down by law, and when he who has the power to enforce every thing is on the spot to see that nothing is wanting in the honors done to the idol, what must be the result? Although the people may have gained some light, and may have become partly ashamed of the observances of their forefathers, yet, while the system is thus maintained at a fixed standard by those who have the power to enforce it, it seems morally impossible that we should produce any great impression. At least, so far as means are concerned, whatever impressions are produced by the declaration of the gospel, they are counteracted by this system. Another effect is,

the degree of celebrity it gives to their idolatry: all the gorgeous show and the splendor with which it is connected is derived from this source. Were this system abolished, it would be seen in a very short time that the natives would not be so persevering in the adorning of their cars, and in the carrying them out to their feasts. But while British power and British integrity are pledged to the maintaining of these things, there is no room for their retrograding. There are many other respects in which this system operates on the minds of the natives, but I only notice one more—they themselves constantly refer to the fact. When we point out to them that idolatry is not the worship of God, that it is even contrary to his commandments and his word, they ask, "How can you say so? Who keeps our pagodas in repair? Who prepares the car, and brings the people to draw it? Do you not do it yourselves—(identifying us with the British power generally)? If you do these things, where is the reasonableness and the propriety of saying idolatry is sinful?" I am not forming an argument, I am merely reciting words which have often been cast in our teeth. And what are we to say to the people? We may say that it is only done to keep them in peace, only because they are so apt to be jealous. But this will not do. We may endeavor to meet their reasoning, but they have too high an idea of the British power to suppose that we should aid and abet them in wrong. When they see us thus proceed, this is the construction they unavoidably put upon it.

The Calcutta Christian Advocate states in a late number, that the most positive orders were soon to be received in India to "dissolve at once and effectually all government connection with every shrine of idolatry." It remains to be seen whether this be so, and whether if such orders are received, they will command obedience. Similar orders of partial extent, have repeatedly been issued, and have as often been disregarded or evaded. For the honor of humanity, and especially for the honor of a humanity supposed to be Christianized, we hope for better things in the case of those now anticipated.

#### THE KING OF THE FRENCH AND THE SOUTH SEA ISLANDS.

The zeal of papists to multiply proselytes to their faith has long been a subject of common notoriety and remark. It has displayed itself so extensively among the nations of the earth, that very few are now to be found which have not at one time or other been the fields of

its labors. Heathen and Christian lands have alike been witness to the self-denial and toil of those who went forth under its influence, not counting any sacrifice too great, if they might only in remote prospect behold the accomplishment of their object. Their efforts were patient and untiring to a degree worthy of a better cause; and among the heathen and Christian nations into which they were endeavoring to introduce papacy, they were limited to moral, as opposed to coercive, means. In this latter particular there has been, within the last few years, a remarkable change in the policy pursued by the pontiff of Rome. He has lately brought to the aid of these means, which sometimes operate slowly, the more prompt, though less justifiable agency of physical power, wielded by the arm of France. It may be recollected by some of our readers that in 1836 two papal missionary priests left Gambier's Island in a small vessel for Tahiti, one of the Society group of islands, where they landed and wished to remain. Being ordered to leave by the queen and chiefs, they sought refuge in a house of the American consul, from which the natives took them by force and put them again on board of their vessel, with orders to depart. As a punishment for this transaction, the French government sent its ship of war, *la Venus*, to the island with the following demands, which were made on the queen without any explanation: "1st, To pay \$2000 within twenty-four hours! 2d, To hoist the French flag on shore and the natives to fire twenty one guns under it; the Tahitian flag to be hoisted on board, and the French to fire under it; 3d, To write a letter to the French king, confessing that she had done wrong in sending away the two Frenchmen in the manner she did. And if these three things were not complied with in twenty-four hours, they were to make war upon the natives." These demands were acceded to as the only means of self-preservation within the power of the queen. Being destitute of a revenue, and consequently without the means of complying with the first demand, she was furnished with the money by British Christians resident in the island, to prevent bloodshed. Thus the Society Islands were thrown open to papist missionaries in compliance with demands made at the mouth of French cannon. This transaction occurred during the latter part of the summer of 1838.

We are sorry to state that this is not the only instance in which the same power has been employed in the South Sea Islands to enforce upon them the residence of Romish priests. The last Missionary Herald gives the following statement of facts, as the causes which led the French ship of war *Fatimites* to visit the Sandwich



wich Islands in July last, with demands still more oppressive than those made on Tahiti.

In the year 1826, three papal ecclesiastics, and six seculars, sailed from Bourdeaux in France, and arrived at Honolulu in the summer of 1827, the chief ecclesiastic, however, having died on the passage. The government of the Sandwich Islands was unwilling to have them remain; but as the captain who brought them alleged that he was short of provisions as a reason why he could not take them away, he was allowed to leave them behind. The priests, one of French and the other of Irish extract, applied themselves to the study of the Hawaiian language, while the seculars pursued their vocation as mechanics. The priests at length persuaded some of the islanders to receive baptism at their hands. About the end of the year 1831, the papal priests then having been residing at Honolulu more than four years, the more enlightened chiefs having become acquainted with their character and object, and apprehensive of the injurious influence they were likely to exert on an ignorant population, just emerging from superstition and idolatry, deliberately determined to send them from the islands. Accordingly a vessel was procured, and under commission from the king, Kaahumanu, and Kuakini, took them, with their effects, to a port on the coast of California. The mechanics, their number having been reduced to two, were permitted to remain.

In the spring of 1837 the two priests returned to Honolulu, in a British vessel, but were ordered by the acting governor there, the king then being absent at Maui, to leave the islands in the same vessel. On the return of the king, the order was confirmed, and they were forced on board the vessel, and with it left the place.

To obtain redress for this indignity committed against the pope, the French government sent its frigate *l'Artemise* to the port of Honolulu, where the commander issued a manifesto on the 10th of July, to which the following demands were appended:

"1st. That the catholic worship be declared free throughout all the dominions subject to the king of the Sandwich Islands; that the members of this religious faith shall enjoy in them all the privileges granted to Protestants.

"2d. That a site for a catholic church be given by the government of Honolulu, a port frequented by the French, and that this church be ministered by priests of their nation.

"3d. That all Catholics imprisoned on account of religion since the last persecu-

tions extended to the French missionaries be immediately set at liberty.

"4th. That the king of the Sandwich Islands deposit in the hands of the captain of *l'Artemise* the sum of twenty thousand dollars, as a guarantee of his future conduct towards France, which sum the government will restore to him when it shall consider that the accompanying treaty will be faithfully complied with.

"5th. That the treaty signed by the king of the Sandwich Islands, as well as the sum above mentioned, be conveyed on board the frigate *l'Artemise* by one of the principal chiefs of the country; and also that the batteries of Honolulu do salute the French flag with twenty-one guns, which will be returned by the frigate.

At the same time Capt. Laplace despatched letters to the British and American consuls, offering an asylum on board of his ship to all such Americans and Englishmen as would, in case of hostilities, be endangered either in their property or lives, except the American missionaries. He also declared his intention to commence hostilities on the 13th of July, or three days after making his first demand. In the absence of the king, the above requisitions were complied with by those left in authority at Honolulu, and a treaty of commerce and amity was executed on the arrival of the king, only two provisions of which will especially interest the reader of missionary intelligence, viz: "That no Frenchman accused of any crime whatever, shall be tried, except by a jury of foreign residents, proposed by the French consul—and that French wines and brandy cannot be prohibited, and shall not pay an import duty higher than five per cent. ad valorem." "Thus," says the Sandwich Islands Gazette, "the king has virtually signed away his power, as a sovereign, to regulate his own affairs." Thus has France lent its arms to enforce the dissemination of papacy, and thus has its sense of justice and magnanimity been stifled by its consciousness of power, and zeal for the pope.

#### EFFECTS OF MISSIONARY LABORS IN TAHITI.

The following extract is taken from a letter, written by an officer of the American navy, and published in the last number of the *Spirit of Missions*. The writer states that with the exception of the missionaries, the influence upon the natives, of foreigners from Christian lands, has been pernicious, and that it has resulted in planting among them many vices, of which they were formerly ignorant. He attended worship at the missionary chapel, where, he observes,

they have three services on the Sabbath and one on Wednesday evening, all well attended. He visited the Sabbath Schools at Papaita and Matavai, two of the seven missionary districts on the island. He found in each of these schools from 350 to 400 pupils, of both sexes, of from 4 to 18 years of age, whom he examined in various branches of their studies, with great satisfaction to himself. He remarks of the inhabitants of Tahiti, that "seventy years ago they were as wild as a state of nature could well make them, and as utterly lost to shame and every sense of virtue as the herd which graze on their native hills. They were equally strangers to the law of God and civilized man. Brutal vice had entwined itself around every heart, from the mere child to the hoary head, and had poisoned the very fountain of parental love, and engendered in the mother's breast the unnatural crime of destroying the fruit of her body, to gratify the pollutions of the soul." After noticing the extermination, by missionary influence, of this and other horrid sins practised by the natives, the writer proceeds to remark of other benefits which they have derived from missionary effort, as follows:

The missionaries have made for them a printed language of their own, and prepared a full and perfect translation of the word of God. They have showed them the sin of violating the Sabbath and taught them not to desecrate it, and it is a truly melancholy confession which compels me to say that its observance is more strictly kept amongst these half tutored and half christianized natives, than I have ever witnessed in the most highly favored Christian lands. They have, besides all this, protected the natives in a great measure, from the impositions of the unprincipled white man, many of whom seem to have left, with their country, their morals, their conscience, and their God, and shown in their intercourse with these people such examples as would make a very savage blush. Now if the few missionary laborers in this part of the Lord's vineyard, have effected so much under the faint and glimmering lights of the gospel, which have but just dawned upon these people, and with the aid of a few scattered converts, operated so powerfully upon the great mass, what may we not anticipate when it shall please the great Head of the Church to withdraw the veil through which his word and power are but dimly seen, and exhibit them under a special outpouring of the Holy Spirit in all the effulgence of noon-tide glory? He has promised it, and will surely bring it to pass, and although the devoted missionary of the Cross meets with fiery trials here and finds the worldling to scoff, traduce and deride; though nature fails him in labor,

and his eye becomes dim, and his body exhausted and worn down in hastening its fulfilment, he shall yet see the fruits of his labor and obtain his reward. Oh, my Christian friend, let us and all Christians pray the Lord to sustain and support them in well doing; that he will give them grace and strength to persevere through every trial, and even rejoice in the tribulations which yet await them; for we, as believers in Jesus, are assured they will behold every title of God's word and promise made good, if not now, before that great day, when both they and we shall be clothed in a new and glorified body—each and every one of us seeing for ourselves with an eye whose lustre no time can affect, nor eternal ages dim.

What I have seen since I left home, even in this archipelago of coral islands, is but half told. My meeting at different islands with native missionaries, has, again and again, carried my mind to the Savior's beautiful parable, where he likens the kingdom of heaven to the leaven which a woman hid in three measures of meal until the whole was leavened. The process is going on here; and the leaven is reaching from one chain of islands to another. They are, as it were, lifting themselves out of the ocean to look upon the bright rising of the Sun of Righteousness, and I pray God he may be seen and worshipped by all.

#### SPEECH OF THE CHIEF WATERBOER AT CAPE TOWN.

Waterboer is chief of the Griqua nation of South Africans. Having visited Cape Town on business during the last summer, he was requested, when ready to depart for his home, to take public leave of his Christian friends at Union Chapel, which he did in an address delivered on the evening of July 22d. The South African Commercial Advertiser, from which this speech is taken, and for which it was translated, states that the chief had no knowledge, previous to the afternoon of his departure, that he was expected publicly to address an assembly of friends, so that the speech may be considered as a fair specimen of his powers of extempore speaking. It further observes that those who heard Waterboer, and understood the Dutch language, will be ready to testify that his remarks have gained nothing by the translation. If these statements are true, we have, in the speech which is given below, an interesting example of the power of the gospel to subdue the savage heart and enlighten and refine savage intellect; for the speaker was, but a few years ago, a wandering, houseless, naked savage, and he has been made what he appeared before his friends in Cape Town, and

what he is now, by the power of the gospel. The chief said—

I am glad of another opportunity of meeting with my beloved friends in Union Chapel, and of addressing them before I leave Cape Town. I have been gratified with many things I have seen here, much more so than on former visits. I am about to return to my country and to my people, and I am again returning to my labors and to the conflict. It is the gospel, my friends, that has brought us together, or we should not have seen each other in this place, and I wish to remind you before we part, of what the gospel has done for me and for my people, and for many of my neighbors. Through the gospel I have found Christ to be my refuge, my deliverer, my friend, my all. The gospel has enlightened me and given me life, and I stand before you as a fellow worker with God in his kingdom. The gospel has done wonders for my people in producing a mighty and blessed change among them. There was a time when we were no people. We were few in number, and wanderers of the desert, shut out from the world, in ignorance, in sinful abominations, and in wretchedness. But the gospel has enlightened them, and wrought a decided moral change upon many of them. It has induced them to locate, to form an orderly community, to engage in agricultural pursuits, to adopt civilized habits, and to love peace and seek to promote it. They are anxious for the education of their children, and highly value the privileges of their schools; they render important assistance in the mission; they contribute of their substance to the cause, according to their ability; they desire, and labor for the salvation of their neighbors; and now family religion is observed generally throughout our large district. This is what the gospel has effected among us; and many of our neighbors around us have been brought to the enjoyment of the same blessings, and they now desire the same privileges.

The chiefs and the mass of the people around us, beholding what the gospel has done for the Griquas and for many among the Bechuanas, are stretching forth their arms and crying out—"Come over and help us." Every tribe in our neighborhood is begging for teachers. The Corannas, the Bushmen, the Batlapi, the Bashutu, the Baralong, and the Baharoetze, are all crying out for help, for the schoolmaster, for instruction, and the means of improvement. And, my friends, shall they cry to you, the people of God, in vain? Shall they look to you for the water of life, and will you see them perish of thirst? Shall they ask you for the bread of life, and

will you give them a stone? What a blessed world would this be if it were under the influence of the gospel! What a scene would the deserts in the interior of this land present, if all the people were righteous, if all were brought to trust, to love, and to follow Christ! Owing to the power of the gospel, my own people give me very little trouble, and there would be little for magistrates and rulers to do if the gospel universally prevailed. It is the power of God to the salvation of all men. Go to the mountains and preach the gospel to the wildest Bushman, and, if blessed to him, he will descend to the plain, and unite with the people of God in their duties and enjoyments. Let us all unite in promoting the interests of the kingdom of Christ; let us send to the nations in the interior the gospel of peace. From what the gospel has already done, we have great encouragement to exert ourselves. For your encouragement I shall here mention that there is a part of the Bashutu tribe living at Griqua Town. The Bergenaars robbed them of their cattle, drove them from their country, murdered many of them, and enslaved many others. I attacked the banditti, delivered the Bashutu, gave them back their cattle, and they followed me to Griqua Town, and were brought under the gospel. They have been instructed, and, I hope, many of them are converted to God; they live in fellowship with the people of God, and labor to extend the blessings of the gospel. The work is great in our quarter—the whole country is open to missionaries. We have but two missionaries in our large district, and it would be impossible for them to operate on the whole district, were it not for the assistance they receive from the churches they have planted. But they have important assistance in their labors both from Griqua and Bechuana brethren. And we are all bound to render assistance, and to labor to the utmost of our ability in this great work. The love of Christ has laid us under infinite obligations to extend the boundaries of his kingdom. He has loved us and given himself for us. He has manifested his love to us in dying for us. We are not our own, we are bought with a price, therefore we are bound to glorify God with our bodies and with our spirits, which are his. We should live under the constraining influence of the love of Christ, and thus judge, that if one died for all, then were all dead, and that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again. Let us live for Christ, my friends. There is no other true enjoyment on earth than this. Christ has

laid his disciples under immense obligations by his last command. In giving his disciples his parting blessing on earth, he gave them his last command, and he said *go*, and he still says to believers *go, go, go ye* into all the world and preach the gospel to every creature; and the nations of the interior are stretching forth their arms, and saying to you, *come, come, come!* And can you resist the command of your Redeemer, and shut your ears to the wants and miseries and cries of those who look to you, and stretch forth their hands to you for help—for the privileges and blessings of the gospel? Let us then, my friends, listen to the voice of our friend in heaven, and to the cries of our brethren in the wilderness, and on the mountains of the interior, whose souls are perishing daily. The loss of the soul is not merely the loss of a temporal good, but it is an infinite and eternal loss. The infinite value of the soul greatly increases our obligations to make vigorous efforts, and to labor for its conversion, safety and happiness. I have now

discharged my conscience, on behalf of those chiefs and tribes who have visited me, and sent me messages from every quarter around my country, to request me to procure teachers for them, and with this appeal to your obligations, to your consciences, and to your sympathies, I shall now take my leave of you, and it is more than probable you will never see me here again. The journey is long and difficult, and I shall now soon be old. I beg an interest in your prayers. Christ has taught us to pray. He taught his disciples to pray, and in that short prayer he included all things we have necessary for our bodies and for our souls. It is vastly comprehensive, and embraces every thing regarding his kingdom. He teaches us to pray, "Thy kingdom come." Brethren pray for us, that we may be conducted to our home and to our people in safety; that we may be made blessings; and that the gospel may continue to be prosperous, till the whole of the interior of this country be filled with the knowledge and love of Christ.

## Other Societies.

### Baptist (Eng.) Missionary Society.

**PATNA.** Under date of March 13, 1839, Mr. Beddy gives an account of the addition of two female members to the church at this station. They have come out amidst much opposition and persecution, through which they are said to have "maintained a very pleasing degree of firmness and decision of character." The church now consists of seventeen members. Mr. B. gives the following account of two inquirers, one a Mohammedan and the other a Hindú:

These two are men about thirty years of age. The Mohammedan has been with us about two months. He has renounced caste, and unites in prayer with the native Christians, and gives, so far, pleasing indications of his sincerity. The other, a brahmin, has come to us a few days ago. He was arrested in the bazaar, where he heard the word for, he says, the first time. He was a wandering Byraggee—had been to several places noted among the Hindús for sanctity, but said he had obtained no benefit; that if Christ was the Savior, there was no occasion to travel farther. He has also renounced caste publicly, and is now reading the scriptures.

**CEYLON.** A letter from Mr. Harris, dated June 19, 1839, communicates intelligence of the death of Mr. Siers, who was baptized more than

twenty-five years ago, by Mr. Chater, the first Baptist missionary to the island; since which time he has been almost constantly employed as an assistant missionary. Mr. H. speaks as follows of the general aspect of the mission:

Things, on the whole, must be regarded as encouraging here. Nearly thirty persons have been baptized by us since my landing. Last Sabbath-week I baptized seven—three natives, (Singhalese,) and four European soldiers, whose cases of conversion are worth transcribing, if space and time permitted.

In every one of our stations signs of the Spirit's sacred presence are apparent. At Byamville a whole Búdhist family are about to renounce their religion. At Kottigawatta, one of our native preacher's most strenuous opponents has given up his ancient idolatrous faith and practices, and become a teacher of righteousness. At Matelle the schools are prosperous; and several candidates await admission to the baptismal rite. Eight of the thirty above mentioned were baptized by brother Daniel at Hanwella.

**JAMAICA.**—The missions to this island appear still to be prospered. The Baptist Herald, published at Jamaica, states that the increase of attendance on public worship, at the following stations, has made the enlargement of the chapels necessary to accommodate the congregations.

gations, viz. Salter's Hill, Bethephil, Wilberforce and Waldensia, Stewart's Town and Rio Bueno, Brown's Town and St. Ann's Bay. At Orcho Rios a new chapel, of large dimensions, is erecting; and at Liberty Vale a new station has been opened, where there is a good congregation in attendance. At some of these stations very considerable additions have recently been made to the churches. At Bethephil, where a church was constituted about four years ago, and now numbers 500 members, on the first Sabbath after the enlarged chapel was reopened, Mr. Dendy received a large number to the fellowship of the church. He speaks thus of the baptism:

At five o'clock on the Sabbath morning we were at the side of the baptistry, with the candidates, ready for the administration of the ordinance of baptism. After singing, imploring the divine blessing, and an address, 88 persons were baptized by brother Knibb. Among them were persons of various ages, of different sexes, nations, and colors. Thus the promise is being fulfilled, that "all nations shall call him [the Redeemer] blessed."

At Port Maria, Mr. Day lately baptized on one occasion 114 persons, who have been received into the church. He thus describes the arrangements and scene of the baptism:

On the previous evening (Saturday,) I visited the spot intended for our use next morning, where I found, on the sea-beach, booths formed of bambú and branches from the cocoa-nut tree, containing fifteen commodious apartments for the use of the candidates after baptism. I was extremely pleased to find such comfortable and ingenious arrangements made. About seven o'clock in the evening I met the candidates in the chapel, where we held a prayer meeting, and I gave an address to them, with a few directions as to their proceedings in the morning, when I told them I would meet them at four o'clock. This was punctually attended to; and, after singing that beautiful hymn, beginning,

"I'm not ashamed to own my Lord," &c.

and praying, we proceeded to the appointed place; and, although the day had not dawned, I believe we had, exclusive of the candidates, full 2,000 persons present. As soon as the necessary arrangements had been made, the day began to dawn, and, certainly, a more beautiful scene could hardly present itself to the eye. The mountains appeared in awful grandeur, the ships reposing peacefully in the harbor, the sea beautifully smooth, and the coast thronged with orderly spectators, produced a solemn, yet delightful frame of mind, which I would

desire ever to feel, and in which all present seemed to participate. Not only did we all feel that we were attending to an ordinance of God, but nothing, that I know of, occurred to produce a smile in the most thoughtless spectator. Every thing was "done decently and in order." After the administration of the ordinance, we proceeded to the chapel, where we held our morning prayer-meeting, at which I gave an address to the newly baptized persons, on the privileges of communion with a Christian church.

From the Missionary (Eng.) Herald, we learn that Mr. and Mrs. W. H. Pearce arrived safely in Calcutta in Sept. last. Mr. and Mrs. H. J. Dutton, and Mr. George Rouse left England on the 16th of Dec. last, for Jamaica, to labor there as missionaries in the service of the Baptist (Eng.) Missionary Society.

## Domestic.

### Annual Meeting of the Board.

THE BOARD OF MANAGERS OF THE BAPTIST GENERAL CONVENTION FOR FOREIGN MISSIONS will hold their Twenty-Sixth Annual Meeting in the Baptist Tabernacle, Mulberry St., New York, on the last Wednesday (29th) of April next, at 10 o'clock, A. M. The Rev. T. Meredith, of North Carolina, is appointed to preach the annual sermon, and the Rev. B. T. Welch, D. D., of Albany, N. Y., to be his alternate.

BARON STOW, *Rec. Sec.*  
Boston, Feb. 14, 1840.

### Letters, &c. from Eastern Missions.

BURMAH.—E. L. Abbott, Aug. 9, 1839.—D. L. Brayton, April 23.—R. B. Hancock, March 13, June 9, 27, July 1, Sept. 28.—J. M. Haswell, July 3.—H. Howard, Aug. 8, Sept. 12 (2).—L. Ingalls, June 26, Sept. 9.—A. Judson, May 1, July 12, 17.—E. Kincaid, July 3, Sept. 5.—E. Macomber, June 12, 29, Aug. 16.—F. Mason, Feb. 13, June 1, Aug. 5.—S. M. Osgood, Aug. 7.—E. A. Stevens, July 31, Aug. 8.—J. H. Vinton, June 4.—J. Wade, July 1, 2.—Mrs. Wade, Aug. 29.

ARRACAN.—G. S. Comstock, June 19, July 5, with J. of Feb. 18—June 30.

A'SA'M.—M. Bronson, May 11, June 1, 29.—N. Brown, May 20.

SIAM.—Siam Mission, July 9.—R. D. Davenport, June 22, July 20.—J. T. Jones, June 29, July 19, Aug. 18.

SINGAPORE.—J. Goddard, July 1.—C. H. Slafter, Aug. 8, 9.

AFRICA.—I. Clarke, Oct. 9, with J. June—Sept.—W. C. Crocker, Oct. 9 (2), with J. May 10—Oct. 12.—R. Warren, Aug. 17, Sept. 26—Oct. 6.—J. Day, Oct. 25.

FRANCE.—E. Willard, Oct. 18, Dec. 2, 10, 30.

GREECE.—H. T. Love, Aug. 29, Sept. 7—13.

## Donations,

FROM FEB. 1 TO MARCH 1, 1840.

## Maine.

Wells, Baptist church and congregation, per Rev. Oliver Bar- ron,	16,25
Saco, Baptist church and congre- gation, per Rev. A. Jones,	20,00
*Paris, female friend, per Rev. Caleb B. Davis,	25,00
Thomaston, 1st Baptist church, per Rev. S. B. Allen,	2,00
	<hr/> 63,25

## New Hampshire.

Peterboro', Baptist church and society, per Rev. Mr. Will- marth,	9,00
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## Vermont.

Waterbury, Baptist church, per Rev. E. P. Buler,	17,50
Bennington, Mrs. E. W. Hooker, for Mr. Haswell's station,	2,50
Fairfax, Baptist church, per Hon. J. D. Farnsworth,	5,00
	<hr/> 25,00

## Massachusetts.

Malden, Baptist church, monthly concert,	4,50
Widow's mite	50
per Rev. J. M. Driver,	5,00
Rowley, Baptist church and con- gregation, monthly concert, per Rev. Mr. Grafton,	4,50
Longmeadow, Baptist Sabbath School, per Leonard Barrett,	3,00
Framingham, Bap. church and cong., monthly con- cert,	30,00
do., Female Mite Society,	
Mrs. Wilder treasurer,	19,00
do., Juvenile Society	6,00
do., Sabbath School	4,00
do., Special contribution	16,00
per D. Bigelow,	75,00
Worcester, Juvenile Missionary Society of 1st Baptist church, for education and support of a Karen boy named Frederick Augustus Willard, per William E. Goddard, secretary,	25,00
Seekonk, Female Missionary So- ciety, Mrs. Anna Carpenter treasurer, per William Ide,	14,00
Chelsea, Daniel Cummings	20,00
Newton Upper Falls, Bap- tist Sabbath School	3,60
do., Miss Jameson	5,00
do., jewelry from friends, per Mr. Bosworth,	8,33
per J. M. Rockwood,	16,33
North Randolph, Baptist church and congregation, monthly con- cert, per N. Alden,	16,57
Boston, avails of a pair of ear knobs from a lady,	3,50
Franklin Baptist Association, Cy- rus Alden treasurer— Collected at the Associa- tion	12,77

\* The first item of credit in our last number,  
("an offering for 1840,") of \$17, was also from  
this town.

Shelburne Falls, Baptist church	11,45
do. do. do. do.	5,50
Ashfield, Baptist church	5,47
Avails of two sermons presented to the trea- surer by Rev. David Wright,	22
Colerain, Baptist church	11,25
do., Mrs. Hall	50
William Stow, for bible in Burmah,	1,00
Charlemont, Mrs. Sally Smith, for Bur. miss.,	1,00
	<hr/> 49,16
Chelmsford, Female Jews' Society, Mrs. Sarah Os- good treas., for Amer- ican Indians,	8,50
Boston, from a late mem- ber of the Boston Female Jews' Society, for do., per Miss M. W.,	2,00
	<hr/> 10,50
	<hr/> 242,56

## Rhode Island.

Providence, Pine street Baptist church, John S. Eddy trea- surer, per Rev. J. Dowling— New-year's free will of- fering	82,80
Monthly concert	58,20
	<hr/> 141,00

## Connecticut.

Hartford, Baptist churches, per Edward Bolles,	300,00
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## New York.

Albany, Pearl st. Baptist church and congregation, per Rev. Dr. Welch,	850,00
New York city, Foreign Mission- ary Society of Oliver st. church, per Rev. S. H. Cone,	200,00
do., Sunday school of Stan- ton st. Baptist church	12,50
Brooklyn, Sunday school of 1st Baptist church	30,00
per J. Haviland, tr.,	42,50
St. Lawrence, Baptist Mis- sionary Convention	128,30
do., Gouverneur J. Wade and others	10,00
per J. C. Lewis,	138,30
Oneida Foreign Missionary So- ciety, D. Bennett treasurer, per Rev. Cephas Bennett,	441,05
Mina G. Collier	1,00
Bristol, Rev. S. Goodale	4,00
do., J. Hill	4,25
Phelps, 1st Baptist church, for outfit of Mr. Van Husen,	10,00
per Bennett & Bright,	19,25
	<hr/> 1691,10

## Pennsylvania.

Philadelphia, Spruce street Baptist church	100,00
do., a member of do. do.	100,00
per J. M. Linnard,	200,00

## South Carolina.

Savannah River Baptist Associa- tion, Geo. Rhodes treas.,— For Barman mission,	313,50
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## Donations.

For education of a Bur-		
man girl,	35,00	
	<hr/>	348,50
<i>Georgia.</i>		
A benevolent individual, for Afri-		
can mission, per Rev. C. D.		
Mallory,	500,00	
Baptist State Convention, Absa-		
lom Janes treasurer—		
General purposes,	2847,62	
Burman mission,	259,71	
For support of Rev. E.		
A. Stevens,	74,00	
	<hr/>	3181,33
	<hr/>	3681,33

*Mississippi.*

Mrs. Prudence Hunt, per Rev.		
Alfred Bennett,	3,50	

*Kentucky.*

Jacob Varnerter	1,00
Elizabethtown, collection,	32,05
Nolin, do.,	4,50
Bacon Creek, friends to missions	1,75
Edward Lewis	1,00
Jehu Bale	1,00
Brush Creek, collection,	8,50
Pleasant Hill, do.,	16,75
Mrs. Frances Durrett	1,00
Campbellsville, collection,	8,62
Greensburgh, do.,	11,00
Mt. Olivet, do.,	9,37
Mt. Gilead, do.,	17,75
Rev. John Ingram	2,00
John B. Yates	1,00
Rev. Daniel J. Colgan	1,00
Mr. T. Caldwell	1,00
Miss P. L. Caldwell	1,00
A friend	2,00
Miss L. J. Patten	1,00
Friends to missions at Fountain	
Powder Mills	13,00
A friend	4,00
Pleasant Grove, collection,	9,05
Harrad's Creek, do.,	13,00
Floyd's Fork, do.,	9,05
Long Run, do.,	3,75
Simpsonville, do.,	12,25
Dover, do.,	12,50
Burksbranch, do.,	15,54
Shelbyville, do.,	12,00
Salem, do.,	3,25
Allen Robinson	1,00
Thomas Smith	1,00
Beach Creek, do.,	2,25
Bethel, do.,	7,37
Buffaloe Lick, do.,	6,25
Newcastle, do.,	37,12
J. T. Roberts	2,00
J. P. Force	2,00
Mrs. Lucinda Buckley	1,00
Buck Creek, collection,	33,12
Rev. Francis Davis	1,00
Elk Creek, collection,	7,50
Little Union, do.,	22,62
Bloomfield, do.,	16,00
Rev. William Vaughn	2,00
Taylorsville, collection,	21,25
Fraunkfort, do.,	16,57
do., Female Miss. Society	21,68

James Hinds	1,00
Hon. Cyrus Wingate	1,00
Mrs. Lucinda Allen	5,00
Mrs. Mary Fox	2,00
Mrs. Martha Freeman	2,00
Mrs. Eliza Shannon	1,00
Mrs. Morning Tatt	1,00
East Hickman, collection,	33,30
Mrs. Elizabeth Carr	2,00
William Rhodes	5,00
Mrs. Elizabeth Slaughter	5,00
David's Fork, collection,	19,31
A. F. Eastin	3,00
Rev. R. T. Dillard	5,00
Rev. Josiah Leake	2,00
Roger Quarles	6,00
Mrs. Agnes Wiseman	10,00
Lexington, collection,	15,31
Henry Moss	5,00
Lewis Arnold	4,00
Jesse N. Seeley	1,00
Reuben Jesse	1,00
Versailles, collection,	5,00
Mt. Vernon, do.,	25,05
Georgetown, do.,	21,00
Mrs. Nancy Eckles	2,00
Dry Run, collection,	8,00
Great Crossings, do.,	10,50
Rev. J. D. Black	2,00
Stamping Ground, collection,	18,75
In sma sums	8,30
per Rev. A. Bennett, agent	663,93
of the Board.	

*Ohio.*

Zanesville, Market street Baptist	
church, per Thomas Sheppard,	
treasurer,	100,00

*Illinois.*

Alton, Bap. church, monthly con-	
cert, Mark Peirson treasurer,	75,00

## LEGACIES.

Framingham, Ms., Mrs. Mary D.	
Clark, deceased, per Alexander	
Clark, Jr.,	5,00
Dover, Ms., estate of Hannah	
Peplow, deceased, per Hinsdale	
Fisher, executor,	150,00
	<hr/>
	7899,11

## BOXES OF CLOTHING, &amp;c.

Dec. 11, 1839.—Springfield, Ms., for H.	
Howard, a box of clothing, without	
advice,	222,00
Dec. 28.—New York city, L. D. Co-	
man, a box of clothing for William	
Dean.	
Jan. 14, 1840.—E. Poultney, Vt., Sime-	
on Mears, a box of paper, &c.,	10,00
Feb. 20.—North Oxford, Juvenile Mis-	
sionary Society, a box of clothing, for	
J. Goddard,	10,00

H. LINCOLN, Treasurer.

## BAPTIST MISSIONARY MAGAZINE.

VOL. XX.

MAY, 1840.

NO. 5.

## QUARTERLY PAPER.—No. IX.

## MATA AND ITS VICINITY.

The drawing from which the map of Mata and its vicinity, given below, has been copied, with the accompanying account of the origin and progress of this Christian village, was furnished by Mr. Mason.

The site of this village was first visited by missionaries nearly six years ago, and was thus noticed in a journal written at the time :—"This morning early, I was again afloat, and in a few hours found myself at the confluence of the Ben and Kha-maung-thwey, where the united streams form the Tenasserim. In the fork is what the Karens call 'the ancient city,' where, they say, a king formerly dwelt. Not a vestige of its former inhabitants can now be found, except the ruins of a wall, and a fosse on two sides—the other two, on the river, being so difficult of access as to need no artificial defence. No remains of pagodas or other structures, can be seen, to indicate the religion of its former population; nor can I find any traditions existing among the Karens further than that it was inhabited by a people from Mergui." An intelligent man, more than eighty years of age, who was born in the neighborhood, says that when he was a boy, the old people were wholly ignorant of its origin, history, and destruction. At this time the Christians were living scattered in the villages of Tshiek-koo, Kuntha, Khyoung-song-kyi, Nga-li-kyi, Nga-pank-taung, Hidu, Kweythah, Kyet-pwey, Ye-kyn, Khat, and Thala.\* While living apart in so many different places, it was found impossible to provide adequate means of instruction for the people, either as respects the preaching of the gospel or the establishment of schools. The Christians were therefore assembled, and made acquainted with the advantages to themselves and their children that would

necessarily result from their all agreeing to live in one place; and the site of "the ancient city" was recommended as the most eligible spot on which to build a new town.

They finally agreed to remove and build at the location recommended, changing the name of the place from "the ancient city," to "the city of love." A small mission house was erected on the spot almost immediately, and the following year the Christians began to move in and build their houses. In 1834 there were more than a hundred Christians in the village, and a school teacher was established among them, who taught a school during the rains, of forty scholars. Early in 1835, Mr. and Mrs. Wade arrived from America, and wrote :—"Arrived at Mata about the middle of the forenoon. At different intervals, all the way between the place where we staid last night and this place, we were met by company after company of Karens, both men and women; so that by the time we reached this place, we were followed by a company of more than a hundred people. This evening at worship we had by far the most interesting assembly, in regard to number and other circumstances, which I have seen in Burmah. Mata is indeed

'A little spot inclosed by grace,  
Out of the world's wide wilderness.'

"It was truly a delightful sight to see above one hundred and fifty, all seated in perfect order, and waiting to hear the word of the Lord from their teacher. Their singing was really melodious, and their attention and behavior every way, might be a useful example to many congregations in our own country."

Since that time, Mr. and Mrs. Wade have spent a large proportion of their time during the dry seasons, at this place, instructing the people in Christian principles and Christian habits. Many, through their instrumentality, have been added to the church.

\* See their position on the accompanying sketch of Mata and the neighborhood.





the gratification of their own wills. Of the practical results of this Association, witnessed in the families of the Karen Christian mothers, Mrs. Wade writes—"I spent a great deal of time when here last year, in trying to teach them how to govern their families. I have now the happiness of knowing that these mothers are obeyed and loved by their children generally, and the secret of the change which I witness is this: when a child is disobedient, the mother takes it into the inner room, and then bows down and prays to God to direct and assist her and to give her wicked child a new heart. She then corrects it in a way she thinks God will approve. This is not what is performed now and then, but a daily practice throughout the village; and if any one is seen to get angry with her child, she is immediately reminded of the rule by some one of the family or neighbors." They have been blessed to a very pleasing extent, also, in the attainment of their second object, as appears by the account of their first anniversary meeting, communicated by Mrs. Wade, which states that "thirteen of the children were reported as having been hopefully converted the past year;" and by that of the second anniversary, that "eight of the youth and children were reported as hopefully converted the past year, in connection with their mothers' prayers."

A weekly prayer meeting is observed by the female members of the church, which is attended by from seventy to one hundred and twenty females, but recently converted from heathenism. It is remarked of them, that it is deeply affecting to see how anxious they are to receive instruction; and that no one of them ever refuses to pray when called upon.

A school is maintained at Mata, taught by converted Karens, but superintended by Mrs. Wade during her residence there for the dry season. It has contained from sixty to eighty pupils, who have been taught to read and write their own language, which has recently been reduced to writing by the missionaries. The school "has cost but three and a half dollars per month, as the Mata people build and repair the school-house, and board, and sometimes clothe, all the children who come to the school from other villages." The superintendent has a large class of intelligent young lads and misses in the day school, under her own instruction, whom she is endeavoring to qualify for teachers; and there is in connection with the school a bible class, taught by the missionary, which when last reported contained sixteen pupils, who are endeavoring to prepare themselves for becoming preachers and school teachers. Many have been baptized and added to the church from villages distant from Mata, whose conver-

sion has resulted from the labors of individuals who went out from this class. The church has been accustomed to observe a day of fasting and prayer, in reference to these assistants, when about to start on an excursion into the jungle and distant villages, and then to send them out by two and two to proclaim the gospel. There is also an interesting Sabbath school in connection with the church, which is superintended by the missionary during the dry season.

The location is peculiarly well adapted for a large town. It stands on a bluff nearly one hundred feet high at the fork of the Tenasserim, about two hundred miles above Mergui, in latitude  $14^{\circ} 12'$ , and in a direct line about twenty miles E. N. E. of Tavoy. It is near the principal road from Tavoy to Bangkok, and the Siamese settlements are only two or three days' walk distant. On the Tenasserim, four miles below the village, is a hot spring strongly impregnated with sulphureted hydrogen gas, and which might be made very useful in the treatment of the cutaneous diseases to which the Karens are peculiarly subject. Although the village is surrounded by mountains at no great distance, there are several miles of level land, capable of being converted into paddy fields of the first quality, and supporting a large population, in the immediate vicinity. Thengon, *Hopea Odorata*, the best wood in the province, is found near; sapan wood, *Cisalpina Sapan*, a valuable dye, is found bordering the Tenasserim, a few days' journey below; and a short distance up the river Ben, the wood oil tree, *Dipercarpus Grandiflora*, abounds, which produces an oil that has been pronounced in England more valuable than fish oil, in currying leather. The natives, both Burmans and Karens, make torches of it, by mixing it with rotten wood or chopped straw, till it is of such a consistency that it can be rolled up in large leaves and used like a candle. Cardamoms, artichokes, ginger and saffron all grow wild, as do chesnuts and mangoes. Honey and beeswax are gathered in considerable quantities every year. All kinds of game abound, from the delicate muscus, (a small deer not larger than a rabbit,) to the majestic elk, as large as an ox; and from the squirrel to the bison, the rhinoceros and the elephant. Wild fowls, ducks, pigeons, partridges, pheasants and peacocks, are common in the forests around.

A few miles west of Mata are the tin works, where many persons, under the Burman government, were formerly constantly employed in searching for the ore; but at present they are nearly abandoned, as the work is not found very profitable.

though a laborer may yet make tolerable wages by washing the sands of Hidu creek. The ore is not found in veins, but in small grains in a bed of diluvial pebbles, which has been worked by digging deep trenches and washing the sands brought down by the rains. It is highly probable that the mountains in the neighborhood are rich in undiscovered veins of this mineral. The Siamese mountains on the east are said to contain the ore in large masses.

The geological character of the country is much the same from Mergui on the

south to the head of the navigable waters north of Maulmain. The principal mountains seem to be composed of common granite, gneiss and sienite, but hills of clay-slate and sandstone are common, while isolated masses of mural limestone are found occasionally, as though thrown out of the earth by some convulsion of nature.

Conglomerate rocks are common, and cellular iron clay is often found on the hills, which becomes hard on exposure to the atmosphere, and in some places is substituted for bricks in building pagodas.

## American Baptist Board of Foreign Missions.

### Burmah.

EXTRACT FROM A LETTER OF MR. KINCAID, DATED MAULMAIN, SEPTEMBER 5, 1839.

I send you a translation of two letters from Moung Oo Doung, one of the converts at Ava. As it did not appear judicious for me to attempt a visit to Ava in the present state of the country, and being desirous of learning the situation of the brethren there and at Rangoon, I sent up Moung Na Gau and Moung Tha Oung, who spent about a month in Ava and Amarapura, and saw all the brethren, except Moung Shwa Loon, who had gone to one of the Shyan states on business. I am happy to learn that they all remain steadfast in the faith of the gospel, though they are in great danger, such as people in America cannot well comprehend. Moung Moung died a short time since, of fever. He was ill only three days. He had a sister of high rank in the palace; was well educated, and of polished manners. But what endeared him to us most was his faith in Christ. The deacon, Ko Gway, has become very feeble, and is not expecting to live long. Having formerly been a government man, he was extensively known, and since the revolution, has been much of the time in danger of a violent death on account of his religion. This, with the scattered state of the church, has preyed so much on his mind as to injure his health seriously. Moung Shwa Nee, whom we employed as an assistant the last year we were in Ava, is preaching the gospel daily,

in an unobtrusive manner, to those who will not be likely to betray him to the government. He is unquestionably superior to any other Burman or Karen convert to Christianity. He possesses a far reaching intellect, and in his investigations is so rapid that every possible bearing of a subject appears to be seen by him at once. When he embraced Christianity, a new world of thought and feeling burst upon him, and from that day his life has been exemplary and devoted to a patient study of the scriptures. With his brilliant imagination and rich flow of language, it was always delightful to listen to his conversation on religious subjects. I mention him now particularly, because I have evidence that for two years, alone and unsustained by any foreign teacher, he has continued to publish the gospel of Christ in his city. Through his instrumentality, I trust some souls will be won to the service of God; and, should his life be spared till Burmah is thrown open to our efforts, I have every reason to believe he will become a powerful preacher of the gospel.

The political state of Burmah remains the same as when we left Ava in 1837. The English have made unceasing efforts to prevent war, and establish former friendly relations—partly because it is their policy to take no more territory under their control, and partly on account of the present critical state of Indian affairs. But now the army of the Indus, since the fall and occupation of Candahar, Ghizni, and Cabul, is at liberty, if needed. Peace is now established in Central

Asia, and the probability is that government will turn its attention to Nepaul and Burmah. The Indian army, in an incredibly short time, marched about 2000 miles, broke up a powerful combination of eight or ten hostile nations, and only fought one or two inconsiderable battles. It is to be hoped that the approaching war with Burmah will be as speedily terminated and with little suffering on either side. There is no reason to expect that the court of Ava will relax in their demands, or recede from the barbarous maxims they have adopted, and consequently war cannot be avoided. Oppression and cruelty are carried to so fearful an extent, that the country is now suffering tenfold more than ordinary warfare is capable of inflicting on any people. The monsoons will soon close, and the question of war or no war will soon be settled. I feel very anxious to return to Burmah Proper, and, as soon as possible, to Ava. If, as we now anticipate, an English army should march into Burmah at the close of the monsoons, in four months more I shall be able, at least, to go to Rangoon. If war is delayed I have resolved to return and resume, as far as possible, my former course of labors.

#### LETTERS OF MOUNNG OO DOUNG.

The subjoined letters are those alluded to by Mr. Kincaid. They will be read with interest because of the spirit of faith, patience and love they indicate in the writer. His attachment to the gospel, and willingness to suffer for its sake, will endear him to the hearts of all Christian readers, and, we trust, cause them often and fervently to bear him and those other "sheep without a shepherd," in their petitions to the throne of grace.

My Beloved Teacher Kincaid,—After reaching Ava and finding my parents, I lost no time till I had found out the residence of all the disciples. Some of them have removed to Amarapura, and they are so scattered that they do not meet oftener than once in a month, some once in two months. Soon after getting to Ava I wrote a letter, and on desiring to take it to the English resident's, the Burman officers forbade me, saying "there was no permission to go or come." Until the present time I have not dared to send a letter. Besides this, a priest went merely to see the English, and was seized and taken away to execution, so that I did not dare to send you a letter.

Now, feeling a great desire to write you, I have gone secretly to a foreign merchant, and he will send the letter—after this I hope to be able to send you letters often. Not long after getting to Ava, Ma-ee,\* the daughter of Ko Shwa-nee, died. After this, Mounng Mounng† died of a fever, and was ill only three days. The disciples here are like sheep without a shepherd, and are anxiously looking for the time when the teachers can come. I wish much to return to you, teacher, but my father and mother are old and very infirm, and cannot get about well, so that I must remain and support them by my labor. When the disciples meet, they consult together about fleeing from this city to Maulmain, but as yet dare not make the attempt. The disciples remain strong in the faith of Christ and pray to God continually. The writer, Ko Shwa-nee, is perseveringly preaching the gospel. Men-dong-gee and Mounng You come to Ko Shwa-nee's house every three and four days and reason with him about the law of God.

To the beloved teacher,

From MOUNNG OO DOUNG.

I, Mounng Oo DOUNG—How much I remember, and how much I love the teachers and their ladies, I cannot fully express. In the night season I dream about them, and weep much. Thus ardently loving each other in this world, although separated, when we remove to the future world, in the heavenly kingdom, and meet face to face in the presence of God, all former anxiety will be forgotten. Whether enjoying much prosperity in this life, or suffering much adversity, let not the mind be elated with the one, or cast down at the other, even as by diligent perseverance in divine things we have hope of eternal bliss and happiness. My beloved teacher, I purpose to write in this letter about worldly events and about the heavenly religion in the city of Amarapura. Concerning the intelligence which a foreign merchant in this city gave you,—if you credit what he wrote, then you think we have gone astray.‡ Although he is of the English

\* Ma-ee was one of Mrs. Kincaid's school girls.

† Mounng Mounng was a brother of great promise.

‡ This has reference to an infidel foreigner, who wrote to me that the Christians had all turned back to their former religion, when, in fact, he was personally acquainted with but one of them, and knew nothing of their situation.

race, who gave you such intelligence, yet teacher, even as your wisdom teaches you, reason on this subject and believe only what is worthy of belief. O teacher, give great heed to this business.

On the night of the 9th of the new moon, the month Tongoo, (March, of the Burman year 1200,) the earth shook with fearful violence. The temples, pagodas, brick buildings, city walls and other things were destroyed, and many people killed. Up to this time, more than two months, daily and without intermission, the earth shakes. The people of the world (all who are not Christ's people, he means) being greatly frightened, worship their gods. But we (the disciples) were delivered from all harm by the power of God, and this divine protection was most wonderfully manifest. At this time we were remaining in the house of some relatives in Ava. They, being evil disposed, reported around that we worshiped Jesus Christ, and would not associate with them. In the midst of this, in the night season, was the great earthquake. My mother was alarmed, and prayed with a loud voice—"O eternal God! living and eternal God! have mercy on us and save us. O God, send deliverance." The moment before, we were all asleep upon our beds, and above us, five cubits high, were large timbers and beams; they were directly over us, so that if they fell directly down, we must be crushed; yet they did not fall on us, but fell all around us, and by divine power we were preserved from all harm. In the house with us was a man sleeping, who is not a disciple of Christ, and he was bruised and nearly killed by the falling timbers. When I spoke to this man and others about God's wonderful care and deliverance, they with an envious spirit went about saying, these people have forsaken the gods, and worship Jesus Christ. This they said to get us into government difficulty. As we dare not remain in that house, we removed to Amarapura, and have built a house in the De-pa market. If we remain long in this city, the king will know it, and if it does come to his knowledge, he will cause us all to be killed.

Since the arrival of Moung Na Gau and Moung Tha Oung, and having heard from the teachers, I think much about returning with them. Although I am a young man, and have no wife, yet up to this time it has been more difficult for me to go to you, than for a married man. My father and mother

have great age and cannot labor. It is very hard for me to leave my brother, Moung Too, alone, as he is not able to support them. When I reflect on our present situation, I have no desire for earthly happiness; neither do I desire afflictions; but if it was the will of God, I should be willing to leave this world. We have hope that this time of great distress and fear will not continue much longer. Our hope is in God.

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### Siam.

EXTRACT FROM A LETTER OF MR. DEAN,  
DATED BANGKOK, FEB. 27, 1839.

#### *Quedah—Chinese boarding school—Visit to a Chinese junk.*

The Siamese are just now somewhat excited by the state of affairs in Quedah, which they claim, but which has been recently declared independent of this government by its Malayan inhabitants. The Siamese are sending off such forces from here as, with the aid of the English, will doubtless secure their claims to the country.

Concerning our work, we feel encouraged to go on, though we meet with many obstacles in the way. Our meetings on the Sabbath are not, we think, decreasing in interest; still the work of reformation among this people is advancing very slowly, if at all. Mrs. Dean has now five Chinese boys as boarding scholars, from nine to twelve years of age. They constitute an interesting class, and some of them are boys of more than ordinary promise. An interesting anecdote was related concerning one of them, who had been with us but a few weeks, when he went home to his parents, to celebrate the Chinese new year. While there, he went one day with his father to the temple, where offerings were being made to the idol, and calling to mind a hymn which he had learned at the school, he repeated the last line, which reads thus—*Pai Sin T'i mai pai kay sin*—"Worship the God of heaven, and not worship false gods." This boy and his parents knew nothing of the Christian religion till he came to us. Another little boy, who has been with us a few months, on returning home for the new year's holidays, taught his younger sister a prayer he had learned in the school. This little girl, with another brother and her father, came to

the chapel last Sabbath to worship, and no less to our gratification than surprise, she repeated, with perfect accuracy, the prayer in Chinese. This little girl is seven years old; but children in America are as old at four years, as children here at seven. This was an interesting circumstance to us, inasmuch as it indicated the state of feeling prevailing in this family, relative to Christian instruction, as well as the talents of the little girl, who, if a fair representative of her sex and nation, refutes the assertion that they are wanting the ability to learn to read the Chinese language.

On visiting a junk this afternoon, recently from China, I met the proprietor of the junk with its officers, sitting on their mats around the tea-board. The former is a good-natured old man, of official stature, and, though for twenty years a resident in Bangkok, retains his national characteristics and prejudices. He very politely invited me to join them in a cup of tea, and gave direction to the conversation by making some inquiries about Portugal, France and Germany, and their political and geographical relations to England, at the same time identifying the latter with America. Our conversation was soon interrupted by the beating of the gongs for evening worship, while two or three persons took their stand near the side of the junk, with a roll of burning paper in their hands. After this ceremony, some conversation occurred on the character of their goddess, who, according to their statements, had protected them during the voyage, and who, they said, could understand the various dialects of Chinese, but could not understand English. I endeavored to explain to them the occasion of the confusion of tongues, and some of the characteristics of the true God, who understands all languages.

Our company of missionaries in Bangkok has recently been lessened in number by the removal of Mr. Robinson and Dr. Tracy with their families to Ang-Hin, a small town situated on the sea-coast, about twenty miles eastward from the mouth of the Meinam river. It is designed primarily as a health station, with the hope of benefiting the residents of the place, and the more numerous inhabitants of Banpla-soi, a town situated a few miles distant. Those of our number still remaining in this city enjoy comfortable health.

By the Maulmain Chronicle we learn that the Siamese have succeeded in recovering possession of Quedah. Since writing the above letter, Mr. Dean has suffered from severe illness, which compelled him to take a short voyage for his recovery. He returned to Bangkok early in July, with health sufficiently restored to be able to resume his labors.

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### Germany.

LETTER FROM MR. ONCKEN, DATED  
HAMBURG, FEB. 1840.

*State of the church at Hamburg—Oppressive decision of the senate—Accessions to the church—Distribution of scriptures and tracts.*

It is with feelings of unmingled joy and gratitude that I proceed to lay before you a statement of the success and prosperity with which this mission has been blessed during the last 12 months. I am persuaded that when the facts I shall now relate are read by the Board, they will prostrate themselves in the presence of the Almighty, and unite with their German brethren in ascribing honor, glory and power to the triune Jehovah for the rich displays of his sovereign grace, in the extension of his kingdom amongst our German and Danish brethren. Our transatlantic brethren and sisters, who have supported us by their purse and their prayers, will feel themselves richly compensated, and oh! may it give a new impulse to their zeal, and call forth a still greater devotedness in a cause which must prosper, because it is the cause of Him whose adorable purposes no combination of men or devils can frustrate.

I shall call your attention first to the state of the *church and mission at Hamburg*. The restrictions under which we entered on the past year were not only continued, but were even increased by a new and severer decision of the senate against us. It prohibits me, under the severest penalties, from conducting any religious meeting, and forbids even the admission of any individual but members of the household, to family worship.

When all our petitions to the senate had been rejected, we applied to the *oberalten*, but have received no reply up to the present time. The most favorable treatment we can now expect is, that no notice will be taken of us. But though the clouds were apparently

gathering over us, and we might expect, every time we assembled, to be arrested by the police, the hearts of all the members were like the heart of one man. We resolved to obey God rather than man, and continued, as heretofore, to worship, as a body, the God of our salvation. And oh! through the goodness of a faithful God, the threatening cloud has been big with mercies. It made us more prayerful, united us more closely to each other, made us more zealous, and drew us, nearer to our Lord. The hope confided in our God has not been put to shame. He has kept us in the hollow of his hand, restrained the wrath of our enemies, and no one has been permitted to molest us. The precious gospel has been preached without interruption to numerous meetings, with great success. We have had constantly to rejoice in the conversion of sinners. Twenty-four converts were added to us previous to Dec. 31st, 1839, who have all, with the exception of two persons, adhered steadfastly to the truth. Three of our number have, we believe, joined the church triumphant, and among them a dear sister, baptized by br. Sears, one of the seven who originally constituted this church. We have now in all ninety-three members.

The present prospects of the church are more encouraging than at any previous period. The attendance is more numerous, and the conversions, since the commencement of the present year, have been very frequent, especially within the last three weeks. From twelve to sixteen new members will probably soon be added to us. Eight or nine of these have already applied for baptism, and others will soon follow their example. Another source of great joy and encouragement is, that the brethren who separated from us three years ago, having embraced Arminian views, are now gradually returning. Their society has been broken up; most of them are now regularly attending under my ministry, and some of them have applied for re-admission to the church.

While we have to bless God for having extended our boundaries by new accessions to our numbers, we are still more grateful for the internal prosperity of the church. No root of bitterness has been permitted to spring up among us, but, on the contrary, the greatest peace and harmony have prevailed, and we have enjoyed many, *many delightful seasons* of refreshing

from the presence of the Lord. Blessed be his name forever, for all his unexampled goodness to us, the least of all his saints.

My dear brethren have continued to manifest much zeal for the extension of the Redeemer's kingdom, and many thousands of our fellow men in the city and the adjacent villages, have heard the truth through their instrumentality. Tract distribution has been carried forward with so much zeal, that two of the brethren have lately been summoned before the police, who prohibited them, under a penalty of five dollars, from distributing any more. Our labors in this department have greatly increased, as will appear by the number of tracts printed and issued. It amounted during the last twelve months to 180,000 copies. The sale and distribution of the holy scriptures has also gone on steadily. 2,850 copies were sold. Besides the tracts containing doctrines on which Christians are generally agreed, I have printed 4,000 of Pengilly on Baptism, as also a new edition of 2,000 copies of the Scriptural Manual on Baptism, &c., and 400 copies of a tract on the same subject in Danish. A number of other good books have been brought into circulation through our loan-tract system. The Memoir of Mrs. Judson has also been placed in the hands of a good many persons; so that the good seed has been sown far and wide.

#### *Labors and success of colporteurs.*

Br. Lange has continued his valuable labors in the city, Altona, and various parts of the surrounding country. During the summer he regularly visited the vessels and supplied them with scriptures and tracts. He has also made several tours to distant places in Hanover, which have been productive of much good. But his presence is so necessary here, that we cannot well spare him for itinerating.

Br. Köhner has been usefully employed in sowing the good seed in Denmark and Holstein. He has, during my absence, conducted the service; and he preaches now every week, once in Altona and once at St. George's.

Three of our other brethren have been sent out as colporteurs: Müller, Knauer and Lücken. Müller is still employed in Mecklenburg, where he has visited upwards of eighty villages, distributed a large number of tracts, sold scriptures, and conversed with

the people on the one thing needful. Br. Knauer went to his native place, Baireuth, in Bavaria. He is an interesting brother, has a winning manner, and can converse with fluency on serious things. His labors have been blessed in an extraordinary degree. He has already to rejoice over seven or eight converts, who are of one heart and soul with him. They have invited me to visit and baptize them. Br. K. has commenced holding religious meetings, which have been attended by as many as the place in which they met would hold. The priests, as might be expected, have instigated the civil authorities to put them down. Br. Knauer has been several times before the police, and not obeying their orders, he and the sister at whose house the meetings were held, have been cast into prison, from which, however, they were liberated after twenty-four hours. It appears from K.'s letters, that himself, his tracts and bibles are the subject of general conversation, and that a great interest has been awakened among the people. A young minister, on whom he called, received him very kindly, and told him that the truth was on our side. He requested K. to send him a good number of tracts, and among them six or eight copies of *Pengilly*, as he wished to send them to other ministers. I have sent large quantities of scriptures and tracts to Baireuth, and hope that in the course of the summer, the Lord will prepare the way for the formation of a church in that benighted part of the country. A young man, not a native of Baireuth, who had attended K.'s religious meetings, was, in consequence of so doing, expelled from the city.

Brother Lücken labored last summer in various parts of Prussia, Hanover and Saxony. He was twice imprisoned, and was ultimately compelled to return to his native place, Jever, as the police would not sign his *wanderbuch* (a kind of passport only given to travelling mechanics,) to proceed on his journey. It was my plan that Knauer and Lücken should proceed together from Leipsic to the south. Lücken remains now at Jever, where I hope he will be a blessing to the little church.

*Denmark—Church formed at Copenhagen—Opposition.*

Our efforts to introduce pure and undefiled religion into Denmark, have been crowned with success beyond our expectations. Br. Köbner formed, du-

ring his missionary tour into that country last summer, many interesting connections. Amongst them are a few Christians at Copenhagen, who had for some time entertained serious doubts as to the validity of infant sprinkling. Br. K.'s visit and intercourse with them tended to confirm these doubts, and after an impartial investigation of the sacred scriptures on this subject, they were fully convinced of the error of the prevailing practice. An interesting correspondence was kept up with these brethren, and at the close of last autumn, we received a hearty invitation to come to Copenhagen, as they felt it to be their duty to render a cheerful obedience to all the commands of Christ. With this we readily complied, and at the close of last October, br. Köbner and myself set out on this interesting journey. We found on our arrival that six or seven of our friends had decided to be baptized, while several others were wavering, but had already left the national establishment. The ordinance was first administered to seven, at which some of the undecided brethren were present, but this turned the scales in favor of truth, and I had the pleasure of baptizing four other candidates at different times. After the initiating ordinance had been administered, we proceeded to form a church, who appointed br. Münster to conduct their religious meetings. Münster is by occupation an engraver, about 44 years of age, of pleasing exterior, warm-hearted and generous, and no novice in religion. He has received a good education. We judged it prudent, however, to defer his ordination till this year.

The baptism of these friends and the formation of the church, became soon known, and spread with uncommon rapidity all over the kingdom. Letters and messengers were despatched in all directions by the orthodox party at Copenhagen, especially by Lindberg,\* warning their brethren against the heretics. Both the serious and the profane, each in their own way, employed the press against us; the orthodox Lutherans condemning us as lost heretics, who would have to suffer for our awful heresies in hell; the others treating us with utter contempt, as madmen and fools. We "were made a gazing-stock." One of our brethren had his windows broken by a mob, and

\* Professor, and editor of an ecclesiastical periodical.



for a season the little bark that had but just put out to sea, was almost overwhelmed by the boisterous elements. But Jesus lives to save! He kept them in the hollow of his hand, and the cold and ungenerous treatment from the world, and the bitter, bitter spirit manifested by fellow Christians only tended to unite their hearts closer to each other and to their Lord. The uncommon bitterness of the orthodox Lutherans has its source in the fact, that infant sprinkling in Denmark is their great rallying point. The *Dauks Pagt*, baptismal covenant, is every thing with them. They defend this observance on the same principles on which we ground our practice of adult immersion, *the faith of the subject!* But the proofs and reasonings adduced to substantiate their theory, are of such a nature, that one is in a strait whether to weep or to smile at human nature. If I can possibly find a little time, I will send you specimens of Danish theology. However, all these things taken together, have turned out for the furtherance of the gospel, as they have led many to search the scriptures, to see if these things were so; and we know that whenever this is effected, the truth of God will in many instances prevail over the errors of men. Our cause has advanced, and valuable accessions have been received. I hope soon to report to you, that the second church has been formed in Langeland, an island in the Great Belt, where several Christians have left the national establishment and requested us to come and baptize them. The most desperate efforts are made to prevent this by their former friends. Messengers have been sent to them from various parts of the country, threatening them with damnation, or beseeching them, for Christ's sake, to retract, and not take the fatal step. Blessed be God, up to last week, all these efforts have been in vain. So far are they from producing the desired effect, that one of the greatest opponents, a lay preacher, has laid down his weapons, acknowledged his errors, and will, I hope, soon join our ranks. This friend lives on Arnøe, a very small island at the mouth of the Little Belt. We hope the Lord has thus prepared a way for the baptism of the brethren at Langeland, as we cannot go there, an order of the government having been publicly read from all the pulpits, prohibiting the people from lodging br. Köhner. Now Arnøe is not a great distance from Langeland, and is under

another jurisdiction. Br. Mönster's brother, who had come to Copenhagen to pass his examination for the pastoral office, has also left the establishment, and is now making common cause with us. He is at present engaged in translating such parts of Pengilly, and making such additions from Danish authors, as may adapt it for circulation in Denmark. This little work will be prefaced by a brief history of the Baptists. A schoolmaster, highly respected for his piety and talent, has also espoused our cause. He is writing a brief church history, in which he will defend our principles. He has written a most encouraging letter to the church at Copenhagen.

The truth is extending still farther. One of the brethren from Copenhagen has gone to Alborg to labor in his occupation as a smith. When Lindberg heard this, he despatched a messenger to warn the few Christians against our brother; but he soon won the confidence of those with whom he associated, and as he directed them to the scriptures, by which to test his principles, they listened gladly to him, and he has now succeeded in organizing regular meetings for divine worship, and there is every indication that our brother's efforts in the cause of truth will be crowned with success.

I am now very anxious to know if the Board can support the mission in Denmark. Much would not be required at first. From three to four hundred dollars annually would be sufficient. Br. Mönster and the other friends there have no other property than just what they earn for the support of their families. Mönster is a disinterested man, and has already done what he could to manifest his love for the souls of men. But while he is entirely engaged in his secular employment, he cannot devote as much time to the good work, as it demands. Let me therefore earnestly entreat the Board to do what they can, and to grant me also in this respect the desire of my heart.

I have still to add, that the church at Copenhagen has been called at different times before the authorities, where they have undergone a strict examination as to their faith, and the cause of their leaving the establishment. The old laws against the Anabaptists, which in Denmark are particularly severe, were read to them, and br. Mönster was requested to sign a pledge that he would not be ordained, nor

strive to make converts. Br. M. said he could not subscribe to any thing contrary to the bible. The assemblies of the brethren have been well attended, and the authorities have done nothing as yet to stop them.

*Stuttgart—Berlin—Jever.*

The church at Stuttgart is flourishing. It was permitted to rejoice in the accession of twenty-two new members at its first anniversary, and several have been added since. Our brethren have nothing to fear from the authorities. I have sent them large supplies of tracts and scriptures.

At Berlin there has been an increase of three members, whom I baptized last summer; and since that time several others have applied for admission to the church, but br. Lehmann not being yet ordained, their reception was postponed. Br. Lehmann is indefatigable in his labors in the temperance cause, and in the circulation of tracts and bibles he has effected much good. I trust he will yet see brighter days as to the increase of the church. I expect him here in the course of the spring, on his way to England.

The cause at Jever is prospering. I visited the brethren there last summer, and baptized five. Since that time the brethren have had much to encourage them, the meetings have been well attended, and several converts have applied for admission to the church.

The Lord has thus blessed our feeble efforts, and granted us the pleasing

prospect of seeing his kingdom extended both in Germany and Denmark. If all goes well, I hope to form three or four new churches in the course of this year. Let us now unite, beloved brethren, in ascribing all the glory to him to whom it is alone due, to Father, Son, and Holy Ghost. Amen.

I would just remark, in reference to myself, that my time is incessantly occupied. My correspondence with the different churches, our colporteurs and other friends, occupies much of my time, and as the cause extends, it will demand still more. Vast numbers of individuals, both of this city and from a distance, call upon me, so that my house is frequently more like a public office than a private dwelling. In this way, however, much good seed can be scattered. On Tuesday evenings, I have generally instructed catechumens, and on the whole of Mondays I receive inquirers, and such members of the church as may wish to converse with me. The tract and bible cause also demands much attention. The New Testament, printed for the American and Foreign Bible Society, I have seen nearly through the press. It will be ready for distribution in seven or eight weeks. The cause in which I am engaged is dearer to me than ever, and whatever difficulties may await us, I am persuaded it will triumph over the errors and prejudices of men. The Lord reigns, let mount Zion rejoice. Hallelujah!

## Other Societies.

### Baptist (Eng.) Missionary Society.

**JAMAICA.—Salter's Hill.**—Mr. Dendy, in closing a historical sketch of this station, remarks that the example of this Christian church, in respect of its liberality, is worthy of the imitation of those British churches by whom the missions to this island have been sustained. They have built a chapel, with accommodations for 2,000 persons; a school room, which will seat from 350 to 400 scholars; a dwelling house 40 by 60, for their minister; and are now erecting a house for their assistant minister and school teacher. In the accomplishment of these objects, they have only received assistance to the amount of £1000 currency. They also provide chiefly for the support of their assistant

missionary. They have done this by small and frequent contributions, to which every member and inquirer has brought his mite. The annual additions to this church from 1835 to 1838, inclusive, have been 122, 174, 211, 150; the number of inquirers annually reported at this station for the same years has been 610, 990, 887, 960; present number of members in the church 1112.

**Savanna-la-Mar.**—This station has just experienced a severe affliction in the destruction of their house of worship by fire. For the erection of this house the people had just raised among themselves £3,000 currency, which, for the present, has exhausted their means, and now they are, by this painful providence, left destitute.

tute, notwithstanding the zeal and self-denial they manifested in procuring for themselves accommodations for public worship. We are pleased to learn that this calamity has excited the sympathies of their Christian friends in England, who have opened subscriptions for their relief.

*Lucea and Green Island.*—Mr. Francies writes from this station, under date of Nov. 1, 1839, as follows :

Last Sabbath day was a glorious day at Lucea. By moon-light, in the morning, not less than 2,000 persons assembled at the sea-shore, to witness the baptism of 214 persons, many of whom are promising young people; and, on the approaching Sabbath, I shall baptize about 100. "This is the Lord's doing, and it is marvellous in our eyes."

You are aware that at Lucea we have no chapel to meet in, the bottom part of our dwelling-house, which is only 35 feet by 42, being the only place appropriated to this purpose. It has long been far too small for the congregation, and the people have long been promised a chapel. Of this I did not think much when I came, but now I am compelled not only to think but to act. A few weeks ago it was found expedient to put up a temporary shed, for the accommodation of the increasing congregation, which will hold 300 or 400 persons. This, however, was no sooner up than it was crowded to excess; and now not a Sabbath passes but hundreds are found returning crying, because they cannot get near hearing room; and I have them following me along the side of the house, as I go to the pulpit, with their tears running down their cheeks, begging and praying, sometimes in the most powerful manner, to give them a place to hear about Jesus. Many of these have never heard the gospel more than once. There are numbers now coming from the estates, who have, as it respects their souls, been living like brutes; but, having been once fed, they are hungry and thirsty, and they come crying for food: is it not hard that we should have the food, and not have room enough to contain the guests? We feel that they must not be left to perish; and, in order to help them, I visit the estates, and hold evening services on them; and no sooner is it noised that I am at the large house on an estate, than numbers are flocking,—yes, on large estates, hundreds are assembled in a few minutes.

Our classes are all increasing; our church also is rapidly advancing. I suppose I have now not less than 150 persons waiting for examination, and who will, most probably, be baptized at Christmas.

Mr. Clark writes from *Brown's Town*, Dec. 10, 1839, that—

God has been wonderfully blessing us lately. Hundreds appear to be under deep impressions about eternal things. I have more than two hundred candidates for baptism: numbers come every day to be directed in the way to Zion. It is the Lord's doing, and marvellous in our eyes.

The chapel, although enlarged to contain 2000 persons, has been crowded to excess, notwithstanding the unfavorable weather we have had since the re-opening.

CHITTAGONG.—We give below, from the Calcutta Christian Observer, extracts from the journal of Mr. Johannes, who, it will be recollected, is mentioned by Mr. Comstock, in his journal, pp. 19 and 20, last vol. Mr. J. has been joined at Chittagong by Mr. Fink, formerly located at Akyab in Arracan, which station he abandoned on account of its insalubrity. Mr. Johannes left Chittagong accompanied by Mr. Fink and Mr. C——, with a native assistant, Feb. 12, 1839, for the Sitákund melá, that they might preach the gospel to the multitudes who assemble there for the worship of their idols. After travelling from 2 o'clock A. M. to 2 P. M., and preaching to multitudes of pilgrims, they reached the end of their journey, at the foot of the celebrated Sitákund hill. Mr. J. thus describes the scene which presented itself:

We saw thousands, who had come from different parts of India, men, women and children, all eager to testify their zeal and veneration for the superstitions of their false religion. We felt for these perishing souls. Our hearts yearned over them. We looked up to Jesus for his Spirit to aid us in the work, and to make his word the power of God to the salvation of these benighted idolaters. We felt no discouragement as at other times from a want of hearers. We had thousands before us who were so eager to hear the word, that we thought we must have been pressed to death. To carry books was no small difficulty, for no sooner did the people see that we were giving them away, than they fell upon us. We continued preaching the word of life to successive groups of people. They heard with deep attention; said they had never heard these things before; wondered at our condescension in speaking to them so affectionately, and with very few exceptions, said that what we spoke were the words of a holy God. On returning home, we found many waiting for us. We spoke to them all, briefly describing Christianity, and satisfying the people with books, for which they seemed very eager. At night had Bengálí worship. The pil-

grims occupying the huts around, heard us sing the hymn by Krishna Pál in Bengálí:

"O thou my soul forget no more  
The friend, who all thy misery bore.  
Let every idol be forgot.  
But, O my soul, forget Him not." \*

Some came before our house, and seemed wrapt in attention. We invited them to come in. Some of them did, and after worship left us. We had abundant reason to thank and bless God, for his goodness to us this day. Many hundreds heard of his blessed name, and he gave us strength to prosecute this duty with zeal and solicitude for the salvation of our fellow-creatures.

13. At daybreak left home. Thousands were up early, and preparing to have a sight of the idols on the hill. For a considerable distance the eye could perceive nothing but pilgrims, a dense multitude. They seemed all deeply intent upon the work they had come to perform. Hundreds were making towards the hill, where stood the temples of Mahádev, Sambhunáth and Chandranáth. Many decrepit with age, could hardly go forward, yet from a superstitious impulse were impelled onward. It was very affecting to look on these aged idol-serving sinners. We addressed hundreds, told them of Jesus, the only way of acceptance with God. Some felt the force of the truth; others did not heed. They believed they were going to the most desirable good under the sun, and when wearied in body and scarcely able to bear fatigue, the words which animated them were, Hari bol, Hari bol. On our approaching the hill, we saw hundreds before a tank, surrounded by numbers of very small pakká temples. They are used by respectable females after their ablutions in the tank, as a preliminary ceremony to the darshan, or sight of the idols on the hill, to put on their clothes. Numbers of men and women, on seeing us, soon flocked around and gave very encouraging attention to the word. I never saw a more attentive audience. These women hung upon our say-

\* The remaining stanzas of the hymn are as follows:

Renounce thy works and ways with grief,  
And fly to this divine relief;  
Nor Him forget, who left his throne  
And for thy life gave up his own.

Infinite truth and mercy shine  
In him, and he himself is thine;  
And canst thou then, with sin beset,  
Such charms, such matchless charms forget?

O! no—till life itself depart,  
His name shall cheer and warm my heart;  
And lisping this, from earth I'll rise,  
And join the chorus of the skies.

ings. At other times, they would have fled from our presence; but now they saw and recognised our sacred office. Their hearts assented to the truths of revelation, and their mouths gave testimony to their efficacy. Some appeared affected,—one woman in particular, hearing Mr. Fink and Gangináráyan, said, "Brethren, if these things be true, I have travelled this distance in vain." Another woman told me, "Sir, what you say appeals to the heart, and meets with a response there." After addressing these women, we walked onwards, and saw many things to affect us. A company of pilgrims, returning from the hill, came before me and said, "Sir, we have travelled this distance to gain good; but our wish has been frustrated. We brought nothing, and because we could pay nothing, we were denied a sight of the idol." Another old man so piteously lamented his hard fate, for being denied the same blessing, that if it would not have encouraged him in his idolatry, I would have given him the boon he solicited, which was one rupee four annas. At another place, we saw some of those detestable characters, the sanyásis, or religious mendicants, in a state of perfect nudity. There were some women standing among the rest of the surrounding people, and on inquiry I learnt these were such devoted holy characters that they considered themselves as gaining good, by looking on such a sight. I spoke to these men, and endeavored to make them ashamed of their disregard to common decency: but I found, before they could speak, that they had among the crowd many warm advocates, who justified their loose appearance, and said that they were really as innocent as little infants. Could man convince these dead souls? Surely not. At another spot we saw several men and women, shaving their heads. On inquiry, learnt they were fulfilling their vows before a large tree deemed sacred by the brahmins, yea almost as sacred as the Kalpataru. There were several women with brahmins before them, repeating after them certain muntras. Then several times hugging the tree, they prostrated themselves before it. To all these persons, we did not cease to declare the truth as it is in Jesus. On our ascent to the hill, we observed several hundreds before the temple. Those who could pay handsomely were conducted in by the brahmins. After I had seen the people and spoken to them, I proposed to brother Fink to follow the multitude on the top or summit of the highest point of Sitákund, particularly as I saw hundreds of men and women, young and old, indiscriminately moving upwards. Brother Fink went with the native preacher up

one-eighth part of the ascent, and then through exhaustion returned. Mr. C. and I kept on our journey, but had it not been for the number ascending, we would have followed br. Fink's example; for really I thought, before I had ascended little more than half way, that I could not return home again, but must find a grave in the very seat of the devil's empire. I more than once sat on the flight of pakká steps, and felt as if I was going to expire. I cannot describe the condition of many of the pilgrims. Several were lying on the steps, lamenting that they had ascended so far. Some said, "This is penance for sin. This is the region of hell. Surely after so much suffering, God will pity and forgive us." I addressed, weak and exhausted as I felt myself, as many as I thought would hear me; and many listened to me, and some seemed deeply affected. I at length ascended the highest point. I commenced ascending before the sun was up, and when I returned it was about 12 o'clock. On the hill I saw under a tree, numbers of pilgrims, who had resolved to stop there till they had recruited their exhausted strength. I spoke to them all, and found them quite disposed to hear the gospel. The temple here is built of stone, very small, and has in it a black stone surmounted with brass. Here the crowd was great, and the idolaters intent on their work. Whilst returning, I counted the steps leading to this temple, which were upwards of 500, built very strong, and which cost the Bábu who made them upwards of 150,000 rupees. This sum is not exaggerated, for the labor must have been immense, and the difficulty of carrying up the materials very great. After you ascend one-sixth part of the hill, you commence with these steps. There is a beautiful spring running from one part of this high hill. When I descended the hill, I met br. Fink and Gangánárayan preaching to hundreds. I stood with them under a large tree, whose ample foliage invited weary travellers to rest under its shade, and commended Jesus Christ to hundreds.

At 5 P. M. left home. We commenced addressing the people from our gate to the utmost end of the melá, which must be upwards of a mile. Here were assembled worshippers from the remotest parts of Bengal and Hindústan. They had prosecuted their journey hither, under circumstances of no inconsiderable privation. Some of the pilgrims were very old, and they came to lay their bones in the sacred valleys of Islámábád. Some had come hither with all that they could muster to offer to the idol, leaving the few inmates at home to support life as well as they could. Some had travelled this distance without money,

depending on the alms of the public, and all this to propitiate the favor of the idol. Individuals disappointed in their prospects, or tried by adverse fortune; all had made this seat of abomination their sacred rendezvous; and all were expecting to derive incalculable good. This was the impression of the people. We addressed them, pointed out the Lord Jesus as the only Savior from the wrath to come, described his sufferings, his love to dying men, and besought them to cast away their false refuges of lies, and cleave to Him alone for the salvation of their never-dying souls. Many hundreds heard us this day. Many gave us encouragement by their eagerness and attention to hear the word, and we were not faithless to overlook the promises of God, which had reference to the salvation of the world by Jesus Christ. While preaching, a very old man came to me and said, "Sir, give me a little help to take off my long beard, which I have for years allowed to grow in fulfilment of a certain vow." I refused satisfying his request on the score of superstition; but told him, if he was hungry, I would give him a trifle. He said, "No sir, I want to make an offering." I spoke to this sinner of a hundred years, self-willed and hardened in his superstitions; truth did not seem acceptable. I thought of the passage, "Can the Ethiopian change his skin, or the leopard his spots?" and left him to Him who can alone turn the disobedient unto the wisdom of the just. We preached till dark, and then returned home. Hundreds who never before heard of the name of Jesus, were made acquainted with his religion. In all our addresses we thought of the blessed Savior, and in his name alone expected success. I thought of the Apostle Paul, and went to work with the resolution, "I determine to know nothing among you, save Jesus Christ and him crucified."

14. Went to the melá, and scattered the seeds of life in five different places. Br. Fink and Gangánárayan zealously engaged all the time. Observed the pilgrims, some of whom had come early to the melá, leaving the place and returning to their distant villages. They came in their guilt; but now think that they are returning home washed and purified from all their sins. Speaking to some of them, I found their satisfaction not unequal to those who said, "We have seen the Lord." Truly "there is a way that seemeth right unto a man, but the end thereof are the ways of death."

15. After our return from the melá, where we addressed hundreds, we had numbers of Hindús waiting in the house for books. We satisfied them all, first acquainting them fully with the religion of the

Lord Jesus Christ. A brahmin, a very clever man, entered into argument with us. We spoke and tried to convince him as much as possible. I forgot to mention that a brahmin, who heard me preach the gospel some years ago, and waited to be baptized by me, was with us. This man ably defended Christianity, and confuted the brahmin from his own shastar. My sole reason for not baptizing him, (willing as he is even at this moment,) is his pernicious habit of smoking *gánja*,\* which greatly stupifies and intoxicates him. This vicious habit, I believe, is difficult to forsake. This man has commenced the Life of Jesus Christ in excellent Bengáli, which he has often read to us and to his countrymen. Went abroad again in the afternoon: at a weekly market there were hundreds of pilgrims; these br. Fink addressed. The attention afforded was pleasing. After him the native speaker addressed them, and at another place, I addressed a separate multitude. We returned home at dark.

16. Went abroad early this morning. Spoke to separate congregations of natives; visited and took leave of the Mahanta, or head brahmin of the temple. He is a respectable looking old man, and he has lands which yield him a handsome annual revenue. Gave him a copy of the book of Isaiah in Nágri, which was very acceptable. On returning, we were shown about 16 monuments—tombs of the Mahantas, successive proprietors of the hill; and in one place, we saw the supposed footmarks of Sitá, the wife of Rám. These, to the deluded Hindus, are all objects of worship. Returned home rather late. Till 2 o'clock we were engaged in conversation with natives, who called for tracts. We distributed all our stock, and as the people were fast leaving the place, we also left Sitákund for the town. We had reserved a few books, which we distributed by the way, to the most eager, after briefly explaining to them the religion of Jesus. We reached Chittagong in the evening.

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#### London Missionary Society.

PINANG.—The population of Pinang are Mohammedan Malays, who have hitherto evinced unyielding attachment to the creed of the false prophet. The missionaries who have been for many years laboring in faith and patience to impart to them a knowledge of the true God and his gospel, have constantly experienced an absolute indifference, on the part of the natives, to the truths they taught. They have not been

able to excite in the Malays sufficient interest in the gospel to induce them even to oppose it. Recently, however, a change seems to have taken place in this respect, and the editor of the *Missionary (Eng.) Magazine*, from which the extracts which follow are taken, remarks that "it seems not unlikely that the time is drawing near when an extensive change from Mohammedanism to Christianity will there take place. A spirit of inquiry has been awakened, the confidence of the people in the religion of the crescent is disturbed, old and deeply rooted opinions are brought in question, the priests of Mahommed, unable to refute the claims of Christ and his gospel, tremble for the safety of their cause, and on every hand the signs of the times seem calculated to inspire a belief that the fruit of our labors in this quarter of the Ultra Ganges mission is, through the mercy of God, at length about to be gathered." Mr. Beighton, under date of February, 1839, gives an account of the following interview with a Malay, which, he remarks, was the first circumstance of encouragement he had met with during his long labors on the island.

"A respectable native called on me early several mornings since, saying, he wished to have some conversation with me. I make it a point to see all who visit me, let them come when they will; so I told him no apology was requisite for coming early. He told me he could not rest till he had spoken to me—that he had a load on his mind—felt assured that the Mohammedan religion was false—he acknowledged Jesus to be the Lord, and spoke of the Holy Spirit; but said he dared not openly confess Christ before his countrymen. After giving him the best counsel I could, he said, "I do not, sir, speak falsely. I can appeal to God who knows all things, that I do not lie. Do you think I speak contrary to truth?" I told him that he confessed to me that he believed in Jesus as the great Lord and only Savior, and I had no reason to doubt his sincerity, as his confession was voluntary. "But what shall I do," he asked, "if I confess Christ openly? I have a wife and eight children alive—I have buried four—I shall be visited with the heavy wrath of the Mohammedans, and my family be exposed to beggary." I inquired what his employment was, spoke to him concerning persecution for the sake of Christ, and the doom of all who are ashamed to confess him before men. He replied, "Sir, you have been fishing in this country for many years. I remember you twelve years ago; but how many fish have you caught? I can tell you there are hundreds of fish now near the surface of the water ready to leap out of their own accord; they are only fearful

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\* The tops of hemp mixed with tobacco.

of the dry land; I know many who think as I do myself." I told him it would afford me unexpressed pleasure to see hundreds and thousands of his countrymen confessing Christ openly, for Mohammedanism was the certain road to misery. I could not from the whole tenor of the conversation do otherwise than indulge the hope that truth had in some measure laid hold of his conscience; but I have been mistaken before in so many who promised well, that I rejoice with trembling; still I know the good seed of the word shall not be sown in vain, and there are indications that the knowledge of the gospel is increasing, whether the Mohammedans receive or reject it.\*

Among the means employed for the diffusion of divine truth in Pinang, the operations of the press have been of peculiar value and importance. Besides portions of scripture and various books of instruction, Mr. Beighton has published from time to time several tracts in the Malay language, which sooner or later he hopes will be found to have exerted a beneficial influence on the minds of the people. The latest which he has issued is one entitled, "Christ and Mohammed compared." In conducting this publication through the press, he had been efficiently aided by a Malay young man, formerly a scholar in one of the mission schools, whom he describes as being a very hopeful inquirer into the truth of Christianity, and as likely to become at no distant period a devoted follower of the Saviour. The tract was put into circulation, accompanied by a printed letter designed to allay or remove those prejudices by which Mr. Beighton feared the Mohammedans might be led to refuse to the tract itself a patient and candid perusal, or to treat it with that disregard which they have generally evinced towards every attempt made to introduce among them the religion of Christ. These statements will explain to our readers the allusions contained in the succeeding extracts from Mr. Beighton's communication.

"I commenced the new year by putting into circulation the new Tract, 'Christ and Mohammed Compared.' It has excited great attention, and is the subject of conversation among the Mohammedans. Tunkay\* Kayd Alhan, and another native of respectability, paid me a visit, to thank me for the letter and book I had sent. I said, I hoped the people would not be displeased with me for sending them. They replied, that as it regarded themselves they were very glad, and were anxious to make strict inquiry on the subject, but that they

wished to be fully satisfied before they came to any decision. I had a long conversation with them, and was pleased with their visit, as it was a convincing proof to me that the book had attracted notice, and was not rejected. They called also on Mr. Davies. On their leaving I presented them with copies of the Holy Bible.

"The learned Mohammedans are considering what is to be done. They held a meeting the other day, at which a discussion took place. It was observed that an answer was requested to the letter. One said, 'Better leave it alone—send none.' Another said, 'We cannot do so, or we shall be considered unable to answer it.' Another said, 'A bad affair this indeed; our young people will hear that our prophet is a deceiver, and what will become of our religion?' Another proposed that they should apply to the high priest, and get him to send me a reply. I told my informants I would be very glad to receive a letter from the priest himself, that I might know his real views, and see my errors, should they be pointed out. I am waiting patiently for the priest's letter.

"Some say, if no answer is sent, the Mohammedans will be greatly ashamed, for such a thing was never before known as that any person should print a book and call their religion a delusion and their prophet an impostor; and many, they fear, will believe it unless it is contradicted. Others say it will be very difficult to prepare an answer to my letter, as many books must be first examined in order to discover the excellences of their prophet and prove him to be true. They are now inspecting Arabic manuscripts, and while they are examining these documents I hope the people will be reading the books. Had I offered such a tract twenty years ago, it would doubtless have been rejected with indignation. The New Testament itself was then rejected, but now the Mohammedans generally acknowledge the gospel to be true; only our version is not correct from the original."

Writing on the 22nd of January, Mr. Beighton states:

"I have received a few replies to my letter, and have been busy in sending answers back. One letter is very pleasing. The writer declares himself a firm believer in the gospel, and his resolution to be a Christian. The tract appears to have been as well received as I could expect. There are daily discussions about it; some are offended, and one tore up the tract in anger. I never knew the Mohammedans so much moved before; many are applying for the tract, and also for the Scriptures; surely divine truth is spreading. I see the vast

\* Lord.

importance of having a variety of tracts on important subjects ready. One is now wanted on the inspiration of the Scriptures, the divinity of Christ, &c. In fact we need a series of tracts on the evidences of Christianity; but it takes a long time to get over one properly prepared and printed, as we are at present situated. This department alone might occupy the whole attention of one person. One of the boys who composes the Malay types, tells me he is engaged every evening in reading the Comparison and Way of Salvation, to persons who wish to hear their contents. On the vast importance of publishing religious tracts, I need not now descant.

January 31. While reflecting with some degree of satisfaction on the reception the Comparison had met with, I was suddenly aroused from my pleasing dream by the intelligence that there was a great stir among the Seyds,\* and that considerable excitement prevailed.

People say the Mohammedan beast is wounded, their prophet is declared to be an impostor, and none can prove the accusation to be false, not even the chief priests and learned men. January has been to me almost like a dream. I can scarcely believe all to be reality—I never before passed such a month in missionary work. By the almighty power of God a nation may be born in a day. Let missionary societies persevere; though they may labor for fifty years and see no fruit, let them still go forward; the word of God shall not fail.

During the month I had an interview with a venerable old man, the most learned among the Mohammedans, formerly a priest, but who is now too old for the office. The conversation was taken down by a person present, and I purpose sending you a translation of it. I have not seen my assistant, Abdallah, for some days; I suppose he perceived the storm approaching, and has fled to the rock for refuge. I hope that Rock is Christ.

February 1. The Seyds have been complaining bitterly, and were in great perplexity, not knowing what to do with the books; a few offered their books to the governor, and begged him to relieve them of such *vile* productions. The governor declined the honor, telling them to destroy them, and asked how it was they received them. They replied, That as it regarded their destroying the books, *that* was impossible—that it would be a great sin to do so, for their prophet's name was printed in them; and as it regarded their receiving them, how could they know their contents without looking into them? They had never

received any thing of the kind before from any Padri. I was not previously aware that Mohammed's name being in a book was a security against its being destroyed.

Mr. B. has maintained a friendly correspondence with two of the Malay nobles, in which the discussion of the comparative merits of Christianity and Mohammedanism is continued, the results of which have not yet been communicated.

NAVIGATORS' ISLANDS.—We add, from the Missionary Magazine, extracts from a communication of Rev. T. Heath. It will be recollected that the change in the disposition and condition of the inhabitants of these islands described, has been wrought in the short space of ten years.

*Topographical notice of Aana—First attempts to dissuade the natives from war—Warlike character of the people.*

Aana is one of the three large districts, into which the island of Upolu is divided. It forms the westward end of that fine island; the central division of which is called Tuamasaga, and the eastward Atua. About four miles to the westward of Aana is the small but influential island Manono, and close to that Apolima, its old or fortress. Further to the westward, about twelve miles, lies Savaii or Salafai, the largest of the Samoan or Navigators' group.

Vessels running from the eastward, may pass between Savaii and Upolu, and as they approach Manono, they will have extensive views of the north-west side of Upolu, and the south-east of Savaii. It was in this position that the Rev. Messrs. Williams and Barff, in the year 1830, saw the flames rising from some of the villages in Upolu. On inquiring the cause, they were informed that there was war in Aana. These brethren were the first Christian missionaries who had seen the land, and the object of their visit was the introduction of that gospel, on whose benevolent front is engraved, "Peace on earth." In their very first interviews, therefore, with the chiefs, they stated their views of the evils of war, and recommended its abandonment. Their benevolent advice was not without effect; for Mr. Heath has often been told, that but for the introduction of the gospel, and the influence of its teachers, Samoa would, by this time, have been nearly swept of its inhabitants. The chiefs, however, who first received the missionaries, said they must finish that war; but, that when it was over, their fighting should be at an end. It is, probably, too much to expect that there will be no more war in the islands; but

\* The Mohammedan nobility.



that there has been as yet no renewal of hostilities, is a cause of devout thankfulness to the Prince of Peace.

This fact is the more surprising and pleasing when it is remembered that wars were formerly occurring in these islands nearly every month, and that so addicted were the people to fighting, that neither food nor sleep was cared for. To die in war was deemed the highest honor; to die by any other means, a calamity. The origin of the war, the manner in which it was prosecuted and terminated, and the subsequent history of the conquered district, are worthy of record.

*Origin of the war—Death of a despotic chief, &c.—Great massacre—Escape of two young chiefs now employed as evangelists—Number of combatants on each side—Superstitious observances.*

Prior to the war, Aana took a leading part among the Malo. This is the designation of the party in possession of power for the time being. The subdued islands or districts are called the Vaivai, (the weak.) Manono and some of the districts of Savaii were also associated with Aana, in the possession of the supreme power. The spirit and power of the Malo, or government, appeared to be concentrated in one chief, whose name was Tamafaiga. This chief was a man of gigantic stature, of resolute mind, and of profligate habits. His despotic and bloody rule lasted for several years, and might probably have been maintained to the present day, but that his avarice and lust were not satisfied with what the Vaivai party afforded; he treated his own party with almost equal cruelty. This led to a conspiracy on the part of some of his own people against his life. On the approach of the conspirators to the house in which he was sleeping, the men who were with him gave the alarm, and Tamafaiga springing on his feet, made his escape from the house, and plunged into the sea; but his pursuers had vowed his destruction, and it was not long before they surrounded him. He had time to utter a few sentences, which consisted of mingled threats and entreaties, and a promise that he would deliver up to the village of Fasitouta the Malo, or government, if they would spare him. But all in vain.

Nor did the work of death end with him; several of his relations and political connexions were put to death that night, by the same party. The malaga sleeping with him consisted of three or four young chiefs and their men, several of whom were also killed. One of them Seliga, the son of Pëa, the great chief of Manono, plunged into the sea, and saved himself by swim-

ming to the next village. He is now apparently a consistent Christian, and employed as a teacher. One or two others were saved by their relations. At Faleasiu, about a mile distant, was sleeping another malaga from Manono. These were suddenly surprised when nearly all were asleep; ten of them were killed on the spot, and others severely wounded. One of the latter, a fine and intelligent young chief, is now a preacher of the gospel, and a most efficient assistant to Mr. Heath. They have both had the gratification of preaching the gospel of peace on the very spot on which Tamafaiga was killed.

The district of Aana comprehends an extent of about 40 miles. Its entire population, prior to the war, might perhaps have been ten thousand; but one of the sub-districts was peopled with Manono men, and another joined them in the war. Against the remainder were combined the whole of Savaii and Manono, and the other two large districts of Upolu; perhaps in all 35,000, of whom the adult males, with few exceptions, were warriors. They had not the long round of previous ceremonies and offerings to which the Tahitian islanders were accustomed on the commencement of war. But each family, each district, each island had its *Etu*\* to supplicate, and the whole of the Malo had to make their offerings and prayers to the demon Tamafaiga, and to Nafanna, his mother, (the goddess whose favor, it was believed, would turn the scale of success,) as well as to their respective local deities.

*Relative position of the opposing parties—Desolating effects of the war—Dreadful sufferings of the defeated party.*

The defensive party, aware of the superior numbers of their opponents, removed their wives and children, their sick and aged, to their mountain fortresses; and there also the warriors made their camps, while their villages and the adjoining districts were filled with the thousands of their opponents. By this mode of defence they maintained their ground for eight months, and it is supposed that the number of lives they took equalled or exceeded the number they lost. They had frequent set battles, in which hundreds maintained the conflict with varied advantage. At other times each side sought opportunities to surprise and cut off detached parties. The intervals were employed by the Malo party in destroying the villages of their opponents and their plantations.

In July, 1836, Mr. Heath passed along the scene of these transactions, and could

\* Spirit.

scarcely see a hut in a distance of ten miles, where formerly had dwelt, perhaps, 5,000 or 6,000 people. Groves of cocoa-nuts, indeed, remained, though much thinned; but that staff of Polynesian life, the bread-fruit tree, was every where cut down. The vast number of trees destroyed may almost be counted, for, happily, young shoots are seen on all sides springing from the old roots.

Hundreds of men on both sides fell victims each successive month, and numbers of prisoners were taken. Of the latter many were spared through their family connexions in the opposing ranks, but great numbers were deliberately put to death. Many of the females were appropriated to those by whom they were taken, and indebted to this for their lives; but one rule was uniformly observed, namely, that when a chief, or chief's son, or any person whose life was valued, was killed, one or more of the prisoners were immediately murdered as a *suega*—a make-even.

The Aana people, closely pressed on all sides, had often to divide, in order to repel simultaneous attacks. At length, after maintaining the struggle for eight months, the survivors were obliged to submit. Many indeed had contrived, from time to time, to escape to Savaii and other places, where they found refuge among relations, but a very large number, at the conclusion, fell into the hands of the victors, including several hundreds of women and children, and of the sick and infirm. In any civilized country, these of course, would have been spared; but the Samoans were not civilized. On this occasion many indeed were saved through the influence of their family connexions, but several hundreds suffered death by being cruelly burnt alive! The people have a very loose way of stating numbers, but on their recollection being taxed, some of them have told Mr. Heath that above 400 were thus sacrificed at the shrine of vengeance. That number included many of the aged, the females, and the children. To some of the men was allowed the privilege of first being killed. While these poor defenceless creatures were thrown into the flames, their victors stood around to enjoy the spectacle. Yet, so piercing were the cries, and so affecting the writhings of their victims, that some of them have said, "Ua tele lo laton alolofa"—their compassions were very great.

*Barbarous practices abandoned since the introduction of the gospel.*

The reader will perhaps not be surprised on being informed that cannibalism was another accompaniment of this war. Mr. Heath has had several conversations with old and respectable chiefs as to the extent

of this horrid practice in the islands. He is doubtful whether he yet knows the whole truth, because they shew considerable reluctance to give information. They say they learnt the custom from Tonga, that they never liked it, but that they had sometimes in war, or in seasons of great scarcity, satisfied their revenge or their hunger with human flesh; and it is no secret that a powerful and luxurious chief has sometimes done so in times of peace and plenty. During the war in question several human victims, chiefly boys, were baked and eaten like hogs. Such is now (1838) the behavior and apparent character of the people, that a casual visitant would scarcely believe that eight years ago they had thus acted. Great indeed is the difference between the unbridled passions of the heathen and the temper they exhibit under the ameliorating influence of Christian instruction. Most of the surviving Aana men were distributed as prisoners in various parts. Those of two districts were allowed in a short time to resume their lands, but the greater part remained in banishment until after the arrival of the missionaries sent out by the London Missionary Society in 1836.

And what is become of those who escaped, and those prisoners whose lives were spared? The reader will be gratified to learn that they are all restored to their lands, and are now rapidly advancing in civilization and Christian knowledge. The means by which this has been effected are now to be noticed.

*Labors of native teachers—Extension of the mission in 1836, &c.—Happy changes in the condition of the people.*

It has been stated that in 1830, just when the war was commencing, Messrs. Williams and Barff visited Samoa, to attempt the introduction of the gospel. They succeeded. Several native teachers were left by them in the islands, and to these others were added in the successive subsequent visits of the missionaries. The brethren just named also promised the Samoans that missionaries should be obtained from England as soon as possible. In fulfilment of this promise, six missionaries embarked from England in November, 1835, and arrived at the Samoan group in June, 1836. They called together a few of the chiefs, who had from the first received and countenanced the teachers. Among them was Malietoa, the most powerful chief in the islands. At this meeting the missionaries expressed their earnest wish, that the war should not be renewed, and were assured that it should not; and that if quarrels arose the chief would come to the teachers to have them settled. It has been since

ascertained that, on the same day, Malietoa first proposed to the other chiefs that the Aana people should be restored, and it was then resolved to take means to accomplish the object.

In two or three weeks after it was decided that the exiled party should be restored, the latter began slowly to return, and now—eighteen months after the decree for their restoration—probably upwards of 3,000 people have returned, the rebuilding of the villages is in rapid progress, and their plantations are again under cultivation.

But this is not all. Nine-tenths of them are professing Christians. It so happened that most of them had resided near one or other of the teachers, and some having learned to read and pray in public, they no sooner returned than they commenced the worship of God on the very spot where, before the war, "Satan's seat was." Eight or nine flourishing villages have reappeared, where, a few months ago, scarcely a hut was to be seen. Each village has one or more schools, and divine worship is held on Sabbaths, Wednesdays, and Fridays. Near the spot on which the war was terminated, by committing hundreds of living victims to the flames, the missionary has had the gratification of preaching the gospel to congregations of 500 or 600 people, and of administering to many the rite of Christian baptism.

*Missionary feeling among the natives—  
Proofs of providential interposition—  
Number of professed Christians, &c.*

In one of the districts of Aana was held, in 1837, the first missionary meeting in Samoa. It was attended by 2,500 people, and was altogether highly interesting. The conquerors and the conquered mingled together, and chiefs of each party delivered speeches on the occasion, in which, while they did not forget the main object of the meeting, they severally made touching allusions to their former contest, and with them contrasted their present harmony.

The change above described is not the result of mere human counsel or human effort. Let the fact be recalled that Tamafaiga was killed when the first Christian missionaries were approaching the islands. Had he, on their arrival, been still living, it is highly probable that a very different reception would have been given to them. As it was, the native teachers were for some time very roughly treated, and very scantily supplied with food, and it was, more than once, resolved by their enemies to take away their lives. Very different was the state of things when the European missionaries arrived among them. They were received

*with open arms, and great numbers of he-*

then chiefs with their clans joined them in rapid succession. The rapidity with which congregations and schools have been gathered, teachers qualified, the arts of reading and writing acquired, and native habits abandoned has more the impression of a dream than a reality. "Is it not the finger of God?"

This is not the place in which to enlarge on the general condition of the Samoan group, their scenery and their population, but it may be allowed to add a few paragraphs on these matters. Aana is not now the most populous district of Upolu, nor does it present to the eye scenery so beautiful as that of the eastern end: it has, however, the substantial advantage of a larger portion of land capable of cultivation, which more than compensates for the absence of the "hills peeping over hills, waterfalls, and rivers of Atua." Altogether there are now perhaps nearly 20,000 on this island who have embraced Christianity. In Savaii, there are from 12,000 to 13,000. On Manono, all the inhabitants, consisting of about 1000, are professedly Christians. On Tutuila, there are 6,000, and several hundreds on the smaller islands of the windward group. In 1830 there was not one known Christian.

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*Wesleyan Missionary Society.*

The following are extracts from a communication of Rev. T. B. Freeman, of the Cape-Coast-Castle mission, published in the Wesleyan Missionary Notices, containing his journal during his excursion of "observation and enquiry to the country and capital of the king of Ashantee." After encountering many obstacles to his progress, at length, April 1st, he reached Coomassie, the capital of Ashantee. He thus describes his—

*Entrance into Coomassie, and reception by the king.*

At two P. M. a messenger arrived from the king, requesting me to proceed as early as possible. I immediately dressed myself; and while so doing, three other messengers arrived, each bearing a gold sword, requesting me to hasten forward. I then proceeded towards the town, preceded by the messengers and some soldiers bearing arms. Having reached the outside of the town, we halted under a large tree, and there waited for another royal invitation. In a short time, his majesty's chief linguist, Apoko, came in a palanquin, shaded by an immense umbrella, and accompanied by messengers bearing canes nearly covered with gold, to take charge of my luggage, and see it safe lodged in the

residence intended for me. All these things being properly arranged, another messenger arrived, accompanied by troops, and men bearing large umbrellas, requesting me to proceed to the market-place. "The king's commandment" being "urgent," we pushed along with speed, preceded by a band of music. As soon as we arrived at the market-place, I got out of my little travelling chair, and walked through the midst of an immense concourse of persons, a narrow path being kept clear for me, paying my respects to the king and his numerous chiefs and captains, who were seated on wooden chairs, richly decorated with brass and gold, under the shade of their splendid umbrellas, some of them large enough to screen twelve or fourteen persons from the burning rays of the sun, and crowned with images of beasts covered with gold, surrounded by their troops and numerous attendants. I was occupied for half an hour in walking slowly through the midst of this immense assembly, touching my hat and waving my hand, except before the king, in whose presence I of course stood for a moment uncovered. I then took my seat at a distance, accompanied by my people and several respectable Fantee traders who are staying in the town, to receive the compliments of the king, &c., according to their usual custom. After I had taken my seat, the immense mass began to be in motion; many of the chiefs first passed me in succession, several of them cordially shaking me by the hand, accompanied by their numerous retinue. Then came the officers of the king's household, his treasurer, steward, &c., attended by their people; some bearing on their heads massive pieces of silverplate, others carrying in their hands gold swords and canes, native stools, neatly carved and almost covered with gold and silver, and tobacco-pipes richly decorated with the same precious materials. In this ostentatious display, I also saw what was calculated to harrow up the strongest and most painful feelings,—the royal executioners, bearing the blood-stained stools on which hundreds, and perhaps thousands, of human victims have been sacrificed by decapitation, and also the large *death-drum*, which is beaten at the moment when the fatal knife severs the head from the body, the very sound of which carries with it a thrill of horror.\* This rude instrument, connected

with which are the most dreadful associations, was literally covered with dried clots of blood, and decorated (awful sight!) with the jaw-bones and skulls of human victims. Then followed the king, Quacoe Dooah, under the shade of three splendid umbrellas, the cloth of which was silk-velvet of different colors, supported by some of his numerous attendants. The display of gold which I witnessed, as his majesty passed, was truly astonishing. After the king, followed other chiefs, and lastly the main body of the troops. This immense procession occupied an hour and a half in passing before me. There were several Moors in the procession, but they made by no means a conspicuous appearance.

Among the horrors of heathenism remarked in Ashantee by Mr. Freeman, that of sacrificing human victims at the death of relatives of the royal family, or nobles, is conspicuous. He thus notices—

#### *Human Sacrifices in Coomassie.*

This morning I received information that the King had lost one of his relations by death, and that, in consequence thereof, four human victims were already sacrificed, and their mangled bodies lying in the streets. I therefore concluded that I should not have an opportunity of seeing the king for a day or two. Shortly afterwards I saw Apoko, the chief linguist, and told him that I was aware that there was bloody work going on to-day, as I saw a number of large hawks and turkey-buzzards hovering over a certain spot, where I judged these poor victims were lying. "Wheresoever the carcass is, there will the eagles be gathered together." He said it was even so, and, in consequence thereof, I should not have an opportunity of seeing the king to-day, and perhaps not to-morrow. I told him that I did not like the being confined at one small place, in a low, unhealthy part of the town, and that I must walk out and take exercise, otherwise my health would suffer. I also told him that I was anxious to commence my journey home to the coast on Monday next. On hearing this, he went immediately to the king, and informed him of what I said; shortly after which he returned, accompanied by two messengers, (one of them bearing in his hand an immense gold sword, to which was fastened a golden decanter, which would hold about a pint,) stating, that His Ma-

\* The language of this drum is understood by the natives whenever they are within hearing; so that they are as well aware of the moment when a sacrifice is made, as though they were on the very spot. While the king was making sacrifices during the Custom for his brother, I was in a distant part of the town, conversing with my interpreter, who, knowing the fatal

meaning of the sound of the drum, said, "Hark! Do you hear the drum? A sacrifice has just been made, and the drum says, 'King, I have killed him!'"

jeesty begged of me not to go out into the town to-day, as he was making a Custom for a departed relative, and he knew Europeans did not like to see human sacrifices; but, that he did not wish to keep me from seeing his capital; that he was fully satisfied my object was to do good; and that he would see me as soon as the Custom was over. I, of course, complied with his wishes, and made up my mind to wait patiently.

Throughout the day I heard the horrid sound of the death-drum, and was informed in the evening, that about twenty-five human victims had been sacrificed; some in the town, and some in the surrounding villages, the heads of those killed in the villages being brought into the town in bas-

kets. I fear there will be more of this awful work to-morrow.

Saturday, 6.—This morning I again talked of walking out into the town, when Apoko informed me that more sacrifices would be made during the day, and that I must not go out until to-morrow. I therefore remained in my quarters until the afternoon, when, on finding myself in rather a dangerous state for want of exercise, I insisted upon walking out at one end of the town for half an hour. In the evening I learned that several more human victims had been sacrificed during the day, but could not ascertain the exact number. The most accurate account I could obtain was, that fifteen more had suffered, making a total of FORTY IN TWO DAYS!!

### Intelligence.

**AM. BOARD OF COM. FOR FOREIGN MISSIONS.**—March 7, Rev. Alden Grout, with Mrs. Grout, embarked at Boston for Cape Town, South Africa, on board the brig *Levant*, Capt. Holmes, being destined to the vicinity of Port Natal. March 9, Rev. Austin H. Wright, M. D., embarked at Boston on board the barque *Catharine*, Capt. Gardiner, for Smyrna, to proceed from thence to Ooroomiah.

Mr. and Mrs. Robbins arrived in Boston from Siam in the ship *Arno*, Capt. Nott, March 20. Dr. and Mrs. Tracy, from the same mission, have arrived in New York.

**PRESBYTERIAN BOARD OF FOREIGN MISSIONS.**—March 9, Rev. William P. Buel and Mrs. Buel, Rev. Thomas L. McBryde and Mrs. McBryde embarked at Boston, on board the ship *Potomac*, for Batavia or Singapore, destined to Siam and China.

**BAPTIST (ENG.) MISSIONARY SOCIETY.**—March 18, Rev. Henry Cabern, late pastor of the church at Long Buckley, was publicly designated as a missionary to Nassau, New Providence, Bahamas.

**WESLEYAN MISSIONARY SOCIETY.**—November 20, 1839, Rev. Josiah Mycock, and Mrs. Mycock, and Rev. Robert Brooking, sailed from England in the ship *Osborne* for the coast of Guinea.—Dec. 14, Rev. John Mearns embarked for Jamaica.—Dec. 17, Rev. Henry Padgham sailed for Demerara.—Jan. 5, 1840, Rev. Richard Weddall and Mrs. Weddall, left Liverpool for Belize, Honduras Bay.—Jan. 8, Rev. John Smithies with Mrs. Smithies, embarked for Swaw River, Western Australia. Mr. Smithies labored for nine years as a missionary in the service of this Society in Newfoundland. Having been compelled to return to England, after a residence of two years he has again left "with a view to introduce Christianity and civilization among the aborigines of Western Australia."

October 20, 1839, at Abram's Zuil, Demerara, Mrs. Hornabrook, wife of Rev. Richard Hornabrook, was called to her final rest. She labored as a missionary to the negroes on sev-

eral of the West India Islands, and lately in the colony of Demerara, in all, more than twelve years. She died in the triumphs of faith.

At the close of the year, notice had been received by the Secretaries, of contributions to the Wesleyan Centenary Fund to the amount of 250,000*l.*, of which sum more than 110,000*l.* had been paid over to the Treasurer.

**CHURCH MISSIONARY SOCIETY.**—Rev. Joseph Knight and Mrs. Knight left London Jan. 17, 1840, for Malta on his return, overland, to his station in Nellore, Ceylon. Rev. S. Gobat with Mrs. Gobat, arrived at Malta, Nov. 29, his services having been transferred to that station. Mr. and Mrs. Mason arrived at Sydney July 25, 1839. He expected to be admitted to Deacon's orders in September, and immediately after to proceed to New Zealand. January 21, 1840, public instructions were delivered to Rev. John Philip H. Menge, destined to Calcutta; and to Rev. John Chapman, Rev. John Hawksworth and Mrs. Hawksworth, and Miss M. Garrett, destined to Madras. They all embarked at Portsmouth, on board the "*Robarts*," Feb. 19, for the fields of their labor.

**LONDON MISSIONARY SOCIETY.**—December 20, 1839, Rev. E. Davies and Mrs. Davies, Rev. J. Waddington and Mrs. Waddington, and Rev. J. Roome, embarked for New Amsterdam, Berbice; Mr. D. is appointed to New Amsterdam, Mr. W. to Fearn, and Mr. R. to Hanover. Jan. 3, Mr. Glen late of the University of Glasgow sailed from Greenock in the ship *Elizabeth* for Calcutta. The owner of the ship, Thomas Hamblin, Esq., has granted to Mr. G. a free passage.

Mr. and Mrs. Scott reached their station in Demerara, December 5th, after a passage of 56 days from London.

Rev. John Lumb, with his wife and child, arrived at Weymouth, Eng., Sept. 7, from Madras; Mr. L. having been compelled by ill health to relinquish missionary labor.

Mrs. Morton, wife of Rev. William Morton, of Calcutta, died at Chinsura, North India, in July last. On the 23d Sept., Mrs. Stallybrass, wife of Rev. Edward Stallybrass, of the mission to Siberia, departed to her final rest.

Donations,	
MARCH 1 TO APRIL 1, 1840.	
<i>Maine.</i>	
to missions	30,00
The Female Missionary So-	
annual subscription, (in	
per Rev. S. F. Smith,	13,25
an Missionary Society of	
rville College, H. Dexter	
rer, per Mr. Merriam,	6,58
Missionary Society	
faldo Association,	
. Lowell treasurer,	1,73
1st Baptist church,	
bly concert,	4,27
Rev. H. Proctor,	6,00
rt, Washington street Bap-	
hurch, per J. F. Wheeler,	30,00
n, Baptist church, Andrew	
leton treasurer, per Capt.	
rick,	17,00
n, Rev J. Wakefield	5,00
David Crabtree	5,00
	112,83
<i>New Hampshire.</i>	
oro', Baptist chh.,	
thly concert,	1,00
friend to missions	5,00
do. do.	5,00
Mr J. W. Spaulding,	11,00
Conway, Baptist ch.	
society	6,94
na, do. do.	3,00
ey, do. do.	48,00
worth, do. do.	5,88
h, do. do.	3,00
Mr Rev. D. C. Haynes,	66,82
agent of the Board.	77,82
<i>Vermont.</i>	
, Baptist ch. and soc.	16,34
- do. do.	1,04
ort, do. do.	3,12
try, do. do.	3,00
y, do. do.	2,00
boro', do. do.	2,00
mpaic, do. do.	53,00
wick, do. do.	4,18
on, do. do.	9,40
field, do. do.	10
irfield, do. do.	20,83
ix, do. do.	19,64
ia, do. do.	8,00
ford, do. do.	1,50
, do. do.	1,00
o, do. do.	11,66
rbury, do. do.	3,50
burg, do. do.	14,62
gtou, do. do.	5,07
ton, do. do.	6,00
xarg, do. do.	2,00
n, do. do.	9,85
on, do. do.	12,71
ridge, } do. do.	50
Haven, }	
l, do. do.	2,50
opsham, do. do.	56,10
Village, do. do.	5,00
ford, } do. do.	6,75
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isor, do. do.	70,00
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t Holly, do. do.	16,97
rw, do. do.	27,89
nd, do. do.	41,60
ord, do. do.	7,00

Middlebury, Bap. ch. and soc.	2,93
Bridport, do. do.	11,37
Brandon, do. do.	60,00
Hubbardton, do. do.	2,25
West Haven, do. do.	10,00
Ira, do. do.	7,57
Wallingford, do. do.	5,78
Shafsbury, 3d do. do.	22,00
do. 1st do. do.	3,00
Bennington, do. do.	1,50
Wilmington, do. do.	1,25
Halifax, do. do.	9,27
Guilford, do. do.	5,42
Windham co. Association,	
per Rev. Mr. Howard,	
towards the support of	
Rev. Mr. Brown in A'-	
sam,	32,00
Townsend, 2d Baptist ch.	
and society	27,66
Rockingham and Westmin-	
ster, do. do. do.	19,43
Chester, Baptist church and	
society	6,51
Poultney, do. do. do.	36,55
per Rev. D. C. Haynes,	714,36
agent of the Board.	
Wilmington, Rev. M. Bruce	5,00
	719,36
<i>Massachusetts.</i>	
Charlestown, Baptist church and	
society, per C. H. S. Arnold,	179,00
Boston, Charles-street Baptist ch.,	
monthly concert,	15,55
do., Federal-street do. do., do. do.	21,23
do., Baldwin-place, do. do., do. do.	36,25
do., Boylston-st., do. do., do. do.	22,66
South Boston, Ladies For. Mis-	
sionary Society, Miss Adeline	
G. Tilden treasurer, per Ed-	
ward Tilden,	31,39
Taunton Baptist Association, S.	
L. French treasurer, per W.	
T. Ticknor—	
Fall River, Mrs. Lydia	
Humphrey	25,00
do., do., 1st Baptist ch.	30,00
	55,00
Princeton, William Goodnow, per	
Rev. Mason Ball,	5,00
Cambridge, Female Judson So-	
ciet, Mrs. Martha F. Cook tr.,	
per Levi Farwell,	39,15
Weston, Baptist church, per Isaac	
Jones,	19,00
Old Colony Missionary Society,	
L. Peirce treasurer, per G.	
Waterman,	120,00
Southbridge, Baptist church and	
society, Elisha Cole treasurer,	
per Mr. Hodges,	23,31
do., Mrs. Beecher, per Rev. Sew-	
ell S. Cutting,	2,00
Franklin co. Baptist Association,	
Cyrus Alden treasurer—	
Shelburn Falls, Baptist	
ch., monthly concert,	11,19
do. do., Sabbath school	
concert, for publishing	
the bible in Burmah,	2,73
do. do., Female Mission-	
ary Society	6,50
do. do., do. do., for	
Indian missions,	6,50
Buckland, Mrs. E. Sher-	
win, for printing the	
bible in Burmah,	4,12

Ashfield, Enos Hervey	1,70
Templeton, David F. Newton, per William Nichols,	32,74
North Attleboro', Baptist church and society, John S. Brown tr., per Mr. Bliss,	50,00
Newton, Miss Martha White, pair of ear rings, per Mr. Crowell.	50,00
do., Upper Falls, Miss E. Jameson, per J. M. Rockwell,	20,00
East Tisbury, Baptist church, per Joseph Chase,	10,00
	737,28

*Connecticut.*

Bridgeport, Mrs. Lydia Sherwood, per Rev. B. R. Loxley,	30,00
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*New York.*

Albany, Ladies of Pearl-street Baptist church, for support of Moung Oo Doung, a native Burman preacher,	100,00
Westkill, Baptist church, per Rev. Aaron Bushnell,	15,00
Schenectady, Baptist Female Missionary Society, Mrs. Abby Sawyer treasurer,	20,00
Buffalo, Baptist church, annual collection, (in part,) per Rev. J. O. Choules,	50,00
Armenia, Duchess co., Female Foreign Missionary Society	33,87
Franklindale, do. do., Baptist church	5,00
Julia Ann Germond, 50, with gold beads sold, 5,00,	5,50
One half of collection at Duchess co. Association, per Rev. Mr. Malcom,	6,03
Niagara Baptist Association, per Rev. E. Savage,	100,00
Albion Female Benevolent Society, Mrs. M. A. Burrows treasurer,	25,00
R. S. Burrows	5,00
per R. S. Burrows,	130,00
Champlain Baptist Convention	107,22
Westport, Benj. Angur	1,00
per Rev. D. C. Haynes, agent of the Board.	108,22
	473,62

*New Jersey.*

Belvidere, Mrs. Green	1,00
Mount Holly, John W. Cox, per Rev. Samuel Cornelius,	50,00
	51,00

*Pennsylvania.*

Upper Mount, Bethel Baptist ch., per Samuel Taylor,	15,00
Eric, Baptist church, per Rev. Ira Corwin,	8,00
Philadelphia, Thomas Rawlings, for Burman mission,	50
do., a friend	50
West Philadelphia, Jonathan Hughes	1,00
West Chester, scholars of Sabbath school, to educate a Burman child, to be called West Chester,	2,42
Milton, Baptist church, for Burman miss., per Rev. D. C. Wait,	3,08

Milton, James Moore, sen., for Burman mission,	42,00
Milestown, Union church, monthly concert, for Burman mission,	5,00
do., a friend to missions	3,00
Central Union Association, J. Reed treasurer—	
Vincent, Bap. ch.	7,50
Willistown, do. do.	8,41
	15,91

Lebanon, a lover of truth, K. G.,	10,00
Marcus Hook, Baptist ch. and congregation, per Rev. J. Walker,	15,00
Ridley, Baptist church and congregation, per Rev. B. T. Neal,	8,48
per Rev. B. R. Loxley,	106,89
	129,69

*Virginia.*

Virginia Baptist Foreign Missionary Society, A. Thomas tr.—	
Sundry persons, to finish the meeting house at Edina, Africa, per Rev. William Mylne,	100,00
Mrs. James Fife	5,00
Frederick Fishback	10,00
Elizabeth Dabney	8,00
A Lady	10,00
James Hutchison, for Burman mission,	5,00
do., for African mission,	5,00
Mrs. John T. Anderson	22,00
	165,00

*Georgia.*

Savannah, John G. Mayer and Mrs. Elizabeth Mayer, for the benefit of a Burman youth named Leonidas Mayer, to be expended under the direction of Mrs. Wade,	30,00
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*Alabama.*

Wilcox, Fellowship Bap. church	65,25
James M. Campbell	5,00
Isaiah Russell	5,00
A. W. Coleman	5,00
Mary Ann Blackman	25,00
Rev. Keder Hawthorne	5,00
James Lide	5,00
C. H. Cleaveland	20,00
A friend, for Burman mission,	5,00
do., do., do.,	20,00
Centre Ridge, Baptist church, mission box,	15,20
J. E. Gould, for Burman bible,	5,00
Mr. Davis, do., do.,	2,00
James Lide, do., do.,	7,00
per Rev. Jesse Hartwell,	189,45

*Illinois.*

Belleville, Baptist church, monthly concert,	3,75
Illinois Baptist Convention	6,75
	10,50

*Place not designated.*

John C. Gore	5,00
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*LEGACY.*

Hingham, Mass., estate of Miss Polly Barnes, deceased, per Rufus Lane, executor, for Burman mission,	23,75
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~~2755,5~~

H. LINCOLN, Treasurer.

## BAPTIST MISSIONARY MAGAZINE.

XX.

JUNE, 1840.

NO. 6.

## American Baptist Board of Foreign Missions.

## ANNUAL MEETING OF THE BOARD.

WEDNESDAY, April 29, 1840.

Board of Managers of the Baptist General Convention assembled, duly to appointment, at 10 o'clock, in the Baptist Tabernacle, Mul-st., New-York. The Rev. Nathaniel Kendrick, D. D., one of the residents, in the chair.

following members were pre-

THOMAS H. CONE, *Pres- of the Convention,*  
JAMES BABCOCK, Jr., D.D.,  
First Secretary of the Con-  
v.,

NATH'L KENDRICK, D.D.,  
JOHN H. COTTON,  
LON GALUSHA,

JOHN BOLLES, D.D.,  
JESSE PECK,  
EDWARD MALCOM,

JOHN STOW, *Recording Secretary.*

JOHN LINCOLN, *Treasurer.*

JOHN CHASE,  
JOHN O. CHOULES,  
WILLIAM COLGATE, Esq.,  
JOHN COOKSON,  
WILLIAM CRANE, Esq.,  
WILLIAM HAGUE,  
HENRY JACKSON,  
WILLIAM LEVERETT,  
JACOB NEWTON, Esq.,  
JOHN PECK,  
JOHN SEARS,  
JOHN B. SMITH,  
CHARLES G. SOMMERS,  
JOHN B. TAYLOR,  
JOHN WAYLAND,  
GEORGE S. WEBB,  
T. WELCH, D.D.,  
NATH'L W. WILLIAMS,  
WILLIAM R. WILLIAMS,

*Ex officio.*

*Vice Presidents.*

*Cor. Sec'ries.*

*Managers.*

vited to sit with the Board, and participate in its deliberations.

The following brethren accepted the invitation:—

Abial Fisher,  
Leonard Tracy,  
George B. Ide,  
Daniel Dodge,  
William Parkinson,  
Timothy G. Freeman,  
William Crowell,  
Jesse M. Purinton,  
William H. Shailer,  
T. F. Caldicott,  
Reuben Sawyer,  
William Reid,  
John G. Welch,  
John Dowling,  
Rollin H. Neale,  
Robert Turnbull,  
Miron M. Dean,  
John H. Waterbury,  
Thomas Wilks,  
John Noyes,  
Minor G. Clarke,  
James J. Woolsey,  
Henry Bromley,  
Horace Seaver,  
C. C. P. Crosby,  
Charles W. Denison,  
Samuel White,  
Thomas Winmill,  
Daniel G. Corey,  
Benjamin M. Hill,  
Seth Gregory,  
Jacob H. Brouner,  
Thomas Rand,  
Aaron Perkins,  
Zelotes Grenell,  
Cephas Bennett,  
J. O. Mason,  
Silas Hsley,  
Whitman Metcalf,  
George Phippen,  
Isaac Lawton,  
E. Westcott,  
James Nickerson,  
Norman Fox,  
W. E. Locke,  
Thomas Davies,  
Z. C. Bates,  
Stephen Hutchins,

David Corwin,  
Samuel B. Willis,  
William Bowen,  
John Smitzer,  
J. G. L. Haskins,  
J. G. Binney,  
George F. Adams,  
George J. Carleton,  
John S. Jenkins,  
J. D. Jones,  
A. D. Gillette,  
Joel Marble,  
Philander Persons,  
Roger Maddock,  
Joshua Fletcher,  
Leonard Fletcher,  
Jirah D. Cole,  
Jacob Grantz,  
A. Wheelock,  
D. Bellamy,  
Lewis Leonard,  
E. E. L. Taylor,  
J. G. Collom,  
J. M. Carpenter,  
Morgan J. Rhees,  
John Rogers,  
William Sym,  
William Maul,  
Simeon M. Drake,  
James E. Welch,  
N. D. Benedict,  
A. M. Smith,  
James M. Challiss,  
Charles B. Keyes,  
John P. Walter,  
B. R. Loxley,  
D. C. Wait,  
E. M. Barker,  
Joseph H. Kennard,  
J. B. Worden,  
Benajah Cook, Jr.,  
Ebenezer Thresher,  
George W. Eaton,  
Thomas A. Warner,  
Daniel Eldredge,  
W. W. Everts,  
Dudley C. Haynes,  
V. R. Hockins.

throne of grace was addressed by Rev. William Parkinson, of New

York. That ministering brethren present members of the Board, be in-



The Treasurer read an abstract of his report, showing an expenditure, during the year ending the 15th inst., exclusive of appropriations from other institutions, of \$65,432 19, with a balance on hand of \$903 73.

On motion by William Crane, Esq., of Baltimore, seconded by the Rev. G. S. Webb, of New Brunswick, N. J.,

*Resolved*, That the report of the Treasurer, an abstract of which has now been read, be accepted and published.

The Rev. Mr. Peck, Secretary of the Foreign Department, read portions of the Twenty-Sixth Annual Report of the Board.

On motion by the Rev. Dr. Babcock, of Poughkeepsie, N. Y., seconded by the Hon. John H. Cotton, of Windsor, Vt.,

*Resolved*, That the Report, a part of which has now been read, be accepted and published.

On motion by the Rev. Elon Galusha, of Perry, N. Y., seconded by the Rev. J. G. Binney, of Savannah, Ga.,

*Resolved*, That special gratitude is due to the Head of the Church for his gracious interposition in saving the Board from the disasters which at one period were painfully anticipated.

On motion by the Rev. Dr. Bolles, Home Secretary, seconded by the Rev. John Wayland, of Salem, Mass.,

*Resolved*, That the Foreign Secretary be requested to prepare a condensed abstract of the Annual Report, and cause the same to be immediately printed and circulated.\*

On motion by the Rev. Howard Malcom, Financial Secretary, seconded by the Rev. George B. Ide, of Philadelphia,

*Resolved*, That we cordially repeat the invitation extended by the acting Board to the Rev. Adoniram Judson, affectionately desiring him to visit this country for the restoration of his health. We not only prize his invaluable life, and hope for its prolongation through a blessing on such a voyage, but confidently believe that such a visit would greatly tend to guide the churches in regard to the Foreign Mission enterprise.

*Voted*, That a committee be appointed to consider the subject of Finance and Agencies.

Brethren J. O. Choules, John Wayland, N. W. Williams, H. Malcom, and R. Babcock, Jr. were appointed the committee.

\*See close of Annual Report.

The committee appointed at the last annual meeting to inquire into the extent of the responsibility of the Church for the character and condition of the unevangelized parts of the earth, and also into the grounds of that responsibility, not being ready to report, it was

*Voted*, That they be allowed further time, with instructions to report to the acting Board as soon as practicable.

During the morning session, spirited and effective addresses were made by brethren Babcock, Galusha, Binney, L. Bolles, Leonard, John Peck, Malcom, Choules and Lincoln.

Adjourned to 3 o'clock, P. M., in the Lecture Room of the Oliver-street Baptist Church.

Prayer by the Rev. G. S. Webb.

At 3 o'clock, P. M. the Board met agreeably to adjournment. Prayer by the Rev. J. G. Binney.

*Voted*, That a committee be appointed upon the subject of allowances to missionaries.

The committee appointed consisted of brethren S. H. Cone, N. Kendrick, W. Colgate, B. Stow, G. S. Webb, J. B. Taylor, J. H. Cotton, and E. B. Smith.

*Voted*, That br. Cephas Bennett, of the Tavoy Mission, now present, be requested to meet the committee and furnish such information as he may be able to communicate upon the subject.

*Voted*, That the same committee be instructed to inquire respecting the printing of the scriptures in foreign tongues.

*Voted*, That a committee be appointed to inquire whether the expenses at the Missionary Rooms of the Board, in Boston, can consistently be reduced.

Brethren B. Sears, C. G. Sommers, J. Peck, W. Crane and W. Hague, were appointed the committee.

*Voted*, That a committee be appointed to prepare an address to the Pastors and Churches throughout the Union, exhibiting the objects, efforts, and necessities of the Board, and soliciting a more general and liberal coöperation. ~~said committee to report to the acting Board.~~

Brethren S. H. Cone, R. Babcock, Jr., and I. Chase, were appointed the committee.

Adjourned till to-morrow at 3 o'clock P. M.

Prayer by the Rev. John Peck.

At half past 7 in the evening, the Board and a large congregation met at the Tabernacle in Mulberry-street, and

heard the annual discourse, delivered, in consequence of the absence of the Rev. Mr. Meredith, by the Rev. Dr. Welch, of Albany, from iii. John, 8—*That we might be fellow-helpers to the truth.* The prayers on this occasion were offered by the Rev. Messrs. Ide, of Philadelphia, and Hague, of Providence.

THURSDAY, April 30, }  
3 o'clock, P. M. }

The Board met agreeably to adjournment.

Prayer by the Rev. Prof. Chase.

Letters were read from the Rev. Dr. Mercer, of Georgia, President of the Board, Rev. Dr. Chapin, of the District of Columbia, one of the Vice Presidents, and the Rev. John L. Dagg, of Alabama, one of the Managers, stating reasons why they could not be present at the annual meeting of the Board.

The committee on allowances to missionaries, and on the printing of the scriptures in foreign tongues, reported, and the report was accepted, and the resolutions adopted, as follows:—

The committee on the subject of allowances to missionaries, have had the same under careful consideration, and respectfully recommend the adoption of the following preamble and resolution:

Whereas some changes have been made in the salaries and allowances of the missionaries in Asia, under the patronage of this Board, which, for the want of all that practical knowledge which the missionaries on the field of their labor alone can give, have not accomplished all the beneficial results that were intended; and

Whereas it is important to place the missionaries free from pecuniary embarrassments, so that they may give themselves wholly to their work; therefore,

*Resolved*, That it be recommended to the acting Board, that they so modify the rates of allowance to the missionaries and their families, as to obviate inequalities and deficiencies in their support; care being taken in all cases so to regulate the rates that they shall be mutually satisfactory.

On the subject of printing the scriptures, the committee recommend the subjoined resolution:

*Resolved*, That the subject of printing the scriptures in the versions made by our missionaries, be referred to the acting Board, requesting them to confer with the Managers of the American and Foreign Bible Society as to the size of books, the number to be printed, and the mode of distribution.

SPENCER H. CONE, *Chairman.*

The committee on expenses at the Missionary Rooms, reported, and the report was accepted, as follows:—

The committee appointed to inquire whether any reduction can consistently be made of the

expenses at the Missionary Rooms in Boston, have made a careful and minute examination of the details of expense, and are unanimously of opinion that there is no point where a sound economy would admit of a reduction.

BARNAS SEARS, *Chairman.*

The committee on finance and agencies reported, and the report was accepted, as follows:—

The committee on the subject of Finance and Agencies, beg leave to report, that

The subject to which their attention has been directed, is one of vital importance to the interests of our Foreign Missionary enterprise; since an *abatement* of our funds must necessarily lead to the restriction of our operations; and *fluctuating* receipts must produce a corresponding contraction and dilatation of our efforts, which is hardly less injurious. Such, however, must be the results, so long as the acting Board wisely maintain the ground, on which they have long acted, viz., that enterprise in the foreign field is not to be pushed on any faster than is honestly warranted by the state of our finances, nor debts incurred without a reasonable prospect of their being honorably cancelled at maturity. From this ground, your committee, much as they desire to see a spirit of enterprise carried into our missionary operations, hope the acting Board will never depart.

It was for the purpose of considering the subject of our finances, with a view of suggesting, if possible, some plan which might secure a regular increase to our funds, that your committee were appointed. The result of their deliberations they will now proceed to give. It has occurred to them, that the following principles should be kept steadily in view.

1. In the present condition of our churches, *living agencies* are necessary. Circulars may be of use, as subsidiary and auxiliary to such agencies, but cannot alone accomplish the great object of providing an unfailing supply to our funds.

2. To secure good agents, a *fair* compensation must be offered. By *fair*, your committee mean such a remuneration as would be paid for the same talent, were it employed in regular professional service. Your committee do not recommend *profuseness*, but *liberality*, believing that with regard to agencies as to other things, the article wanted can generally be had, provided we are ready to pay for it what it is really worth.

3. Any plan proposed on the subject of agencies, should contemplate as *one* of its grand objects, the preparation of the *pastors* of the churches to become ultimately their own agents. To this end, every agent should enter upon his field of labor with this aim distinctly in view, that his work there will be completed so soon as each person shall have been induced to be his own agent in his own parish.

Taking these principles as granted, there can be only two points to which our attention need be directed. 1. To geographical division.

The details under this head, it is thought best by your committee to leave to the acting Board, for the obvious reason that they must depend upon circumstances necessarily contingent, and of which your committee therefore can know nothing. Thus these details relate in the first place to the size of the districts, and in the second place to the principle of *division*, whether it

shall be by state lines, or by the larger section of the States.

After such geographical division is made, the 2d point is supply of agents.

If they can be had, which is a question of fact, to be decided not by reasoning, but by actual inquiry connected with the offer of a fair and equitable remuneration, then it will be proper to inquire into and settle the details of a plan for setting such agents at work, and keeping them most efficiently in the field. Such details, however, your committee cannot suggest, because they will depend upon the size of the district allotted to an agent, and the character of the man employed. Some men possess a degree of executive talent, combined with a force of mind, that marks them out at once as leaders, and entitles them to a position in which, besides laboring themselves, they may have the supervision and direction of a number of sub-agents responsible to them. Other men, deficient in such force of character, and little acquainted with human nature, are rather made to follow where others lead, and could be employed to advantage only in a narrower field, and where little was to be done beyond prosecuting a plan of operations already marked out for them.

With the submission of these views, your committee feel that they have done all in their power to promote the object for which they were appointed; and therefore conclude by moving the following resolution:

*Resolved*, That the acting Board be requested to carry out efficiently the details of the plan now proposed, and spare no efforts to secure suitable agents the present year,—in which efforts it is hoped that every member of this Board will cheerfully cooperate.

JNO. O. CHOULES, *Chairman*.

A letter was read from certain brethren, offering themselves for missionary service in the interior of Africa. Re-

ferred to the acting Board, with the recommendation that these, or other suitable brethren, be appointed missionaries to Africa as soon as practicable.

*Voted*, That the Financial Secretary be added to the delegation, already appointed by the acting Board, to the Convention of Western Baptists, soon to be held in Louisville, Ky.

*Voted*, That the thanks of the Board be presented to the Rev. Dr. Welch, for his sermon delivered before the Board last evening, and that he be requested to furnish a copy for the press.

*Voted*, That the thanks of the Board be presented to the Baptist Tabernacle Church, for the gratuitous use of their house of worship, and to the friends generally in this city, for the kind entertainment afforded during the present session.

On motion by the Hon. H. Lincoln, seconded by the Rev. Prof. Sears,

*Resolved*, That special gratitude is due to Almighty God for the large measure of His Holy Spirit, which He has shed upon us during the present session, especially as manifested in the fraternal concord and affection that have prevailed in all our counsels.

After affectionate and impressive remarks, and fervent prayer, by the officiating President, the Board adjourned.

BARON STOW, *Rec. Sec.*

## TWENTY-SIXTH ANNUAL REPORT.

The Board of Managers recognize with thankful hearts the Divine goodness, which permits them to assemble, on their 26th anniversary, in the midst of scenes so auspicious, not only to the growth and joy of the churches, but to the increase of the "riches of their liberality" in communicating like blessedness to the destitute and "them that have no helper." Rivers of salvation flow through our land, to refresh the heritage of God; but they are not to be stayed in their courses, until the wilderness also and the solitary place shall be made glad. It is in mercy to the dying heathen, and not for our sakes alone, that the Spirit of God from on high is so abundantly poured forth upon us.

In reviewing the history of our missions for the year now closed, it will be perceived that some of them have enjoyed enlarged prosperity; while the aspect of others seems to challenge a more vigorous faith toward God. Two of our fellow-laborers, the Rev. David B. Rollin, of the Shawanoe mission, and the Rev. Moses Merrill, of the Otoe mission, have entered into their rest; others of our brethren have been oppressed with violent and prolonged disease, or exposed to the more bitter violence of men; others, still, have been compelled to retire from the fields which they had begun to reap, and there were none to enter into their labors. In every mission, and at almost every station, where, at times, there has been signal occasion for gratitude that the "burning bush" has not been consumed, there has also been urgent demand for Christian sym-

pathy and the continual remembrance of our brethren in our prayers. May we equally feel their claims to our increased contributions for their necessities, and the speedy reinforcement of their diminished numbers.

## MISSIONS IN NORTH AMERICA.

### OJIBWAS.

SAULT DE STE. MARIE.—A. BINGHAM, preacher, Mrs. BINGHAM, Miss MARY LEACH, school-teacher.

Utikoodmenda, out-station. Shegud, native assistant.

MICHIPICOTON, }  
OCHENWUNING, } J. D. CAMERON, preacher.

2 stations, 1 out-station; 2 preachers, 2 female assistants, = 4.—1 native assistant.

Miss Rice, previously of this mission, was married to Mr. G. Johnston, of Grand Traverse (Presb.) station, July 16.

Miss Leach arrived at St. Mary's June 21, and took charge of the school in place of A. J. Bingham, who has removed to New York. At the close of the quarter, July 31, the number of scholars enrolled was 43, beside occasional attendants. Of this number, 8 were full Indians, and 20 of the mixed race. 10 of the boarding scholars the past winter were supported by the funds of the mission. Miss Leach continued in the school till the 25th of Oct., when she was obliged to relinquish the charge of it by ill health. Her sickness has been, severe through the winter, but was in some measure alleviated Feb. 12. A part of the scholars have attended the Methodist mission school, the remainder been dismissed.

Beside the ordinary religious services at the station, Mr. Bingham has repeatedly visited some of the Indians in the neighborhood, and at our last dates, (Feb.), was expecting to proceed up the lake. The church has received, the past year, two members by baptism, and one by letter; dismissed 11 to constitute a new church, and excluded one: present number 18.

The native assistant removed to the station early in 1839 on account of severe illness, and has resided there till the present time. So long as he was able to have meetings at his lodge, Mr. B. was accustomed to hold evening lectures with him, when he would offer exhortations and prayers.

Mr. Cameron has continued his labors on the northern border of Lake Superior, as was contemplated in our last report. In Sept., 1838, about a month after his arrival, he baptized an aged man at Ochenwuning, a man of some influence at that place, and in June following, four other individuals; also one at Michipicoton in July. The whole number baptized in the two years previous to last July, is 15. A church was organized at that time of 11 members dismissed from St. Mary's church, to which eight have been added. The last two were a man and his wife, who, as they said, were "laboring under great thoughts," and had visited the station in order to give themselves up to God, to be baptized according to the custom of the praying people." Present number of the church 18, one woman having been excluded, who had joined the Roman Catholics.

Mr. Cameron has translated the gospel by Luke, and had nearly completed Mark at the time of his writing (Feb. 9.) He has also prepared a spelling-book, and a book of hymns, in the Roman character. During the winter he has taught an evening school for children. "The natives are very desirous to learn to read."

### OTTAWAS IN MICHIGAN.

RICHLAND.—LEONARD SLATER, preacher, Mrs. SLATER.

1 station; 1 preacher, 1 female assistant, = 2.

In Mr. Slater's annual report, Sept. 1839, he remarks, in reference to school operations, "I apprehend that the sale of the Indian hunting domain will eventuate in the good of the Indians. Confining them to narrow limits, within the scope of the civil law, and granting them protection and the privileges of

citizenship, will conduce to the prosperity of the parent and the education of the child. The school cannot prosper while the adults esteem it of no importance. Now a very important change is taking place in this respect. The natives manifest an increased interest in the education and improvement of their children, and make exertions to secure their constant attendance at school." At one time the school numbered more than 40 members, who learned rapidly, under the care of Mrs. Slater. Average attendance from 16 to 20.

Mr. Slater has been also encouraged in his labors for the spiritual improvement of the Indians; during the summer and part of the autumn, many were accustomed to attend daily worship at the ringing of the bell just before sunset, and on the Sabbath the house of worship was filled with an attentive audience till the three services were closed. There are several native brethren in the church who are able to conduct the services, when Mr. Slater is absent. One of them, Mashcooh, has made repeated excursions to impart religious instruction, and has been well received.

#### ONEIDAS, &c.

(In charge of the New-York State Convention.)

TONAWANDA.—J. B. ROLLIN, preacher and superintendent, Mrs. ROLLIN, and two other female assistants.

1 station; 1 preacher, 3 female assistants, = 4.

"The public worship of God has been regularly maintained through the year past, under the supervision and preaching of br. Rollin, except during the time of his sickness, when the congregation were partially supplied by the labors of one of the Committee. The spiritual state of things, and the affairs of the church generally, remain essentially as they were the past year. No deaths or exclusions have occurred." Present number 16. The school has been attended by from 10 to 40 scholars, the largest number being present in the winter.

The Tuscarora church have erected a meeting-house. The native pastor, J. Cusick, partly supported by the Convention, reports "having preached more than two hundred sermons, and baptized ten of the natives." No boarding school has yet been established among the tribe, objections being made by some of the Tuscaroras.

#### SHAWANOES.

SHAWANOE.—J. LYKINS, F. BARKER, preachers, J. G. PRATT, preacher and printer, and their wives.

1 station; 2 preachers, 1 preacher and printer, 3 female assistants, = 6.

The apprehensions expressed in our last Report, in regard to Mr. Rollin, have been painfully realized. With leave of the Board he retired from Shawanoe station early in the spring of 1839, and arrived at Detroit on the 4th of May. He died on the 12th of May, at Commerce, Michigan. He was a faithful and valuable laborer in immediate connection with the Board about five years, having been employed several previous years at Tonawanda, N. Y. His labors among the Creeks, from 1834 to 1836, though interrupted by frequent attacks of disease, were blessed to the conversion of many souls, and at Shawanoe the fidelity and plainness of his ministrations, and his pious example, were not without signal tokens of divine approbation.

Mr. Barker commenced his labors at the station May 20, visiting and preaching from house to house, and occasionally visiting the Delaware and Putawatomie stations. The interest of the Shawanoes in the mission appears to have increased, and when the weather has been favorable, they have attended religious meetings more numerously than heretofore. It is expected that Mr. Barker will devote a part of his time to the preparation and revision of translations, so far as he shall have gained an adequate knowledge of the native dialects. He was married Oct. 23 to Miss Elizabeth Churchill, who had joined the mission May 25.

The printing department was kept in operation by Mr. Pratt till last autumn, when the sickness of Mrs. Pratt, which had been of long continuance, com-

called them to return to New England. They will probably re-enter the mission at the close of the hot season. Prior to their departure from Shawanoe, Mr. Pratt had printed, besides completing the Delaware Harmony and hymn-book, a continuation of Matthew in Shawanoe, 32 pp. 16mo, 500 copies, the Epistles of John in Delaware, for the Methodist mission, 32 pp. 12mo, 500 copies, and 600 sheet tracts. The amount of printing executed from Feb. 1838 to Nov. 1839, exclusive of the Shawanoe Sun, in Shawanoe, Delaware, and Kauzas, was 2,500 copies, or 58,600 8vo. pp.

The Shawanoe church contains 39 members, of whom three are Shawanoes, nine Delawares, two Mohegans, (?) one Ottawa, and four Putawatomes—total of native members 19. Two Delawares, two Putawatomes, and the Ottawa were baptized the past year = 5, and one Delaware and one Ottawa have died.

The station now lies within the limits of the tract recently (Dec. 1839) ceded to the Wyandots of Ohio, but its continued occupancy is guaranteed to the Board until they see fit to remove it into the Shawanoe territory.

#### DELAWARES.

DELAWARE STATION.—IRA D. BLANCHARD, preacher and school teacher, Mrs. BLANCHARD, Miss S. CASE, school teacher. Henry Skiggett, native assistant.

1 station; 1 preacher, and 2 female assistants, = 3; 1 native assistant.

A letter from Mr. Blanchard, of January last, says, "Our mission affairs were never so prosperous before. Our meetings are full. Last Sabbath all could not find seats. Two sisters (Mohegans?) came forward with letters from the Baptist church at Tonawanda. Others manifest a desire to follow the Lord in all his appointed ways. Our school is full, so that we have been obliged to refuse many applications the last four weeks. Our present number is 16." Average the last year 13.

Of the Delawares added to the church the past year, one was Mr. B.'s assistant in the preparation of the Harmony. His attention was first turned to the subject of religion about four years since; but he had encouraged himself in the hope of "praying himself into heaven." "Long have I been waiting," he remarked to Mr. Blanchard, "to become worthy of baptism, but have of late discovered that in this was a suggestion of the deceiver; for all the fitness he requires is to feel my need of him." "One thing more," said he, "lies hard on my heart; that is, I must take no more pay from you for helping to prepare religious knowledge for my people; for that is working for God;" adding that one half of his time was enough to get his living in, and that in claiming the remainder he would be robbing God." Other members of the church appear to be exerting a good influence. In September one was invited to conduct a "trapping expedition," which he refused to do, except on condition of resting on Lord's days. The condition was agreed to, and during most of their absence morning and evening worship was regularly maintained, and every Sabbath devoted to prayer, singing and exhortation.

On the 6th of December a party of Stockbridge Indians from Winnebago Lake (Wisconsin Territory,) arrived, with the design of making the Delaware country their future home. The Delawares have acceded to the proposition, and have located them below Fort Leavenworth. From eight to ten of these, including the principal chief, are expected to join the Delaware church, two of whom have not before made a profession of faith in Christ. The native assistant is to labor among this tribe.

The missionaries have been greatly afflicted with sickness the past year, and many of the natives have died. Two of these, it is hoped, have joined the church above, though they had no opportunity of uniting with the visible church.

#### PUTAWATOMIES.

R. SIMERWELL, teacher, Mrs. SIMERWELL.

1 station; 1 teacher, 1 female assistant, = 2.

In May, an Ottawa woman, wife of the interpreter, and a son of Mr. Simerwell, were added to the Shawanoe church by baptism. One or two others are

inquiring after the truth. The general prospects of the mission are good. Mr. Simerwell writes, Feb. 20, 1840,—

“Our temperance effort has done good; not so much from the number of signers, or their firmness in observing their pledge; but from its exciting a spirit of investigation. It has been a common theme of remark for several months, and many of them say they will throw the whiskey away. To-pin-e-pek has lately signed the pledge, and is very active in persuading his people to follow his example. He says that all who live at his village shall throw the whiskey away in the spring. The Indians have begun to make rails, and intend in future to depend on the cultivation of the soil for a subsistence. Their prejudices against Christianity are gradually giving way, and nothing is so much needed as a minister, who will go in among them and zealously teach them the truths of the gospel.”

Mr. Simerwell has proposed to support himself by his own labor, that the means may be furnished for sustaining a preacher at this station. Suitable buildings have been in course of erection the past year.

#### OTTAWAS.

OTTAWA.—J. MEEKER, preacher, Mrs. MEEKER.—*David Green*, (Shong-gwesh) native assistant.

1 station; 1 preacher, 1 female assistant, =2;—1 native assistant.

Mr. Meeker writes on the 11th of March, “The Lord has at length, we believe, been pleased to bless our labors. A goodly number of the Ottawas have renounced the superstitions of the Indians; some of them have been born again, while the number of inquirers is gradually increasing.”

The religious interest commenced about the first of December, from which time meetings began to be more fully attended. On the first Sabbath in February, the wife of the assistant was baptized. Six others, four men and two women, have since avowed their faith in Christ, and, it was expected, would be baptized on the first Sabbath in April. Eight appear to be serious inquirers; one backslider has been reclaimed. The whole number baptized is 4, including a Putawatomie, and the Ottawa mentioned under the Shawanoe mission; and one has died.

The mission for a time encountered violent opposition. The principal chief (Ottowukkee) took an open stand against it in February, and enlisted in his favor three other chiefs and a majority of the Indians. On the 27th, Mr. Meeker was notified of a council to be held in about ten days, the object of which was the immediate expulsion of the mission and some of the more active native Christians. On the evening preceding the appointed day, Ottowukkee was seized with a violent sickness, and obliged to apply to Mr. Meeker for medical aid. On his arrival, the chief reached out his hand, asked mercy of Mr. M., and said he “was now about ready to comply with the requisitions of the gospel.” The Indians had given up all hope of his recovery, and considered his sickness an immediate judgment from God.

Mr. Meeker holds a stated meeting on the Sabbath at his own house, and in the evening at different places among the Indians; also on Thursday afternoons at the house of the assistant. For the last four months he has dispensed with an interpreter. Indians also resort frequently to the mission house to learn to read and sing. No school has been regularly taught, partly on account of the hostility of the chiefs, and partly because the missionary's time could be more profitably employed in preaching from house to house, and visiting the sick.

The assistant has been employed by the Board since the 1st of November. He is a full Ottawa, about 28 years of age, and the oldest son of one of the principal chiefs; was educated at the Maumee mission school of the A. B. C. F. M., but had become very dissipated. Soon after his return to his people in Oct. 1837, he began to attend religious meetings, abandoned his evil habits, and sought the salvation of his soul. He was baptized in May, 1838. Mr. Meeker says of him,—

“He is an invaluable assistant. He visits from house to house, assails all of the *Indians' religion and their sins openly, seeks opportunity to dispute with all, even the*

chiefs and conjurers, fears no one, glories in being persecuted causelessly for Christ's sake, and at the same time is a meek and humble disciple of Christ. It is, I think, principally through his instrumentality that the Lord has now revived our hearts by the conversion of several of the Indians, and the awakening of several more."

#### OTOES.

The late missionary to the Otoes, Rev. Moses Merrill, died on the 6th of February. His health had been declining for a long period, but he was unwilling to abandon a field on which so much labor had been expended, without the prospect of its early re-occupancy. He was a discreet and faithful missionary, and his labors, we trust, will not prove ultimately to have been in vain. The Indians profess much sorrow at his loss, and request that his place may be supplied by another missionary.

Mrs. Merrill continues to reside at the station, but with health greatly impaired.

#### CHEROKEES.

EVAN JONES, preacher, Mrs. JONES.

Jesse Bushyhead, John Wickliffe, Oganaya, Drusawala, Doyanungheeskee, Oledastee, native preachers.

1 preacher, 1 female assistant, = 2; 6 native assistants.

On the arrival of the Cherokees at their new homes, Mr. Jones devoted much time to visiting and collecting the scattered members of the churches. Some very interesting meetings were held, and several individuals were baptized. He had also selected a location for his own residence, and begun preparations for erecting some temporary cabins, when an order from the War Department arrived, prohibiting, on certain groundless charges, his continuance in the Cherokee nation. The Cherokees have regarded this prohibition as a national wrong. Mr. Jones, writing several months afterwards, remarks,—

"We have indeed great cause of thankfulness that there is, among the Cherokees, a wide and effectual door opened to the efforts of the Board, and that, so far as public confidence and friendly feeling are concerned, there is nothing to prevent us from making full proof of our ministry."

Mr. Jones subjoins, in regard to the indirect benefits of the mission,—

"The powerful and salutary influence which the Cherokees are likely to exert on the other tribes, promises to open many channels through which the gospel may be conveyed under favorable circumstances. Friendly deputations have visited the National Convention, from the Creeks, Seminoles, Shawanoes, Delawares, and Senecas. And I have no doubt the Osages could be profitably approached, with judicious management, through the Cherokees. Br. Bushyhead and myself visited a large encampment of them last spring. They were somewhat alarmed at our first approach, but on learning who we were, and our employment among the Cherokees, we were invited into the chief's tent, and all the principal men came in to salute us, and to hear the conversation."

#### CREEKS.

EBENEZER.

CANADIAN RIVER.—John Davis, native preacher and school-teacher.

2 stations; one native preacher.

Mr. and Mrs. Kellam removed to Canadian river in the early part of 1839, where he opened a school of about 50 pupils. The school was subsequently transferred to Mr. Davis, who was appointed government teacher at that station; but after a short period was discontinued, the government appropriation having ceased.

Mr. Kellam meanwhile had gone to Ebenezer, and opened a second school; but a violent opposition having been fomented against missionary efforts at that



station, and his appointment as government teacher being still withheld, he retired from the nation to Arkansas in January.

Mr. Mason and family removed to Ebenezer in October, but, owing to the opposition alluded to, with difficulty obtained leave to continue in the nation till his family could be recovered from sickness. In January his own life was narrowly preserved from the attack of three or four Indians. At our last dates (April) he had returned to Little Rock, and on account of the sickness of himself and family, will retire from the missionary service.

Miss Boynton retired from the mission, on account of sickness, in July. All the missionaries have been subject to great suffering from exposure, privation and disease; but their consolations have also abounded. Mr. Mason experienced the kindest attentions from Mr. Stevenson and others at Little Rock.

#### CHOCTAWS.

PROVIDENCE.—RAMSAY D. POTTS, preacher and school-teacher, Mrs. POTTS.

1 station; 1 preacher and school-teacher, 1 female assistant, = 2.

Two schools were taught by Mr. and Mrs. Potts in the former part of the last year, but in consequence of the failure of Mrs. P's health, were subsequently united under the care of Mr. Potts. The number of constant attendants in January was 18, of whom 12 were boarders. There was also a Sabbath school of 18 or 20.

Mr. Potts continues to preach regularly on the Sabbath, but as most of the Indians have removed from the neighborhood, he preaches in rotation one Sabbath at home, one at Fort Towson, and one each at two places in Texas, distant 14 and 16 miles. Three have been added to the church by baptism, and one by letter; one has died; present number 14.

Mr Hatch, who was associated with Mr. Potts, has removed to Indiana.

#### MISSIONS IN EUROPE.

##### FRANCE.

DOUAY.—E. WILLARD, preacher, Mrs. WILLARD.—*Lepoix, Foulboeuf*, native assistants.

LANNY and BAISIEUX.—J. THIEFFRY, native preacher.

ORCHIES.—L. DUSART, native preacher.

*Nemain*—out-station.

BERTRY.—J. B. PRUVOTS, native preacher; —*Poulain*, native assistant.

*St. Waast, Ligny, Walincourt, Estourmel, &c.*, out-stations.

VILLEQUIER.—J. B. CRE'TIN, native preacher.

AIX.—A. MOUTEL, native preacher.

MANICAMP.— — CAULIER, native preacher.

*J. N. Froment*, — — *Michel*, colporteurs.

7 stations, 5 out-stations; 1 preacher, 1 female assistant, = 2. 6 native preachers, 5 native assistants, = 11.

Mr. Sheldon, with Mrs. S., removed from Paris to Douay in April, and during the summer assisted in conducting the English worship at Douay, and teaching the native assistants. In November he returned to this country, his connection with the mission being closed at his request. The English service at Douay is now discontinued, many of the English families who attended it, having removed from the place. The church has been reduced in number: one member has died, two have been dismissed, and four are absent from the city—present number, eight. The native assistants, whom Mr. Willard instructs since the withdrawal of Mr. Sheldon, conduct religious exercises in French, and occasionally visit places abroad.

At Lannoy and Baisieux, Mr. Thieffry has had to contend with serious *embarrassment* from the interference of crafty and bitter opposers, but has conducted "with unusual prudence and judgment, and in most cases successfully."

He has baptized eight persons, principally young, and most of them recent proselytes from the Catholics. Three others have died rejoicing in hope, who had not made a public profession of their faith. The two churches now number each twenty-seven members, and are enjoying greater prosperity than at any other period since the establishment of the mission.

Mr. Dusart removed to Orchies in April, but visits the Bertry church, to which he retains the relation of pastor, once in two months. "He seems to be exerting an important influence at Orchies," but the churches there and at Nomain have been "continually harassed by their adversaries, and yielded too much to unpropitious influences." The number of members at Orchies is twelve, and at Nomain seventeen. On the removal of Mr. Dusart, Mr. Pruvots was charged with the care of the Bertry church, assisted, since the first of October, by Mr. Poulain. Mr. Poulain is a deacon of the church, and is "much respected and beloved for his deep piety, biblical knowledge, and religious and social tact." The labors of Mr. Pruvots are also acceptable. Number of members in the Bertry church twenty-one, one baptized the past year,—of the branch church at Ligny eight, two baptized the last summer,—and of Estourmel eight = total thirty-seven. A church was constituted at St. Waast's, in the same vicinity, in July, and two members added by baptism. One member has died. Present number, seven.

At Villequier, Mr. Crétin has continued to labor, but without much apparent fruit. The post is one requiring much prudence and self-denial. An individual at Salency, at whose house religious meetings were held by Crétin, had been fined by the local authorities, because the meetings were "unauthorized."

Mr. Moutel continues at Aix, and has of late been much encouraged in his labors, though enfeebled in health by repeated hemorrhage from the lungs.

No particulars are given of the progress of Mr. Caulier at Chauny and Manicamp the past year, further than that visiting and preaching have been continued by him in connection with Mr. Crétin, whenever it has been practicable. Messrs. Caulier and Thieffry have been much afflicted in the sickness of their families, and the latter in the death of one individual.

The colporteurs have continued their operations in their respective fields as in former years. Of late a large number of tracts have been placed at the disposal of the agents, by grant of the American Tract Society. Tracts may be distributed gratuitously to good advantage, to any desirable extent, in the villages; but in the towns, for political reasons, such distribution is forbidden. The colporteurs have formerly been accustomed to *sell* their tracts, because generally they had been compelled to buy them. They and the preachers are now directed not to neglect any favorable opportunity for *gratuitous* distribution, but to *loan* the larger publications. In regard to the distribution of the scriptures, the mission has labored under serious embarrassments, for want of kind coöperation on the part of the agent of the British and Foreign Bible Society, Mr. De Pressensé. Mr. Willard inquires if aid may not be had from the American and Foreign Bible Society, and adds:

"At present, colporting is the only part of the work from which we may not be compelled to desist by the government. Besides, I deem it, in the hands of competent persons, one of the most important of our labors. Indeed, should government intolerance or persecution silence our preachers, I should advise their commencing at once as colporteurs. Of all persons, the colporteur gains the most direct access to the heart and conscience. And he may go any where, and talk to all who listen; for he talks about his merchandize, which he is authorized to exhibit, recommend and sell."

The state of the French mission is extremely critical, depending for its existence seemingly on Mr. Willard's connection with it. How soon he may be compelled to return to this country by the sickness of Mrs. W., is of course unknown. A short excursion to England last summer, and a course of treatment then adopted, have been of great benefit to her health, but it is still precarious. To conduct the mission efficiently, requires at least two American laborers. Mr. Willard writing on this point in July, remarks:

"That part of the plan which regards the education of young men, *must* be abandoned, or the Board must have two agents here. And I think, and invariably have thought, that the Board have always judged correctly in regard to the importance of educating proper persons for the ministry. I am fully persuaded that I shall never

preach the gospel so effectually in this kingdom, as by means of influencing in various ways certain youthful minds. But as instruction must be imparted in a foreign tongue, great patience, perseverance, industry and faith are requisite."

*Table of Churches and Baptisms.*

Churches.	Bap.	Dis.	Died.	Pres. No.
Douay		2	1	8
Lannoy and Baisieux 8				54
Orchies				12
Nomain				17
Bertry and branches 3				37
Villequier				7
St. Waast's	2		1	7
Total	7	13	2	142

#### GERMANY AND DENMARK.

**HAMBURG.**—J. G. ONCKEN, native preacher. Messrs. *Lange* and *Köbner*, preaching assistants. Messrs. *Müller*, *Knauer*, and *Lücken*, colporteurs.

**BEI'LIN.**—G. W. LEHMANN, native preacher.

**JEYER.**—

**OLDENBURG.**—WEICHARDT, native preacher.

4 stations;—5 preachers, 3 colporteurs, = 8.

Mr. Oncken writes, Jan. 30,—

"The year that has just closed has been marked with distinguishing blessings to us. Our efforts for the extension of the Redeemer's kingdom have been greatly blessed, notwithstanding the severe decisions of our senate. The word of God has accomplished that whereto it was sent among us. Twenty-four converts have been added to our number, and peace and harmony preserved in the church."

In February he writes again,—

"The present prospects of our church are more encouraging than at any previous period. The attendance is more numerous, and conversions since the commencement of the year very frequent, especially within the last three weeks. From 12 to 16 new members will probably be added to us. Eight or nine of these have already applied for baptism. Another source of great joy and encouragement is, that the brethren who separated from us three years ago, having embraced Arminian views, are now gradually returning. Their society has been broken up, most of them are regularly attending under my ministry, and some have applied for re-admission to the church.

"My dear brethren have continued to manifest much zeal in the extension of the Redeemer's kingdom, and many thousands of our fellow-men in the city and the adjacent villages have heard the truth through their instrumentality." "Our tract distribution has greatly increased, and amounted during the year, to 180,000 copies, besides 4000 copies of Pengilly, 2000 of the Scriptural Manual, and 400 copies of a Danish tract. Also, 2,850 copies of the scriptures have been sold. A number of other good books have been brought into circulation through our loan-tract-system, and the Memeir of Mrs. Judson has been placed in the hands of many persons, so that the good seed has been sown far and wide."

The edition of the New Testament printed with the donation of the A. and F. B. Society, was nearly through the press in February.

The restrictions imposed by the senate in April of last year, forbade Mr. Oncken to administer the sacraments or hold "conventicle meetings, under pain of the severest measures and penalties." A subsequent decree extended the prohibition to the admission of any individual to his family worship, except members of his household. Successive petitions to the senate were rejected, and an appeal to the oberalten (president) disregarded. "But," says Mr. O. "we resolved to obey God rather than man, and continued, as before, to worship, as a body, the God of our salvation." "The hope confided in our God has not been put to shame: He has kept us in the hollow of his hand, restrained the wrath of our enemies, and no one has been permitted to molest us." The senate has also been addressed by the Board, and by numerous Baptist ministers of this country, soliciting freedom of religious worship in behalf of our

persecuted brethren : with what result is not yet ascertained. The church will soon be destitute of a suitable place of worship, as the one now in use is to be vacated in May. Mr. Oncken supposes that if the requisite means cannot be supplied by the American churches alone, aid can also be had from England.

The assistants and colporteurs have been diligent in their labors. Mr. Lange has supplied several hundred barges and other vessels with tracts and scriptures, besides laboring in the city and Altona and the surrounding country. He has also "made several tours to more distant places in Hanover, which have been productive of much good." Mr. Köbner has visited Denmark and Holstein, and during the absence of Mr. Oncken has conducted religious services in Hamburg. He now preaches weekly at Altona and St. George's. Mr. Müller is employed in Mecklenburg, where he has visited more than 80 villages and distributed large numbers of tracts and scriptures. Mr. Knauer has been to Baireuth, in Bavaria. Great interest has been awakened there among the people by his preaching, and the circulation of scriptures and tracts. Seven or eight converts are waiting for baptism, and a church will probably be soon constituted. Mr. Knauer has been assailed by persecution, and for a short time was imprisoned, and one of his adherents, not a citizen, has been expelled from the city. Mr. Lücken has labored in various parts of Prussia, Hanover and Saxony, has been twice imprisoned, and ultimately compelled to return to the place of his nativity—Jever. At Jever and a neighboring village, he conducted religious meetings for several months, besides making frequent excursions into the country. He was at length summoned before the authorities, who severely reprimanded him, and required him to discontinue his "mad proceedings." Five persons have been baptized at Jever, and others are now candidates for the ordinance.

The church at Stuttgart received an addition of 22 members in 1839. Large supplies of tracts and scriptures have been sent to the church for distribution.

At Berlin, beside the three baptized by Mr. Oncken in Oct. 1838, three were added to the church in 1839, and several others have applied for admission. Much has been also accomplished by Mr. Lehmann in the distribution of bibles and tracts, and the promotion of temperance.

A church, it is expected, will soon be organized at Marburg, in Hessa.

No report has been received of the Oldenburg church since our last anniversary.

In the summer of 1839 Mr. Köbner made a tour into Denmark, and at the close of autumn repeated his visit, accompanied by Mr. Oncken. The result was the baptism of 11 persons, and the constitution of a Baptist church at Copenhagen. These events produced a great commotion throughout the kingdom, which in some cases proceeded to open violence. "For a season," says Mr. Oncken, "the little bark, that had but just put out to sea, was almost overwhelmed by the hoisterous elements. But Jesus lives to save." The cause has steadily advanced, and valuable accessions have been made to it. A second church is about to be constituted, at Langeland, an island in the Great Belt, where six or seven individuals have requested baptism. Stated meetings are also held at Alborg, in the northern part of the kingdom, by a member of the Copenhagen church. An appeal is made to the Board by Mr. Oncken on behalf of this church, who have chosen one of their number, Mr. Münster, "fully qualified for the service," to conduct their religious services, but are unable adequately to provide for his support.

*Table of Churches and Baptisms.*

	Bap.	Died.	Ex.	Pres. no.
Hamburg	24	3	2	93
Berlin	3		1	8
Oldenburg*				13
Jever	5			5
Stuttgart	22			49
Copenhagen	11			11
	65	3	3	179

\* Not reported this year.

## GREECE.

PATRAS.—H. T. LOVE, preacher, Mrs. LOVE, Mrs. HARRIET E. DICKSON, school-teacher. 1 station; 1 preacher, 2 female assistants, = 3.

Mr. Pasco and family have retired from the mission, in consequence of Mr. P.'s ill health. They arrived at New-York Oct. 11.

Mrs. Dickson was appointed an assistant missionary in July. She is a native of Haddington, Eng., and for two or three years past has been a teacher in the Governmental Female Boarding School at Corfu. She is familiarly acquainted with the native language, and in other respects well qualified to assist the missionaries at Patras, where she arrived Feb. 15. Mr. Dickson, who had been devoted to the cause of Christian education in the Ionian Republic, died in 1836.

Mr. Love writes, June 8,—

“The 16th of April we recommenced distributing scriptures and tracts. Distributed, to the 15th of May, 998 volumes of scripture, and 118,215 pages of tracts. In the same time I tried to recommend the religion of Jesus to about five hundred of my fellow men. Truth, in many instances, was listened to with much apparent interest, and they have taken the word of God, many days distant to their dark dwellings, to search if these things be so.”

The whole amount of distribution from Jan. 1 to July 1, was of scriptures 2,704 vols., and of tracts 314,381 pp., the distribution having been omitted about two and a half months of that period. The subsequent distribution was equally prosperous, till about the middle of November, when Mr. Love was confined to his room with fever, from which he was not fully recovered Dec. 21. “Hereafter,” he remarks, “we must have yearly at least one million of pages of good evangelical tracts to supply the demand.”

Both scriptures and tracts have had a wide circulation, and “have gone to Moldavia and Wallachia, (at the north-east of European Turkey,) to Salonica, Larissa, Mezoa, Tricoles, to Argyro Castro, Delvine, Prevesa, Arta, Joannina, and a multitude of smaller towns in Albania; to Trieste, and some of the Ionian islands, particularly Cephalonia, Ithaca, and Zante; throughout north-western Greece; to all the towns on both sides of the Corinthian gulf, and to more than a hundred villages in central, western, and south-western Peloponnesus. In this part of Greece, in nearly every village, is a school depending upon the inhabitants (not on the government,) for its support. Many of them have been established recently, and the teachers are coming one, two, and three days journey, to obtain scriptures and tracts for school-books.” Some opposition has been made at Patras, and a few scriptures and tracts have been destroyed; also, in the neighborhood of Joannina, the capital of Albania, through the influence of the priesthood. But, generally, the people are increasingly eager to obtain the scriptures, and the opposition is overruled for the furtherance of the gospel. The translation of the gospel and Acts by Prof. Bambas, is at present the one circulated, and in connection with the yet unprinted remainder of the translation, will probably become the standard version of the Modern Greek New Testament. The Albanian New Testament, in the Greek character, prepared by Mr. Lowndes, of Corfu, has also been printed, in parallel columns with the Modern Greek version, by the British and Foreign Bible Society.

Mr. Love has been authorized by the agent of the American Bible Society to order, on his account, as many scriptures as he may need, and whenever he needs them. The whole number ordered prior to August, 1839, was 7,614 volumes, at the estimated cost of about \$5,700.

The translation of Wayland's Moral Science has not been put to press, requiring a more careful revision than the missionaries have hitherto been able to effect. The Memoir of Mary Lothrop, which has been translated, with abridgements, and additions from the scriptures, to adapt it more perfectly to the wants of the people, has been kindly provided with 4000 copies of the frontispiece, by the American Tract Society.

A Sabbath service in Greek was commenced by Mr. Love the first of September, and was attended by a few Greek friends; also daily evening worship,

with reading of scriptures and practical remarks. "Three Greeks," says Mr. Love, "have commenced praying, for one of whom we have a comfortable hope that he has passed from death unto life; and for another we sometimes almost dare tremblingly to hope."

Mr. Love earnestly solicits a reinforcement of the mission, not only to supply its broken ranks, but to enter the "openings which are widening every day, and inviting labor." "Surely," he adds, "*our brethren in America know not what they do, thus withholding the means of salvation from ignorant, perishing sinners.*"

## MISSION IN WEST AFRICA.

### BA'SAS.

EDINA (Liberia).— } WILLIAM G. CROCKER, I. CLARKE, preachers, J. DAY,  
MADEBLI (or Sante Will's).— } preacher and school-teacher, Mrs. CLARKE, Miss R. WAR-  
REN, female assistants.

2 stations; 2 preachers, 1 preacher and school-teacher, 2 female assistants, = 5.

Mr. Mylne has been released from his engagements to the Board, on account of his ill health; but continues to promote the interests of the mission so far as his circumstances permit.

Our latest intelligence from the mission was dated Oct. 12. The missionaries were then in good health, with the exception of Miss Warren, who had arrived Sept. 29, and was undergoing a slight attack of fever. Mr. and Mrs. Clarke, whose course of acclimation was protracted, but not severe, recovered their usual health on a short voyage to Cape Palmas, about the 1st of May. Mr. Clarke's employment since then, in addition to the study of Bása, has chiefly been preaching at Medina, and the native villages in the immediate neighborhood. At one of these, Joe Harris's town, three or four miles distant from Edina, where he has preached from Sabbath to Sabbath with evidently good effect, Mr. C. proposes to build a native house, and for the present spend half or two-thirds of his time there, preaching the gospel, and, if practicable, establishing a small school. The place which he would prefer for a permanent location, is Tradetown, also within the limits of the Bása tribe, and inhabited by a numerous Bása population. It is 50 or 60 miles from Edina by water, and 20 or 30 by land; has a good harbor, and is a place of considerable trade.

Mr. Crocker has resided the greater part of the year at Madebli. A native house, sufficiently large for two small families, has been erected there, and the location is considered more healthy than the sea-board. Mr. Crocker has devoted himself with new diligence to the study of the language, and the translation of the scriptures, with the aid of a valuable interpreter. The Gospel by Matthew and 15th chapter of John were translated prior to May, 1839. On completing the latter, it was his intention to revise them both for publication. A printer and press are greatly needed in the mission. Mr. Crocker writes in October,—

"I hope the Board will be able to send a printer out soon. He might be exceedingly useful here. He could take charge of the boys who reside at the mission house, and of all the secular concerns of the establishment here, teach some of the lads the art of printing, and put to press such works as may be translated. If our health should be preserved, br. Clarke and myself, I trust, would be able to give him something to do. My inclination, and views of the importance of the object, combine to lead me to give almost all my attention to translation."

A printing-press has been procured, and will be sent out when a printer is obtained to take charge of it.

Of the general prospects of the mission, and particularly the school, Mr. Crocker writes in the letter just mentioned,—

"They were never more encouraging than they are at the present time. Our school, under the direction of br. Day, continues to give us pleasure. About twenty natives attend it. Our two oldest boys, we hope, are converted to God. One of them, whom we have mentioned before, is br. Clarke's interpreter, and probably is superior to any other that could be procured. His progress in knowledge, and in almost every thing praise-

worthy, fills us with pleasing anticipations of his future usefulness. The other is a Kroo boy, or one of the Fishermen tribe. His native talents are good, but he does not acquire knowledge so fast as the other. Other boys in the school have manifested some seriousness, but do not give evidence of a change of heart. The one that we thought was converted some time ago, but who afterwards went into the country, and gave us reason to fear that he was deceived, has returned to the school, and we hope God will restore his wandering feet, and give us the unspeakable satisfaction of seeing him bringing forth the fruits of righteousness.

Kong, the youth first spoken of above, is son of the late king Koba, about 16 years of age, and has been a member of the school three years. "He is much beloved and respected both by the Americans and his own countrymen," and sanguine hopes are entertained of his future usefulness. Two of the boys are employed as assistant teachers in the native language, under the direction of Mr. Clarke. The number of scholars might be greatly increased, and other schools established, were the funds of the mission more ample.

Much good has been effected by the missionaries in the colony, by preaching, &c. The Edina church, which, on their arrival, numbered only eleven members, and was without a pastor or meeting-house, now contains 44 members, and has a house of worship both at Edina and Bása Cove. At the latter place nine were baptized last summer. "Their pastor," (Mr. Davis,) says Mr. Crocker, "though his education has been very limited, is a very useful man. He seems to abound in every good word and work. He works at the blacksmith's business all the week, preaches three times on the Sabbath, and once every Thursday afternoon; superintends a Sabbath school; meets the church twice a week in the evening, to instruct them in reading, &c.; and on the other evenings, except Saturday ev., meets them in prayer-meetings. He has a thirst for knowledge and, with all his disadvantages, is gradually improving. If our friends in America would make out for him about \$100 a year, I have no doubt he would devote part of his time to study, and thereby greatly increase his usefulness." A Sabbath school and bible class are under the superintendence of Mr. Day on the Edina side, who also preaches to the people in the absence of Mr. Clarke.

Apart from the mission to the Básas, and other tribes in the immediate vicinity of Liberia, it has been a subject of inquiry at different times, how far and in what directions it may be advisable to extend our operations into the interior. The mission already established in West Africa, was designed more especially for the benefit of the native population, its influence on the colony being incidental; and it would only be in fulfilment of the original plan to advance to the tribes in the interior as rapidly and as widely as the requisite means shall be furnished. The subject derives new interest from the fact, that the hearts of some of our young brethren have been specially directed, we would hope by the Spirit of God, to the numerous population on the banks of the Niger, who have offered their services to the Board, and are now waiting for an opportunity to commence the enterprise.

## MISSIONS IN ASIA.

### BURMAH.

#### MAULMAIN AND VICINITY.

MAULMAIN, (Burman).—A. JUDSON, preacher, H. HOWARD, E. A. STEVENS, preachers and teachers, S. M. OSGOOD, preacher and printer, and their wives.

*Ko Shway-bay, Ko Won, Ko Bau, Ko Zuthee, Ko Ouk Moo, Ko Bike, Moung Shway Moung, 1st, Moung Shway Moung, 2d, Moung Shway Goon, pr. as.*

*Ko En, Ko Man Boke, trans. as.—Ko Zah, Moung Shway Thah, Burman teachers.—Shway No, (Louisa Malcom) Karen teacher.*

AMHERST, (Peguan).—J. M. HASWELL, preacher, and Mrs. H.

*Ko Boo, pr. as.—Moung Shway Gyah, trans. as., &c.—Moung Shway Nee, teacher.*

NEW CHUMMERAH, (Ko Chet'thing's Village,) (Sgau Karen.) J. H. VINTON, preacher, and "N. VINTON.—*Ko Chet'thing, nat. pr.; Kah Pau, Pah-boo-to, pr. as.*

NEWVILLE, (Sgau Karen).—J. H. VINTON, preacher.—*Nau-pé-pah*, nat. pr.; *Ko Thak-byoo*, pr. as.

BOOTAH, (Sgau Karen).—J. H. VINTON, preacher.—*Taumah*, nat. pr.; *Tah Oo*, pr. as.

DON-YAHN, (Pgho Karen).—E. A. STEVENS, preacher, Miss E. MACOMBER, teacher.—*Bah Mee*, nat. pr.; *Ko Myat-kyaw*, *Ko A Wah*, *Ko Chung Pau*, pr. as.; *Moung Shway Ging*, teacher.

OUT-STATIONS.—*Balu island*, one nat. as., *Tee No Bo*, one nat. as., (Sgau Karen); *Teranah*, 2 nat. as. (Peguan); *Tam-pa-ting* (Pgho Karen.)

Total, 6 stations and four out-stations: 3 preachers, 2 preachers and teachers, 1 preacher and printer, and seven female assistants, = 13: 9 Burman, 1 Peguan, and 11 Karen, preachers and as. pr's.; 3 transl. as., 5 teachers, and 4 other as., = 33.

Temporarily resident at Maulmain, E. KINCAID, T. SIMONS, preachers, and their wives.—Mr. and Mrs. Brayton removed to Mergui in 1839.

*Preaching* has been regularly maintained at the stations throughout the year; also at the out-stations, the whole or a part of the year. The number of preaching places at Maulmain,—Burman, Karen and English,—is eight: average congregation on the Sabbath, including all the assemblies, 280. At the other stations, the average number of the Amherst congregation is 40, New Chummerah 140, Newville 100, Bootah 100, and Don-Yahn 35. Mr. Judson having been compelled by ill health to discontinue preaching in the native chapel, his place has been supplied by Mr. Kincaid. Mr. Stevens in the English department, has been assisted by Mr. Simons. The charge of the Don-Yahn church has been assigned to Mr. Stevens.

*Churches, baptisms, &c.*—The letters and journals of the missionaries contain numerous testimonials to the growth of the churches in grace and knowledge, and to the steady and "onward progress of the gospel" in Burmah. "It is perfectly manifest," says Mr. Stevens, speaking of Maulmain, "that Christianity is sapping, unobtrusively, but silently and steadily, the very foundations of the fabric of Buddhism. Light has increased, and is daily increasing, and many begin to express their fears that this religion will ere long supplant their own. The subject is agitated among the people, and not unfrequently the assistants meet with persons who are found advocating the truths of Christianity, although they are not themselves disciples." Writing of the coöperation of the native churches in communicating the gospel to their countrymen, Mr. Vinton says, "The Karen Christians are beginning to contribute of their earthly substance, in addition to what they do by their personal efforts, for the spread of the gospel. We have received about 70 rupees, which the Board will find noticed in my accounts at the close of the year. This sum, though small, is like the widow's mite, and probably, considering the ability of the donors, more than an equal amount collected in any part of our American Zion."

The following table exhibits the additions to the churches of the Maulmain mission, for the year ending July 1, 1839:

	Chh.	Bap.	Rec. by Let.	Exclu.	Susp.	Pres. No.
Maulmain	*2	23	11	5	10	150
Amherst	1	1				8
New Chummerah	1	29			1	101
Newville	1	7			2	70
Bootah	1	9				52
Don-Yahn	1	5		2	1	26
	7	74	11	7	14	407

*Theological and other Schools.*—The Theological school, for native assistants, under the care of Mr. Stevens, was re-opened on the 4th of March, 1839, at Maulmain, with seven students, six of whom were preaching assistants. The number at the close of July, including two temporarily absent, was 16—one from Amherst, one from Ava, two from Tavoy, and the rest connected with the Maulmain station. One is a Tounghthoo, the others are Burmans and Talings, (Peguans.) The report of the Examining Committee, July 19, speaks favorably of the proficiency of the students, "especially some of the assistants, and one from Tavoy, who had faithfully improved the privileges of the Institution." They had been through the Epistle to the Romans once, and the first class had



also studied critically the first eleven chapters of Genesis, and had made some proficiency in astronomy and geography.

The Report of the Visitors of the Maulmain Boarding School, Nov. 7, 1838, is as follows:

"The average number of boarders, during the last six months, has been thirty-five, and of day scholars sixteen—about one-third of them girls. The scholars, with few exceptions, commenced the alphabet, Burmese and English, when they entered the school.

"About forty scholars were present at the examination, distributed into five classes of boys and two of girls. The lower class of boys could hardly read. They had entered school very lately. All the rest could read, some fluently both in Burmese and English. Many acquitted themselves well in spelling and defining words in both languages.

"Five of the largest boys, composing the first class, have made some progress in arithmetic, geography and English composition. Creditable specimens of English writing and map-drawing were exhibited. Many of the girls, also, have made some progress in penmanship, and had spent about two hours every day in learning to sew.

"Most of the scholars had committed to memory more or less of the Catechism for children, the View of the Christian Religion, the Astronomical and Geographical Catechisms and Portions of Scripture. The examination closed with a variety of questions on subjects of theology, which were generally answered with intelligence and promptness."

In April, 1839, Mr. and Mrs. Howard's health requiring them to take a voyage to Pinang, their place in the school was supplied for about three months, by Mr. and Mrs. Abbott. The number of scholars in September was 50, who were making good progress in their studies. Most of them were under ten years of age.

The Karen Boarding School under the care of Mr. and Mrs. Vinton, assisted occasionally by other members of the mission, gradually increased to ninety, besides visitors and children. The average number of boarders for five months was 85. Thirteen were baptized, and nearly every other, not already a member of the church, had requested baptism. When the school commenced, 35 did not know a letter; but when it closed, all could read with fluency. A class in Matthew and John were able to sustain a good examination in both.

An Eurasian Boarding School, or school for children of native mothers, has been commenced by Mr. Simons with encouraging prospects. One individual had offered to erect suitable buildings for their accommodation, or to make a donation of 1000 rs., besides defraying the expenses of board, &c., and many others are ready to make liberal contributions for the same object.

At New Chummerah, in the dry season of 1838-9, Mrs. Vinton's school contained about 40 pupils.

Miss Macomber remained at Don-Yahn, the last year, through the rainy season. Her school consisted entirely of members of Christian families, and contained from 15 to 20 pupils. Much interest had been given to it by the use of scripture cards. Miss M. was also accustomed to give daily instruction to a bible class. Mr. Brayton, while resident there in Feb. 1839, taught a Sabbath school of about 18 pupils, and in a preaching excursion, with native assistants, visited 14 villages.

The following is a table of the schools belonging to the Maulmain mission, exclusive of the theological and Sabbath schools:

	Boarding schools.		Day schools.		Whole no. pupils.	
		Pupils, male and female.		Pupils, male and female.		Pupils, members of church.
Maulmain,	3	144	1	15	159	60
Amherst,			1	33	33	
New Chummerah,	1	36		36	36	20
Newville,			1	15	15	8
Boothah,			1	15	15	6
Don-Yahn,			1	15	15	9
	4	180	5	93	273	103

*Translations, printing, &c.*—Mr. Judson has continued to devote himself chiefly to the revision of the whole bible, for a 2d edition, the printing of which had progressed at the close of April last as far as the 26th chapter of the 1st of Samuel. The "Digest of Scripture," 136 pp., previously in hand, had been printed, except the index, which was in press. Mr. Simons has translated a "Letter to native Christians in Burmah," from Rev. D. C. Mallory, of Georgia, and "The Two Fishers of Men," for native assistants. "The Way to Heaven," the first three parts of "Abbott's Little Philosopher," and a work on prayer, principally from "Bickersteth's Treatise on Prayer," were also prepared by Mr. Comstock, while resident at Maulmain.

The amount of printing in 1838 was less than in the years immediately preceding, the presses not beginning to run till May, and the editions being generally small, according to the table annexed.

*Statement of Printing for the year 1838.*

<i>Scriptures:</i>	No. Cop.	No. pp.	Total pp.
Bible, from Genesis to Ruth, quarto, 2d edition,	*5,000	536	2,680,000
Pentateuch and Hebrews,	*5,000	456	2,280,000
Total of Scriptures,	10,000		4,960,000
<i>Extracts from Scriptures:</i>			
Digest, First Part, 8vo., 1st edition,	40,000	40	1,600,000
Miracles, 18mo., 3d edition,	4,000	26	104,000
Questions on Life of Christ, vol. 2d,	1,000	216	216,000
Total of Extracts from Scriptures,	45,000		1,920,000
<i>Tracts:</i>			
Catechism of Religion, 18mo., 12th edition,	1,000	12	12,000
The Way to Heaven, 8vo., 1st edition,	20,000	16	320,000
The Two Natures, 8vo., 1st edition,	5,000	16	80,000
Total of Tracts,	26,000		412,000
<i>School Books:</i>			
Arithmetical Cards, 1st edition,	6,000	4	24,000
Child's Book on the Soul, 2d part, 13mo.,	5,000	124	620,000
Questions on the same,	1,000	44	44,000
Abbott's Little Philosopher, 18mo., 1st edition,	1,000	144	144,000
Total of School Books,	13,000		832,000
Grand Total,	94,000		8,124,000

The whole amount of printing during the year was 94,000 cops., or 8,124,000 8vo. pages; of which 55,000 copies, or 6,880,000 pages were of scriptures or scripture extracts. The *issues* for the same period,—Burmah proper being closed to missionary operations,—were

	Cops.	Pages.
Of Scriptures,	1,082	647,360
Extracts from do.	7,879	421,536
Tracts,	15,510	853,864
Burman, Karen, and Peguan, }		
School books,	2,137	125,724
	26,658	2,048,284

The number of pages printed at the Maulmain press from January, 1833, to July 1, 1839, amounts to 50,714,200. Printed in 1830, 31 and 32, 4,336,000 pages. Total, from the beginning, 55,050,200 pages.

At the date of the last report from the mission, 7 printing presses were in use, and the new found of reduced Burman type was nearly completed.

*Health of the Missionaries.*—In the spring of 1839, Mr. Judson, who for several months had been afflicted with inflammation of the throat and lungs, sailed for Calcutta, by the advice of the mission, but returned to Maulmain in April without deriving any permanent benefit. Much solicitude is felt lest his valuable services in the mission are nearly closed. A letter has been addressed to him

\* These are calculated in octavo pages, there being only half this number of pages in quarto.

by the Board, affectionately urging him to re-visit this country, in hope that a more protracted voyage and a change of climate may repair his wasted constitution.

Mrs. Brayton's health, which had been partially restored during the cold season, began to fail as the heat advanced, and though, on her removal to Mergui about the last of March, the "bracing air" of that region had a favorable effect, our latest information (June 25) leaves little hope of her recovery.\*

The health of Mr. Kincaid is much improved, but Mrs. Kincaid's continues low. Two children of Mr. Simons have died, and a third was dangerously ill at our last dates. Mr. and Mrs. Howard were much benefitted by their voyage to Pinang.

#### RANGOON MISSION.

RANGOON.—(Burman.) *Ko Thah-a*, native preacher.

MAURIE.—(Karen.) E. L. ABBOTT, preacher, Mrs. ABBOTT, temporarily absent.

*De Poh, Mung Koo, Mung Mway, Oung Bau, Pah Yoh*, native assistants.

Out-stations.—Pantanau, Pegu, Bassein.

2 stations, 3 out-stations; 1 preacher, 1 female assistant, = 2; 1 Burman pr., 5 Karen assistants, = 6.

Messrs. Abbott and Simons left Rangoon for Maulmain Nov. 24, 1838. Before their departure Mr. Abbott made arrangements for the employment of the Karen assistants for several ensuing months. The churches have since enjoyed comparative rest from persecution till recently, when, one of the assistants having retired into the interior, the Christians of his village were fined 170 rs. At an earlier period an assistant and three other Karens were beaten and imprisoned at a village in the neighborhood of Bassein, and the Christians fined 150 rs. The sum was immediately raised by voluntary contribution, and the prisoners were liberated. No one but the young chief mentioned in our last Report, has been baptized in that vicinity, but several hundreds are said to be waiting for the ordinance. Oung Bau has been invited to live and preach the gospel steadily at Bassein, by some of the residents.

In the following table of churches the number of members at Rangoon is estimated at about one-fourth of all who have been connected with the church, many having been dispersed by persecution and other causes. No baptisms are given, the assistants not being authorized to administer the rite.

	Ch. Excl.	Pres. no.
Rangoon (Bur.)	1	15 ?
Maubee (Karen)	1	323
Pantanau (" )	1	49
	<u>3</u>	<u>387</u>

#### AVA MISSION.

AVA.—E. KINCAID, T. SIMONS, preachers, and their wives, temporarily absent; 2 preachers, 2 female assistants, = 4.

*Ko Shwa-nee*, native assistant.

The native church, though constantly exposed to persecution, has continued steadfast in the faith of the gospel. Some of the members reside at Amarapura. One has died: present number, 19. The preservation of all at the time of the late earthquake, (March, 1839) is subject of grateful record.

In the absence of the missionaries, preaching has been maintained daily, but unobtrusively, by *Ko Shwa-nee*. Mr. Kincaid considers him superior to every other Burman or Karen Christian, and expresses hope that he will "become a powerful preacher of the gospel." "He possesses a far reaching intellect, and in his investigations is so rapid that every possible bearing of a subject appears to be seen by him at once. From the day of his conversion his life has been exemplary, and devoted to a patient study of the scriptures."

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\* Information of a later date is more encouraging.

## TAVOY MISSION.

TAVOY.—J. WADE, F. MASON, preachers, R. B. HANCOCK, printer, and their wives. On a visit to this country, C. BENNETT, preacher and printer, Mrs. B.

*Ko Myat-la, Ko Lah*, Burman preachers; *Moung Shwé Poo, Sau Klaua*, native assistants.

*Tavoy out-stations*.—Mata, Toung-byouk, Yéh, Palouk, Patsauoo, Pyee-khya, Palau, Palaukhe, Katay. Nine native preachers and assistants.

MERGUI.—L. INGALLS, D. L. BRAYTON, preachers, and their wives.

*Ko Shwai, Moung Pokesee, Moung Tha-zau*, and two others, native preachers and assistants.

*Mergui out-stations*. Kabin, Thing-boung, Mazau, Tewah, Yaboo. Four native preachers.

Total—2 stations and 14 out-stations; 4 preachers, 1 preacher and printer, 1 printer, and 6 female assistants, = 12; and 22 native preachers and assistants, besides several school-teachers.

Mr. Bennett and family left Tavoy in the spring of 1839, on account of the failure of his health, and arrived in this country January 20. The period of his detention will be profitably employed in the preparation of a fount of Karen type of a reduced size. He has been succeeded in the charge of the Tavoy press by Mr. Hancock. Mr. Ingalls went to Mergui in October, 1838, and Mr. Brayton the following April. Mr. Kincaid returned to Maulmain from Mergui in November, on the arrival of Mr. Ingalls. Mrs. Mason reached Maulmain, on her return from this country, the last of April, 1839. The health of Mr. Wade is not fully restored.

*Preaching*. At Tavoy, in the rainy season, there were ordinarily on the Sabbath two sermons in Burman and Karen, and one in English in the evening; also preaching every evening in the week. Two assistants were constantly employed in the city, preaching and distributing tracts; and there were many attentive listeners. At Mergui a new chapel has been built, in which preaching was begun in April. The usual excursions in the dry season were made to Mata, Toung-byouk, and the other out-stations, both of Tavoy and Mergui, with the exception of Yéh, which was visited from Maulmain.

*Translations and printing*. Our last report of the printing department was brought down to Aug., 1838, since which the attention of the missionaries has been principally given to the revision of works for the press. The following works were printed from April 25 to Dec. 12, 1838:

<i>Sgau Karen.</i>		Pages.	Copies.	8vo. pp.
Catechism and 29 Commands, 4th edition,	12mo.	12	3,000	24,000
Arithmetic, 1st edition,	12mo.	124	1,500	124,000
Supplement to Hymn Book, 1st edition,	32mo.	320	3,000	240,000
Father's Advice, 1st edition,	12mo.	24	5,000	80,000
* Catechism and 29 Commands, 5th edition,	32mo.	32	1,500	12,000
Gospel by Luke, 1st edition,	large 12mo.	124	4,000	330,666
† Epitome of the Old Testament, 1st ed.,	12mo.	238	4,000	768,000
<i>Pgho Karen.</i>				
Catechism and 29 Commands, 1st edition,	32mo.	32	1,000	8,000
Child's Book on the Soul, 1st edition,	32mo.	96	1,000	24,000
‡ Gospel by Matthew, 1st edition,	12mo.	48	1,000	32,000
			25,000	1,642,666
Printed in 1837,			35,000	1,469,334
Total, at the Tavoy press,			60,000	3,112,000
<i>Issued</i> , in 1837 14,512 copies, and in 1838 19,368—total, 33,880 copies.				

In addition to the above, Mr. Mason had revised for the press, at our last dates, the Gospel by Mark, Acts, and the Epistle to the Romans.

*Schools*.—During the summer of 1838, the Karen boarding school at Tavoy contained more than 80 pupils, and continued in operation above six months. 20 of the number, under the instruction of Messrs. Wade and Mason, were preparing to be preachers and school-teachers. No Burman day schools were taught, except Sabbath schools, Mrs. Mason being absent and Mr. Bennett afflicted with sickness. The progress of the Mata school the ensuing dry season, was more satisfactory than even at any former period, and contained from 70 to 80 scholars. A number of the pupils were from neighboring villages, who were boarded, and in some instances clothed, gratuitously, by families of Mata.

\* In the Pgho character. † Unfinished, 24 sections printed. ‡ Unfinished, 4 sections printed.

The first class was composed of young preachers and school-teachers, who had returned from the villages, and of others preparing for the work. The teachers of the school, as well as the preacher of the village, were supported by the Tavoy Missionary Society. Small schools were also taught at the other out-stations, and at Mergui.

The following table exhibits the Tavoy and Mergui stations and out-stations for the year ending July 1, 1839.

Some of the stations mentioned in the last annual table, are here omitted, as Ta-mler, nearly all the inhabitants of which had removed to Mata. Kapa, the Christian part of whose population had mostly removed to Kapiiau, is here called Thing-boung. Kabin appears to be another name for Kapiiau.

	Churches.	Baptized.	Restored.	Suspended.	Excluded.	Died.	Present no.	Schools.	Nat. pr.	Nat. as.	Sch. teac.
Tavoy,	1					1	15	1	2		
Mata,	1	10	2	1		2	306	1	1		2
Toungbyouk,	1	7					23	1	1		
Yeh,	1	10					22	1	1		
Palouk,	1	6					10	1		1	
Patsauoo,	1	13					26	1		1	
Pyekhya,	1	1	1	1			51	1		1	
Palau,	1	3					6	1		1	
Palau-khe,	1	4					4	1		1	
Katay,	1	4					15	1		1	
	10	58	3	2	3	7	483	10	5	8	27
Mergui,	1	3				1	8	2	1	4	?
Kabin,	1	4					60		1		10
Thing-boung,	1	5					12		1		
Ma-zau,							1				
Tewah,	1						3	1	1		
Yaboo,							2		1		
	4	12		1			86	3	5	4	
Tavoy and out-stations }	10	58	3	2	3		483	10	5	8	
Total,	14	70	3	3	3		569	13	10	12	

6 received by letter.  
10 " " "

#### Recapitulation of the Burman and Karen Missions.

	Stations.	Out-stations.	Preachers.	Pr. and teach.	Pr. and printers.	Printer.	Female as.	Total miss.	Burman preach.	Peguan preach.	Karen preach.	Total as.	Total mis. and as.	Churches.	Baptized.	Excluded.	Suspended.	Present no.	Boarding sch.	Pupils.	Day sch.	Pupils.	Whole no.	Members of ch.
Maulmain Miss.	6	4	3	2	1		7	13	9	1	11	33	46	7	74	7	14	407	4	180	5	93	273	10
Rangoon, "	2	3	1				1	2	1		5	6	8	3	4			387						
Ava "	1		2				2	4	1		1	5	1					19						
Tavoy "	2	14	4		1	1	6	12			22	22	34	14	70	3	3	569	1	?	12		?	?
	11	21	10	2	2	1	16	31	11	1	38	62	93	25	144	14	17	1382	5		17			

#### ARRACAN.

RAMREE.—G. S. COMSTOCK, L. STILSON, preachers, and their wives; and four native assistants.

1 station; 2 preachers, 2 female assistants, = 4;—4 native assistants.

While at Maulmain, Mr. Comstock, besides translating the works noticed in the report of the Maulmain mission, was accustomed to preach daily in the *zayats*, &c., and frequently in the evenings. Mr. Stilson was chiefly engaged in

the study of the Burman language. He was originally assigned to the Ava mission, but Burmah being closed, has been transferred to Arracan.

The missionaries with their assistants left Maulmain Feb. 1, 1839, and reached Kyouk Phyou on the 18th. For several days subsequent their house was thronged with native visitors, who cordially welcomed their arrival. On the 28th, Messrs. Comstock and Stilson proceeded to Ramree, to make arrangements for building there. The town contains about 10,000 inhabitants, with a large population contiguous, and being reputed very healthy, is deemed a more eligible location for the mission than Kyouk Phyou. From 12 to 15,000 pages of tracts were circulated during their visit, and the gospel preached to many by the native assistants.

May 10th Mr. Comstock removed his family to Ramree, Mr. Stilson having gone a week before. Soon after their arrival the ordinary labors of the mission were resumed, with some encouraging tokens of success. "A very interesting spirit of inquiry appeared to be abroad among the people," and the assemblies for public worship were frequently large and attentive, contrasting strongly with the apathy that had generally prevailed at Kyouk Phyou. There were numerous visitors at the house; among others, two Mussulmans, who said they had heard from all the people that the missionaries preached a 'good law,' and they were anxious to hear it for themselves." They seemed "astonished and delighted" at the glad tidings of salvation through Christ.

A church was formed by the missionaries May 29, to which seven natives were added:—whole number 11. A boys' school has been commenced by Mrs. Comstock, containing 12 or 15 pupils; and others, including girls, have been engaged to attend.

#### SIAM AND CHINA.

BANGKOK.—(Siamese department.) J. T. JONES, C. H. SLAFTER, preachers, R. D. DAVENPORT, preacher and printer, Mrs. SLAFTER, Mrs. DAVENPORT, Mrs. J. G. E. REED.

(Chinese department.) W. DEAN, J. L. SHUCK, J. GODDARD, preachers, and their wives.

1 station; 5 preachers, 1 preacher and printer, 6 female assistants, = 12.

Mr. Shuck continues to reside at Macao. Messrs. Slafter and Goddard arrived at Singapore on the 13th of June, and on the 22d of August the former reached Bangkok. Mr. and Mrs. Goddard remained at Singapore, but will probably proceed to Bangkok before the close of the current year. They have commenced the study of the Mandarin dialect of the Chinese, but will also attend to the Tio-chu, the dialect prevailing at Bangkok.

*Preaching, Tract distribution, and Schools.*—Religious worship in Chinese has been continued in the mission chapel on the Sabbath, and a weekly service established in the bazaar. There is also a weekly prayer-meeting for the church, besides the monthly missionary concert. Daily religious services are attended by the Chinese residing on the mission compound, and the pupils of the Chinese school. The attendance on the public exercises is encouraging, both as to numbers and interest. Three Chinese were added to the church in October, 1839, making nine native members, besides the missionaries resident at Bangkok, = whole number 17. Mr. Shuck commenced preaching on the Sabbath in Chinese near the close of Feb., 1839.

In Siamese, besides a weekly service in the chapel on the Sabbath, Mr. Jones was accustomed to improve occasional opportunities for religious conversation with individuals, both at home and in short excursions, but was chiefly devoted to the work of translation and revision.

The distribution of tracts is continued, as stated in our last Report. About 100,000 pp., including copies of Matthew, were distributed in Sept. by Mr. Davenport. The people manifested the greatest anxiety to obtain them, and evidence was had that they were read attentively.

Of the general aspect of the mission, particularly the Chinese, Mr. Dean writes in June,—

"The field is now ready for the harvest. The heathen are disposed to receive us to their houses, and yield us their confidence, while they listen with interest to any thing we have to communicate. After a little acquaintance, parents are ready to commit to

our care the education of their children, while they appear to take pleasure in seeing them, the adopted members of our family, acquiring a knowledge of Christianity, as well as of their own language.”

In this respect the Chinese of Bangkok contrast with the Siamese, as represented by Mr. Davenport in our last Report.

Mrs. Dean continues in charge of a Chinese school. Mrs. Shuck's school at Macao was re-opened in Dec. 1838, when large numbers of Chinese children applied for admission, and one hundred boys might have been received within a few days, if the funds of the mission had been adequate. Two girls belong to the school, and others are promised, though it is difficult to obtain such pupils, the Chinese considering the education of females unworthy of attention. The parents of children admitted into the school, are pledged not to remove them till they are twenty-one years of age, except at the option of the missionaries. None are admitted who are more than twelve years old.

*Translations and Printing.*—The hope expressed by Mr. Jones in September, 1838, in regard to the completion of the Siamese translation of the New Testament, has been realized. Hebrews and Revelation were all that remained to be translated at the close of 1839. Much of the year was given to the revision of portions of the Testament previously prepared. The remainder Mr. Jones proposes to revise before it is put to press. Several scripture tracts have been prepared, or revised for a new edition;—the “Story of Daniel,” prepared by the late Mrs. Jones and translated by Mrs. Davenport; the third edition of the “Summary,” and the second edition of the Parables, enlarged. The first edition of the Parables consisted only of those in Matthew. A few thousand extra copies of the Sermon on the Mount were also to be printed as a tract.

In December, 1838, Mr. Davenport went to Singapore to expedite the completion of a type-foundry, and to procure, for immediate use, a fount of Siamese types. The opportunity was also improved to familiarize himself with punch-cutting, stamping, &c. The fount was completed in May, and though calculated for only 20 pp. 8vo, will suffice the demand until the new fount is completed; all the punches for the latter having been already furnished. Mr. Davenport left Singapore for Bangkok the 1st of June, and arrived the 13th. On the 15th printing in Siamese was resumed, on an edition of 10,000 copies of the Summary; and subsequently the Story of Daniel, the Seven Princes, 2d ed. 10,000 cops., Stories of Joseph and Moses, Instructions of Jesus, and the 2d ed. of Matthew, were put to press. On the 15th of November the number of pages printed in the preceding five months, was about 1,500,000.

*Health of the Mission.*—Mr. Dean and Mrs. Davenport have been visited with sickness, but at the last dates were convalescent. Mrs. Reed has been afflicted in the protracted and severe illness of her child, for whose recovery, with the advice of the mission, she proceeded to Singapore December 1. She was accompanied by Mr. Jones, who is expected to return to this country for a short period, if the claims of the mission will permit.\*

#### A'S A'M.

JAIPUR.—N. BROWN, M. BRONSON, preachers, O. T. CUTTER, printer, and their wives. On their way to the mission, C. BARKER, preacher, Mrs. BARKER, Miss R. M. BRONSON, school teacher.

One station; 3 preachers, 1 printer, 5 female assistants, = 9.

Mr. Barker and wife and Miss Bronson sailed from Boston for Calcutta the 22d of October.

The station at Sadiyá was relinquished May 12, when the missionaries removed to Jaipur. A party of Khamtis had made an irruption into S. on the morning of the 28th of January, and although they were immediately repulsed by the military force stationed there, the prospects of the mission were heavily overcast. Several of the Khamti chiefs were killed, many of the inhabitants fled, and the Khamtis, among whom the missionaries had been laboring, were entirely dispersed. The mission however can be prosecuted equally well at Jaipur. The Khamtis and Singphos are distant only a few days' journey, in the

\* Mr. Jones arrived at New London, Ct., May 5.

Húkúng valley, and Jorbáth, the centre of the A'sámese population, is at five days' distance. The expenses of the removal were generously defrayed by C. A. Bruce, Esq., superintendent of tea culture at Jaipur, to whom the mission is indebted for numerous kind attentions.

Several of the missionaries have suffered from severe sickness a part of the year, but were in health at our last date, June 29.

*Translations and Printing.*—Mr. Cutter, whose visit to Calcutta was stated in our last report, returned to Sadiyá April 5, with founts of Bengali and Shyan types. During his absence, a large amount of matter was prepared for the press by Mr. Brown. Mr. Bronson has prepared a spelling book and vocabulary of English, Asámese, Singpho, and Nágá, a Nágá Catechism, and a translation of the Khamti Catechism in Singpho. The former was put to press in June. The preparation of works for the press is arduous and slow, the missionary being first compelled to reduce these languages to a written form, and to acquire his knowledge of terms and their relations to each other by oral communication with unlettered natives. The character adopted in unwritten languages is the Roman.

The Board have the pleasure of acknowledging a recent grant of 300 reams of paper from the London Religious Tract Society, 200 of which have been forwarded to A'sám, and 100 to Maulmain.

*Schools.*—Three schools were taught at Sadiyá, till the close of the station.—The boarding-school at Jaipur was in successful operation till the time of the Khamti invasion, when the native department was discontinued. A school-house, and a lodging house for the accommodation of 15 or 20 native lads, have been built in the mission compound, at a small expense to the Board. Donations have been received for the school, of 500 rs. from Mr. Bruce, and 240 rs. from Capt. Hannay, of the East India Company's service, the latter to support 10 Nágá lads one year.

The Nágás occupy high ranges of mountains south east of Jaipur, and present a promising field for missionary labor. They are not idolaters, though they make offerings to evil spirits, and bear a close resemblance in character to the Karens. Mr. and Mrs. Barker are designated to the Nágás. The Nám Sám Nágás were visited by Mr. Bronson in January, 1839, who received him with kind hospitality and cordially approved the objects of his mission. The aged chief promised to send two of his sons to teach the missionary their language, and to build houses and provide him with food, and to assist him in every way in their power.

#### TELOO GOOS.

MADRAS.—S. S. DAY, preacher, MRS. DAY. On their way to the mission, STEPHEN VAN HUSEN, preacher, MRS. VAN HUSEN.

One station; 2 preachers, 2 female assistants, = 4.

Mr. Day writes, September 8, 1838,—

“Aside from acquiring more and more knowledge of the language and of the native character, and exerting some influence, we hope, on the heathen around us, to turn them to the living God, we have had the satisfaction of seeing some fruits of our labors in another department of missionary effort. In my late visit to Bellary, in March and April, I baptized 22 persons, in a place where never before the ordinance had been administered—18 of these were baptized March 26, in the presence of, it was estimated, 3000 people residing there. The Bellary church, then a branch of the Maulmain church, has been much blessed of God, and is doing well. It has since become a branch of the Madras Baptist church.”

A Baptist church was constituted at Madras, August 4, 1838, comprising at first 15 members, a part of them recently connected with the St. Thomas branch of the Maulmain church, which had become nearly extinct, but was resuscitated through the instrumentality of Mr. Day. The members of the Madras church are English, Eurasian, Hindoo and Burman, but they all understand the English language, and to some extent speak it. It had received an accession of 1 by baptism, and 9 by letter, and dismissed 7, prior to January 17, 1839, the date of our last information, making the whole number 18. Mr. Day was preaching to the church weekly; congregation about 40, the place of worship being nearly full. Mr. Day says,—



"This church and its department needs the whole time and care of one man. If a Baptist missionary be stationed at Madras, the English department ought not to be neglected. If carried on vigorously, much, very much may be done in this way ultimately for the heathen, by raising up well trained and orderly laborers among the classes of people who come under the English ministrations of the word. And not a little might be done for the native heathen *directly*, as many of them already understand English, and thousands more are learning it. Even now, it is somewhat difficult to retain lads in my native schools, who can read their own language pretty well, simply on account of their wishing to learn English, my English department having been discontinued since November, 1837."

Mr. Day was expecting to commence in a few days a tour of about two months into the Teloo goo country, with scriptures and tracts. He would be accompanied by a native member of the church, whom he had baptized, and who, though a Tamil, could speak Teloo goo.

Mr. Day, after rehearsing the circumstances of his designation to the Teloo goo mission, and his repeated disappointments in regard to the expected aid of associate missionaries, closes a very earnest and affecting appeal to the Board in the following words:

"Be not angry with me for this urgency. My heart once beat high in relation to this mission; hope inspired my feelings and my actions. Now, my heart sinks, or swells with a kind of desperation; my hands grow weak, or are nerved for a moment as by despair. Where are all the young brethren I left in Hamilton, pledged to the foreign field? Where the young ministers, pledged to the heathen, who have gone out from other seminaries during the last three years? Where are all who have entered, or were previously engaged in the ministry? Are there none to be found for the heathen? *Have the heathen no claims?*"

Mr. Van Husen and wife sailed for Madras, *via* Calcutta, Oct. 22, in company with the missionaries for A'sám.

### MISSIONARY APPOINTMENTS AND REMOVALS.

The Board have appointed during the past year—

Francis Barker, preacher,	.	.	.	.	.	to the Shawanoe Mission,
Miss Mary Leach, school-teacher,	.	.	.	.	.	" Ojibwa "
Mrs. Harriet E. Dickson,	.	.	.	.	.	" Greek "
Miss Rizpah Warren,	.	.	.	.	.	" West Africa "
Cyrus Barker, preacher,	}					" A'sám "
Mrs. Jane Weston Barker,						
Miss Rhoda M. Brouson, school-teacher,						
Stephen Van Husen, preacher, and						
Mrs. Joanna Brown Van Huseu,	.	.	.	.	.	" Teloo goo "

During the same period, they have lost by death—

David B. Rollin, preacher,	.	.	.	.	.	of the Shawanoe Mission,
Moses Merrill,	"	.	.	.	.	" Otoe "

and by sickness—

William Mylne, preacher,	. . . . .	"	West Africa	"
Cephas Pasco, preacher, and Mrs. Pasco,	. . . . .	"	Greek	"
James O. Mason, preacher, Mrs. Mason, and	}	"	Creek	"
Miss Elizabeth Boynton, school-teacher,				

They have also dismissed, on request, or voluntary removal—

Mrs. Rollin,	.	.	.	.	.	of the Shawanoe Mission,
A. J. Bingham, school-teacher, and	}	.	.	.	.	" Ojibwa "
Miss Mary Rice,		.	.	.	.	
Alanson Allen, M. D., school-teacher,	.	.	.	.	.	" Choctaw "
Charles R. Kellam, school-teacher, and Mrs. Kellam,	.	.	.	.	.	" Creek "
D. Newton Sheldon, preacher, and Mrs. Sheldon,	.	.	.	.	.	" French "

Of those who have died or removed from the missions, Messrs. Merrill, Kellam and Allen received their appointments, and were supported by appropriations, from the General Government. Such are also the relations of Mr. and Mrs. Potts, now of the Choctaw mission.

A small addition has been made to the class of native assistants, but the whole number of native school-teachers has not been reported.

### RECAPITULATION.

The whole number of <i>missions</i> under the direction of the Board, is	*23
“ “ <i>stations</i> , including 27 out-stations,	68
“ “ <i>missionaries</i> , including 39 preachers, 4 preachers and printers, 3 printers, and 52 female assistants,	98
“ “ <i>native preachers and assistants</i> , (reported) including 19 in France and Germany,	95
“ “ <i>churches</i> ,	51
“ “ <i>members of churches</i> , more than	2,500
“ “ <i>baptisms</i> since our last Report,	266

Three preachers and six female assistants have been appointed by the Board the past year, exclusive of native assistants; and six preachers, three school-teachers, and seven female assistants have been removed from the missions, including two preachers by death;—decrease of foreign laborers, 7.

### FINANCIAL OPERATIONS.

The request of the Financial Secretary, that he might suspend his salary and services for a season, to attend to the means necessary to a more perfect restoration of his voice, was acceded to, July 1st. It is worthy of grateful mention, that in the region of country where he was expected to bestow his chief attentions the churches and brethren have been forward of themselves to make up their annual collections, and in numerous instances have contributed in a measure corresponding to the existing need. More recently the Board have secured the services of Rev. Alva Woods, D. D., who is now fulfilling an agency in Alabama.

The Rev. Alfred Bennett and the Rev. D. C. Haynes have been employed throughout the year; Mr. Bennett in parts of Connecticut, New York, Michigan, Indiana, Illinois and Kentucky, and Mr. Haynes in Maine, New Hampshire, Vermont and Connecticut. The Rev. Jirah D. Cole has labored since the 1st of September in the interior of New York, and the Rev. G. S. Webb for a considerable portion of the year in New Jersey and the adjoining districts. A few individuals have been employed for a more limited period, and occasional tours and visits have been made by the executive officers of the Board, with reference to the collection of funds.

The resolve of the Board at its last annual meeting, in regard to the extension of the system of domestic agencies, would have been carried more fully into effect, if more of the applications to approved brethren had been favorably entertained. The duties of agents are not only toilsome, involving much self-denial; but often exceedingly delicate of execution, requiring less of zeal than discretion. The Board have been solicitous that their agents, in receiving the free-will offerings of the churches, should in no way subtract from the blessedness promised to those who give.

It is due to those who have been employed, to add, that though the amount severally raised by them is less than might have been realized in other circumstances, their labors have been abundant and well-bestowed, and, without any known exception, well received. Much also of the benefit of their exertions, in enlightening and directing the public mind, remains to be developed. It is equally worthy of record, that repeated instances have occurred, during the year, in which the services ordinarily expected of agents have been rendered

\* According to their organization.

by pastors in their respective churches and congregations, and with such a measure of zeal and effectiveness as would speedily do away the need of agencies, if the example were generally imitated.

## RECEIPTS AND EXPENDITURES.

The state of the treasury throughout the past year has been a subject of deep solicitude, and at one period gave cause for very painful apprehensions. The monthly receipts had diminished to less than \$1000, while the average monthly expenditure necessary to the proper support of the missions, aside from bible and tract appropriations, was \$6000, and the funds at the disposal of the Board had been exhausted. With the liveliest gratitude to the God of missions, to whom it appertains to give and to withhold, the Board are enabled to state, that the appeal which was sent forth at this alarming crisis, received from several quarters early and generous returns. Notwithstanding the depressed condition of monetary affairs throughout the country, an immediate advance was made in the rates of contribution, and a sympathy and zeal exhibited, where the direct avails were less abundant, which augur well for the future. The aggregate receipts from churches, auxiliary societies, and individuals, exclusive of appropriations from other institutions, amount, for the year ending April 18, 1840, to \$57,781 36, being \$6,303 49 in advance of the previous year. The expenditures for the year, exclusive of the same appropriations, were \$65,432 19.

## APPROPRIATIONS FROM OTHER INSTITUTIONS.

The Board have had the pleasure of receiving and remitting for the objects respectively designated,—

On behalf of the Am. and For. Bible Society,	\$10,000
“ “ “ Am. Tract Society,	4,000
“ “ “ U. S. Government,	4,400
	<hr/>
	\$18,400

## CONCLUSION.

But while we gratefully acknowledge the Divine beneficence, which has provided for the most urgent wants of the missions and saved us from the embarrassments of a burdensome debt, it is still our imperative duty to remind our brethren at what sacrifice this immunity has been secured. The Board have been compelled in several instances to withhold supplies. Missionaries, approved and appointed, have been detained from their fields of labor, and as others have been removed by disease or death, the whole number connected with the Board is less than it was a year ago. More unhappily still, the Board, apparently retiring from the position assumed at the Convention of 1835, to send out every suitably qualified missionary who shall offer himself for the service, are in danger of incurring the embarrassments of the earlier period of their operations, when few applications for missionary appointment were made. The disastrous consequences of uncertainty and delay have already begun to be experienced. Several who had been appointed to missions in urgent need of reinforcement, have requested to be released from their engagements; and others, who were preparing to go abroad, have been discouraged and turned aside. A few others are now waiting with anxiety for further indications of increased liberality in the churches. May they not wait in vain; but, in the language of one of their number, “May the God of missions, who gave his Son to die for the heathen, open a way for all to go, whose hearts He has moved upon by His Spirit to give themselves to this work.”

## ABSTRACT

*Presented at the Annual Meeting, New York, April 29, 1840.*

[See Resolution, p. 122.]

Some of the missions have, the past year, enjoyed enlarged prosperity; while the aspect of others seems to challenge a more vigorous faith toward God. Two of the missionaries have died—Rev. D. B. Rollin, of the Shawanoe mission, and Rev. Moses Merrill, of the Otoe mission.

The number of missions to Indian tribes is eleven :

	Stations.	Out-Station.	Preachers.	Pr. and Teach.	Pr. and Print.	Teacher.	Female Assist.	Total	Miss. & Assist.	Native Assist.	Churches.	Baptisms.	Present No.
Ojibwa,	2	1	2				2	4	1	2	10	36	
Ottawas in Michigan,	1		1				1	2				20?	
Oneidas, &c.	1		1				3	4		1	?	167	
Shawanoes,	1		2				3	6		1	5	39*	
Delawares,	1			1			2	3	1				
Putawatomes,	1					1	1	2					
Ottawas,	1		1				1	2	1				
Otoes,	1						1	1					
Cherokees,			1				1	2		6	2	?	?
Creeks,	2							1	1	1	?	?	
Choctaws,	1			1			1	2		1	3	14	
Total,	12	1	2	2	1	1	16	28	10	9	18	125	

The missions in Europe are three:

To France,	7	5	1			1	2	11	7	13	142	
Germany,	4							8	6	65	179	
Greece,	1		1			2	3					
Total in Europe,	12	5	2			3	5	19	13	78	321	
One mission in West Africa, Basa,	2		2			2	5					

There are eight missions in Asia:

	6	4	3	2	1	Print.	7	13	33	7	74	407
Maulmain and vicinity,	2	14	4		1	1	6	12	22	14	70	569
Tavoy mission,	2	3	1				1	2	6	3	†	387
Rangoon,	1		2				2	4†	1	1		19
Ava,	1		2				2	4				11
Arracan,	1		5		1		6	12		1	3	17
Siam and China,	1		3			1	5	9				
A'sam,	1		2				2	4		2	23	140
Teloogoos,												
Total in Asia,	15	21	22	2	3	2	31	60	66	29	170	1450

\* Including those of adjoining stations.

† Hundreds are waiting for baptism, the missionary not being able to visit them.

‡ The missionaries temporarily absent.

*Abstract of the Report.*

The whole number of Missions is twenty three :

"	"	Stations and Out-Stations, - - -	68
"	"	Missionaries and Assistants, - - -	98
"	"	Native do. do. - - -	95
"	"	Churches, - - - - -	51
"	"	Baptisms the last year, - - - -	266
"	"	Church Members, more than -	2500

Three preachers and six female assistants have been appointed by the Board the past year, exclusively of native assistants. Six preachers, three school-teachers, and seven female assistants, have been released from their engagements, including two preachers who have died. *Decrease of American missionaries and assistants, 7.*

		Copies.	8vo. pp.
Amount of printing at the Maulmain press,		94,000	or 8,124,000
"	"	Tavoy "	25,000 1,642,666
"	"	Bangkok "	1,500,000
"	"	Shawanoë "	2,500 58,600

At some of the stations the press was in operation only a part of the year. The amount of printing at the A'sám press has not been reported.

The printing executed at the Maulmain press, from the beginning, amounts to 55,050,200 pages.

The receipts from churches, auxiliary societies, and individuals, exclusive of appropriations from other institutions, in the year ending April 18, 1840, were \$57,781 36.

The expenditures for the year, exclusive of the same appropriations, were \$65,432 19.

The appropriations received for Bible and Tract operations and Indian schools, were \$18,400.

## REPORT OF THE TREASURER.

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*An abstract account of payments made by HEMAN LINCOLN, Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, &c., during the year ending April 18, 1840.*

### MISSIONS IN ASIA.

#### BURMAH, KAREN, A'SA'M, ARRACAN, SIAM, CHINA, AND TELOOGOO.

Passages to Calcutta of Mr. and Mrs. Van Husen, missionaries to the Teloogoos, to be stationed at Madras,	400 00
Passages to Calcutta of Mr. and Mrs. Barker, and Miss Bronson, missionaries to A'sám, to be stationed at Jaipúr,	600 00
Outfit, including medicines, books, &c., of Messrs. Van Husen and Barker, with their wives and Miss Bronson,	568 52
Printers' and binders' materials, for the printing department in Siam,	252 25
Sundry drafts of the Burman and Karen missionaries on the treasurer in Boston,	1,037 00
Books, medicines, and other articles, sent to the various missionary stations in Asia,	1,893 23
	4751 00
Funds remitted to Messrs. Boyd & Co., bankers and agents of the Board in Calcutta, for the support of the above missions,	29,134 87

### AFRICAN MISSION.

Passage of Miss Rizpah Warren,	125 00
Expenses of out-fit of do.,	33 94
Drafts of missionaries on the treasurer in Boston,	1,106 06
Books, medicines, and other supplies,	320 57
	1,585 57

### MISSIONS IN EUROPE.

#### GREEK MISSION.

Sundry purchases,	93 57
Remittances to Messrs. Love and Pasco,	3,264 04
Expenses attending the return of Mr. and Mrs. Pasco to this country, who were obliged to leave on account of ill health,	735 96
	4,093 57

#### GERMAN MISSION.

Remittances to Rev. J. G. Oncken,	3,000 00
Carried over,	\$42,565 01

Brought over, \$42,565 0

## MISSION TO FRANCE.

Payments and remittances, 5,526 2

## INDIAN MISSIONS IN NORTH AMERICA.

Drafts, &amp;c., 3,019 8

## HOME DEPARTMENT.

## AGENCIES.

Services of Rev. D. C. Haynes, 6 months,	250 00
“ on account,	37 00
Travelling expenses of do.,	80 38
“ Rev. Thomas Mason, of North Carolina, 10 months,	500 00
Travelling expenses of do.,	20 44
“ Rev. Alfred Bennett, 1 year,	500 00
Travelling expenses of do.,	176 70
Travelling expenses of Rev. William Crowell,	22 00
Rev. Abner Webb, balance of account,	70 57
Travelling expenses of the Secretaries, Treasurer, and members of the Board, in attending Associations, State Conventions, and other meetings,	321 39
	<hr/> 1,978 48

## PREMIUM AND DISCOUNT.

Premium for bills of exchange on London, as per schedule,	4,248 22
Discount on uncurrent money, loss on exchange, with commissions for collecting drafts,	644 64
Counterfeit bank notes,	45 00
	<hr/> 4,937 86

## GENERAL PURPOSES.

Printing of Annual Report,	230 55
Rev. Howard Malcom, sundry items of expenses not included in the settlement of his account for agency in Asia,	125 00
Fixtures for the Rooms, boxes, &c.,	64 51
Freight and wharfage,	87 81
Mrs. Hannah Harpham's annuity, as per contract, on receipt of her late husband's bequest,	50 00
Printing blanks, on which the missionaries are to make returns, &c.,	24 00
Postage of letters, papers and pamphlets,	246 18
Rent of Missionary Rooms,	300 00
Wood and coal,	64 75
Repair of stove, wrapping paper, lamps, oil, candles, nails, &c.,	69 04
Blank books, binding books and stationery,	60 00
Cleaning rooms and windows, transportation for various missionary stations,	86 53
Rev. Howard Malcom, for two months salary,	200 00
Salaries of Rev. Messrs. Bolles and Peek, secretaries, \$1,200 each per annum,	2,400 00
Clerk hire for secretaries and treasurer,	1,170 00
Messenger and porter,	159 00
	<hr/> 5,287 1

Carried up, \$68,814 7

1840.]

*Report of the Treasurer.*

153

Brought up, \$63,314 79

## BAPTIST MISSIONARY MAGAZINE.

Expense of editing Magazine,	350 00
“ Printing “	1,742 40
“ Engraving for do.,	25 00
	<hr/> 2,117 40
Total amount of payments,	65,432 19
Balance on hand, which is carried to new account, commencing April 20, 1840,	903 73
	<hr/> \$66,335 92

*An abstract of cash received by Heman Lincoln, Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, &c. during the year ending April 18, 1840.*

## BURMAH, AND OTHER MISSIONS IN ASIA.

Donations designated for Burman mission,	3,683 00
“ “ Burman tracts,	11 37
“ “ Burman bible,	223 95
“ “ Burman schools,	246 64
“ “ Karen mission,	340
“ “ Karen schools,	156 50
“ “ Native teachers in Burmah,	528 50
“ “ A'sám mission,	104 75
“ “ Chinese mission,	37 00
	<hr/> 5,331 71

## AFRICAN MISSION.

Donations,	737 00
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## GERMAN MISSION.

Donations,	1 50
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## INDIAN MISSIONS.

Donations,	157 25
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## GENERAL PURPOSES.

Donations,	50,230 67
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## LEGACIES,

1,235 23

## OUTFIT.

Donations for outfit (in part) for Mr. Van Husen,	88 00
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## BAPTIST MISSIONARY MAGAZINE.

From the Agent,	2,269 78
Sold, in single numbers, of old edition,	3 55
	<hr/> 2,273 33

Carried over, \$60,064 63



Brought over, \$60,054 69

## INTEREST ACCOUNT.

Dividends on bank stock,	690 00
Interest on sundry loans,	1,035 86
	<hr/> 1,725 86
Received for three shares of Traders Bank,	281 00
"    on loans,	2,700 00
	<hr/> 2,981 00
Total amount of receipts,	<hr/> 65,761 55
Balance on hand, April 15, 1839,	574 37
	<hr/> \$66,335 92

E. E.

H. LINCOLN, Treasurer.

Boston, April 20, 1840.

The undersigned, appointed a Committee to audit the Treasurer's account, of which the foregoing is an abstract, have with great care performed the duty assigned them, by the minute examination of upwards of *four hundred and forty bills, receipts, and other vouchers*, and they find the same correct, leaving a balance in the treasury of nine hundred and three dollars and seventy-three cents, which is deposited in the Merchant Bank.

BENJAMIN SMITH, } Committee  
M. BOLLES, }

The Treasurer has also received the following sums, which have been appropriated and remitted as directed by the donors.

From the American and Foreign Bible Society,	10,000
"    American Tract Society,	4,000
"    U. S. Government, for aiding in sustaining Indian schools,	4,400
	<hr/> \$18,400

Boston, April 20, 1840. We hereby certify that we have examined the vouchers exhibited by the Treasurer showing the expenditure of the above.

BENJAMIN SMITH, } Committee.  
M. BOLLES, }

**Donations,**

**FROM APRIL 1 TO MAY 1, 1840.**

*Maine.*

Lebanon and North Berwick, Bap. ch. and soc., per Daniel Wood,	40,00
West Thomaston, a friend to missions,	20,00
Richmond, monthly concert, per Rev. Ferdinand Ellis,	9,00
Bucksport, H. Darling, per Rev. Adam Wilson,	10,00
Portland Female Burman Education Soc., Mrs. Jane Radford tr., for the support of two scholarships in Burmah,	50,00
Bangor, S. G., per Mr. Giddings,	5,00
	<hr/> 134,00

*New Hampshire.*

Brentwood, Rev. J. Holbrook	,50
New Hampshire Bap. State Convention, John S. Gault tr.,	144,78
	<hr/> 145,28

*Vermont.*

Windham Bap. Association, per Rev. Phineas How, towards the support of Mr. Brown in A'sam,	47,75
Chester, Baptist church, per Rev. R. M. Ely,	12,00
Windsor, Bap. church, per Rev. T. Grow,	12,00
per Rev. Baron Stow,	24,00
Williamstown, Fem. Baptist Foreign Mission Society	13,00
do., Male do. do do.	10,25
do., monthly concert	1,75
	<hr/> 25,00
Passumpsic, Bap. church and congregation	48,50
Johnston, do. do. do.	7,00
Greensborough, Rev. M. Grow	5,00
Craftsbury, Hiram Mason	9,50
	<hr/> 70,00
East Poultney, Baptist church, per Rev. V. R. Hotchkiss,	20,00
	<hr/> 186,75

*Massachusetts.*

North Leverett, Baptist church, per Rev. E. M. Hatch,	21,00
Newton, 1st Baptist church, a special effort, per Prof. Ripley,	91,00
Grafton, 1st Baptist church and society, per Rev. J. Jennings,	53,00
Weston, Miss Mary Ann Bigelow, per Rev. Origen Crane,	15,00
Roxbury, Baptist church and society, per Kendall Brooks—	
Annual collection	87,59
Monthly concert	94,36
	<hr/> 181,95
Boston, Miss Elizabeth Wetherbee	5,00
do., Baldwin Place Baptist church and society, per David W. Horton,	515,00
do., Charles Street do. do. do., per John W. Griggs,	107,00

do., Federal Street do. do. do.	313,90
do., Union quarterly concert,	39,50
Worcester, Baptist church and society, per Rev. Samuel C. Swaim,	62,50
Brookline, ladies of Bap. church and society, Miss Susan Griggs treasurer, for Burman mission, per Rev. Mr. Shailer,	40,00
	<hr/> 1444,85

*Rhode Island.*

Providence, Pine Street Female Missionary Society, per Rev. John Dowling,	53,00
do., Brown University, monthly concert for Jan., Feb. and March, per K. Brooks, Jr.,	10,00
Rhode Island Baptist State Convention, V. J. Bates tr.—	
Providence, 1st Baptist church, balance of old subscriptions,	150,03
do., do. do., monthly concert, including a poor widow's mite of \$4, and sales of jewelry,	117,49
do., do. do., W. E. Clark	5,00
do., 3d Baptist church, Juvenile Miss. Society, per Rev. M. M. Dean,	2,00
do., do. do., a child in the Infant Sab. school, per Mr. Tobey,	6
E. Greenwich, per Rev. Thomas Tew,	2,75
Warwick, John Allen, per Rev. Tho's Dowling,	10,00
Lonsdale, Bap. church, per A. E. Denison,	12,00
Rev. Z. Tobey	67
	<hr/> 300,00
	<hr/> 363,00

*Connecticut.*

Torrington, Mrs. Ruth Hodges, per R. F. Winslow,	2,50
New London, enclosed in an anonymous letter,	5,00
Portersville, a friend to missions	20,00
Groton, Stanton P. Babcock, per Geo. B. Peck,	67
Colchester Borough, Bap. church, per Rev. A. Bolles,	13,00
	<hr/> 41,17

*New York.*

Harrisburg, 1st Baptist ch.	15,00
Hamilton, Madison co., Ladies Benevolent Society, Mrs. Mary J. Raymond secretary, to educate a Burman child under the direction of Mrs. Bronson, of A'sam,	25,00
Franklin Baptist Association, William Stilson tr., per J. H. Graham,	184,77
Hamilton Lit. and Theol. Institution, students, per A. M. Beebe,	30,00

Utica, a lady	5,00
Galway, C. Hewitt	3,00
Carmel, Baptist Missionary Society, Jonathan Cole treasurer,	47,00
Stephen B. Munn, to rectify an omission of interest in his former donation of \$4000,	18,82
per Wm. Colgate,	328,59
Worcester Baptist Association, Wm. Van Dusen treasurer—	
Middlefield Baptist church and society	18,00
New York city, Oliver St. Male Foreign Mission Society,	800,00
Female do. do. do., for Am. Indians,	50,00
general purposes	200,00
	250,00
per Rev. S. H. Cone,	1050,00
do. do., Berean Baptist ch.	25,00
do. do., do. Female Mission Society	30,00
	55,00
do. do., Tabernacle Baptist church, as follows,—	
For general purposes,	276,21
William Colgate & Co., to support the Rev. E. Kincaid, missionary,	400,00
Joseph L. Cook, to support Rev. J. H. Vinton, missionary,	400,00
per Wm. Colgate,	1076,21
Collection at the Tabernacle Baptist church, after the annual sermon by Rev. Dr. Welch, per Wm. Colgate,	77,85
do. do., Amity Street Baptist ch., per H. P. Freeman, tr.,	627,46
do. do., South Baptist church, Female Missionary Society, Mrs. Charles G. Sommers treasurer, for the benefit of the Baptist church in Copenhagen,	76,00
Albany, 1st Baptist ch.	104,00
Burman Teachers Society, Mrs. E. C. McIntosh, treasurer, for the support of Moung En,	100,00
For general purposes,	11,00
per Rev. J. L. Hodge,	111,00
	215,00
Armenia, Abigail Hunt	10,00
do., Olive St. John	3,00
do., Betsey Handlin	1,00
do., Lucy St. John	1,00
do., Mrs. ———	1,00
do., Irene Crocker	4,00
per Rev. H. Malcom,	20,00
Broadalbin, Baptist church	60,00
do., Charles Brockway	50,00
do., Eph. Wetherbee	20,00
per Rev. W. B. Curtis,	130,00
Troy, 1st Baptist church, Female Burman Society, for the support of a native preacher, per Rev. John Cookson,	100,00
Holland Purchase, Foreign Mission Society	87,38

\* The objects to which this sum is designated will be stated in the July number.

Niagara Association	26,15
per Rev. W. Metcalf,	113,53
Staten Island, Baptist church, per Rev. Samuel White,	30,00
Perry, Genesee co., Baptist church	71,35
do., Mrs. E. M. Rathbone and daughter	50,00
Miss Grenald, Erie co.*	5,00
per Rev. E. Galusha,	126,35
Mohawk River Baptist Association, Isaac Smith treasurer, per Nathaniel Post—	
West Schuylkill, Baptist church	30,00
Fairfield, do. do.	4,00
Newport, do. do.	87,50
for a native Karen teacher	6,25
	93,75
	127,75
Mohawk River Baptist Missionary Society, per Isaac Smith, treasurer—	
Schuyler, collection	4,45
Oppenheim, Baptist ch.	50,00
Stratford, do. do.	7,00
Mrs. Stephens	1,00
Calvin Salisbury	1,00
	63,45
Madison Association Foreign Mission Society, James Richardson treasurer,	118,75
Sharon, Mrs. Abigail Hunt, for the education of Karen females, to be expended under the direction of Mrs. Wade,	20,00
Stanford, Dutchess co., Jehiel Canfield, per Rev. M. Howard,	105,00
Sussex Baptist Association, per J. B. Maxwell, tr.,	56,15
Chautauque Bible Society, Josiah Moore tr.,	11,37
Alleghany co. Baptist Foreign Missionary Society, per Nathaniel Coe, tr.,	68,06
Seneca Association Foreign Mission Society, per W. C. Gordon,	55,25
Turin, Rev. J. Higbee	2,00
do. A. Higbee	1,00
West Turin, "E."	4,00
Waterford, J. L. Sherwood	1,00
Mendon, Rev. M. Stone	50
Camden, a friend to missions	8,00
Moravia, W. Pennell	3,00
Port Ryson, A. Mead	5,56
5,—friend	5,56
Rev. S. Knapp	2,00
per Messrs. Backus, Hawley, and Bennett,	27,06
Brooklyn, Female Baptist Missionary Society, Mrs. J. Desendorf tr.,	100,00
Brooklyn, 1st Bap. church Bible Society, Mrs. Raymond treasurer,	162,06

\* This young lady has been confined to her bed for several years, during which period she has saved this sum for the treasury of the Lord, from the contributions of friends for her relief.

, Baptist church	
society, per James	
len,	20,94
st Baptist church	24,00
very co., John	
	5,00
ret Martin	5,00
	10,00
Plains, 1st Baptist	53,00
William Colgate,	692,89
l Post, for African mis-	50,00
ob Knapp, being part of	
nation of \$400 per an-	
no support Rev. Mr. Has-	
	100,00
	5216,83

New Jersey.

sey Baptist State Con-	
tion, P. P. Runyon tr.—	
Holly, Baptist Fe-	
: Society	15,00
stown, Bap. ch.	29,00
Ridge, Female	
ionary Society	15,60
n and Lamberton,	
ist church	36,95
ale Society	25,95
Society of	
ib. school	6,20
	69,10
wn, 2d Baptist ch.	35,00
am Square	12,50
apist church	20,50
wn, do. do.	7,50
wn do. do.	118,81
fiss. Soc.	22,25
	141,06
y, Bap. ch.	15,00
le Soc. of	
school	21,00
	36,00
ville, Bap. church	16,29
y, Female Benev-	
ociety	37,00
reehold, Bap. ch.	7,25
e, do. do.	2,37
on, do. do.	32,24
ille, do. do.	25,00
y, do. do.	30,11
h schools	8,02
school	4,25
	42,38
n, Bap. ch.	24,46
le Soc., for	
un missions,	19,75
	54,21
Corner, D. Hill	2,00
Wm. Colgate,	600,00
on, Baptist church, per	
Charles Bartolette,	9,47
uswick, Youths Baptist	
n Missionary Society, per	
i. S. Webb,	335,00
lains, Baptist ch.,	
thly concert,	10,00
For. Miss. Society	14,00
v. John Rogers,	24,00
sey Baptist State Con-	
tion—	
town, Baptist ch.,	
nice of subscrip.	30,25
rtion, do., do.,	22,00
own, do., do.,	2,00

Upper Freehold, do., do.,	2,00
Cape May, 2d do., do.,	75
Kettle Creek, Bap. ch.	2,50
Newton, 2d do.,	5,75
Jonathan Higgins	1,00
A friend	1,15
per Rev. G. S. Webb	
agent of the Board,	67,40
East Jersey Foreign Missionary	
Society—	
Plainfield, on hearing the	
appeal from the Board,	46,41
Piscataway, Baptist ch.	64,75
	111,16
per Rev. G. S. Webb,	
agent of the Board,	1147,93

Pennsylvania.

Pittsburg, Richard Hurrel, for the	
Karen mission, per Rev. S. Wil-	
liams,	5,00
Montrose and Bridgewater,	
Baptist church, from 50	
members,	15,00
S. Meylert	15,00
per S. Meylert,	30,00
Alleghanytown, Baptist ch.,	
monthly concert, per J.	
D. Trevor,	9,00
Phoenixville, J. Wolfington	5,00
Freeport, Baptist church,	
monthly concert, per Rev.	
E. M. Miles,	10,00
per Rev. B. R. Loxley,	24,00
Holmesburg, Baptist ch.	8,85
Sabbath school, for pub-	
lishing tracts in Bur-	
mah,	3,87
per Rev. E. M. Barker,	12,72
Lower Dublin, Baptist ch.,	
monthly concert	7,55
J. L. Blake	4,00
Female Foreign Mission	
Society	57,00
per Rev. J. M. Challiss,	68,35
Troy, Bradford co., Rev.	
Henry C. Coombs	5,00
Individuals	90
	5,90
West Chester, Baptist church, per	
Rev. L. Covell,	9,56
Great Valley, do. do., per Rev.	
L. Fletcher,	95,50
Blockley, Baptist church and con-	
gregation, monthly concert and	
from missionary box, per Rev.	
B. R. Loxley,	23,38
Philadelphia, a friend, per	
Rev. B. R. Loxley,	3,00
do., 1st Baptist church,	
mon. concert,	104,19
ann. collections,	222,40
Youths Miss. Soc.,	
for Karen miss.,	35,00
Fem. Karen Educa-	
tion Society, Miss	
M. Weatherby tr.,	
for the support of	
Georgiana Board-	
man, a Karen girl,	
25,—for the ben-	
efit of the Ka-	
rens under the di-	
rection of Mrs.	
Wade, 50,	75,00

Fem. Miss. Society, Miss Mary Halla- man tr., for sup- port of Robert B. Semple, a Burman boy, 25,—general purposes 75, 100,00	
Fem. Burman Tract Soc. of the Sab- bath school, Miss Mary Green tr., 73,91	
	610,50
do., 11th Baptist church, per L. Knowles, jr., 100,00	
do., Spruce St. Baptist ch., Fem. Bible Society, Mrs. A. Staughton tr., 125, W. E. Garrett, 50, per J. M. Linnard, 175,00	
Mrs. Jane Taylor, for educating a Burman boy, per Dr. Babcock, 25,00	
	200,00
do., Sansom Street Baptist ch., Female Society for promoting foreign Evan- gelical Missions, Mrs. E. Sailor treas., for the Bur- man mission, per Rev. B. R. Loxley, 267,00	
	1180,50
	1454,91
<i>Maryland.</i>	
Baltimore, Calvert St. Bap- tist Sabbath school 10,00	
do., Fem. Baptist Mission- ary Society 200,00	
	210,00
Pikesville, Baptist church, per Rev. Joseph Mettam, 5,00	
	215,00
<i>District of Columbia.</i>	
Alexandria, John Withers, per Rev. Mr. Kingsford, 75,00	
Washington, Columb. Col- lege, officers and stu- dents, per Rev. Dr. Cha- pin, 50,00	
Prof. William Ruggles, for support of a native prea- cher in Burmah, per Mr. Sydnor, 100,00	
	150,00
Georgetown, James McKutchen, per Rev. Dr. Chapin, 20,00	
	245,00
<i>Virginia.</i>	
Richmond, 2d Baptist ch., For. Miss. Society 115,50	
Judson Society 23,75	
	139,25
Richmond African Missionary So- ciety, A. Thomas treasurer, for African mission 130,83	
Virginia Baptist Foreign Missionary Society, A. Thomas tr., for Burman mission, 307,17	
general purposes, 125, do. do., 116,51, 241,51	
	548,68
	818,76

*South Carolina.*

Edgefield Baptist Association, re-  
ceived from the Edgefield Bap-  
tist church, per W. H. Turpin, 10

*Georgia.*

Penfield, a benevolent individual,  
per Rev. C. D. Mallary, 500,00  
Savannah, Baptist church 368,06  
Monthly concert 69,79  
Children's Sab. School  
Society, for education  
of Burman children, 23,65  
per Rev. Mr. Binney, 461,50

96

*Alabama.*

Tuscaloosa, Rev. Dr. Basil Manly 50,00  
Benjamin Whitfield 50,00  
Alabama Female Athenaeum, vari-  
ous collections, 144,00  
per Rev. J. L. Dagg, 24

*Louisiana.*

Bayou Chicot, Joseph Willis 1

*Ohio.*

Granville, friends to missions, per  
Rev. Henry Carr, 51,28  
Lebanon, a member of East Bap-  
tist church, per Rev. A. D. Gil-  
lette, 5,00  
Huron Association, Theodore Ba-  
ker treasurer, 30,00

8

*Illinois.*

Bristol Baptist church, Kane co.,  
per Rev. J. F. Tolman, 17

*Michigan.*

Detroit, Mrs. Rudeman, for Bur-  
man mission, per Rev. L. Arm-  
strong, 3

*LEGACIES.*

Medfield, Ms., estate of Miss Han-  
nah Peplow, deceased, Hins-  
dale Fisher executor, per Sam-  
uel Johnson, 36,46  
New York city, Oliver St. Female  
Foreign Mission Society, estate  
of Mrs. Irene Coates, deceased,  
A. Decker executor, per Rev.  
S. H. Cone, 250,00  
Philadelphia, Penn., Sansom St.  
church, estate of Lydia Col-  
man, deceased, William H.  
Richards executor, per Rev. B.  
R. Loxley, 20,55

306

Rev. Jirah D. Cole, agent of the  
Board, collected by him, 2477

315,008

The sum of \$5000 has been received from the Am. and For. Bible Society, to be appropriated to the printing and distribution of the scriptures, as follows,

viz.—Karen,	1500
Burmese,	1000
Asamese,	1000
Siamese,	1000
Danish,	500

Received also from the Am. Tract Society \$3500, for the printing and distribution of tracts in the following missions,

viz.—Siam,	500
Burmah,	1000
Asam,	300
Madras,	700
Greece,	600
Hamburg,	400

5000

3500

#### BOXES OF CLOTHING, &c.

Providence, R. I., ladies of the 1st Bap. ch. and soc., a box of books, clothing, &c., for H. T. Love, Greece, 103,59

New York, Am. and For. Bible Society, Chas. G. Sommers Cor. Sec., a box of their publications, for Greek mission.

New York, Am. Tract Society, Wm. A. Hallock Cor. Sec., four thousand plates of Mary Lothrop, for Greek mission.

Do. do. Amity St. Bap. Maternal Asso., a bundle of books, &c. for Mrs. Wade, Burmah.

Philadelphia, Rev. B. R. Loxley, a bundle for Mr. Love.

Bridgeport, Ct., Miss Hannah Nichols and other friends, a box of clothing for Rev. J. H. Vinton, 44,06

New London, Ct., Dr. Isaac and Mrs. Hulda E. Thompson, a box of medicines, 121,00

East Franklin, N. Y., parents of Lyman Stilson, a box of cheese for their son, per Minor Treadwell, Esq.

Kingston, Mass., friend, a box for Mr. Francis Barker, 50,00

H. LINCOLN, *Treasurer.*

#### MEASURE OF MISSIONARY SUCCESS.

The following statements of the results of missionary efforts, are made by Mr. Malcom in the 2d vol. of his *Travels in South Eastern Asia*.

A great body of MISSIONARIES and NATIVE PREACHERS are in actual service.

The Reports of some Societies do not distinguish between missionaries and assistants, printers, &c.; so that it is not possible to state the precise number of each. It will not be far from the truth to say that there are one thousand ordained missionaries, fifty-printers, three hundred schoolmasters and assistants, and some hundred native-preachers.

Of the ordained missionaries there are in Africa 128—other regions adjacent to the Mediterranean, 53—Farther India, 168—Ceylon, 28—Indian Archipelago, Australia, &c., 81—West Indies, 203—North American Indians, 118. To send out one thousand missionaries, and 350 printers, schoolmasters, &c., with their wives, at an average of \$300 for passage and \$200 for outfit, has cost \$1,800,000, to say nothing of the expense of their education and the cost of the native assistants. The labor of committees, correspondence, &c. in discovering, examining, preparing, and sending forth this body of laborers, can only be appreciated by those who have been engaged in such services. A large proportion of these persons have been in the field long enough to develop their character and prove their suitableness. Here is, then, another item sufficient of itself to reward all our exertions.

The WORD OF GOD, in whole or in part, has been TRANSLATED by modern missionaries into nearly a hundred languages.

We ought to look steadily at this fact, till its difficulties, magnitude, and importance, are in some sort perceived. These translations, in many cases, have been made from the original tongues, with vast pains in collating versions, and after extensive reading in the sacred writings of the natives, to gather suitable words, true idioms, and general propriety.

A considerable number of LANGUAGES have been reduced to writing.

Strange sounds have been caught, orthography settled, parts of speech separated, and modes of construction determined. In doing this, it has been necessary to go into wearisome and perplexing examinations of native utterance; to collect, without helps, all the words of whole languages; and to study deeply the whole system of universal grammar, or structure of language in general.

For some of these languages, characters have been invented, in whole or in part. In most of them, a considerable number of the people have been already taught to read;

and an introduction is thus made to the increase of books, elevation of intellect, and extension of Christianity.

Missionaries have given to the heathen nearly all the useful LITERATURE which they now enjoy.

TRACTS and PRACTICAL WORKS have been produced in considerable variety.

In the Bengalee alone, there are 75 Tracts, besides Doddridge's Rise and Progress, Baxter's Call, Pilgrim's Progress, Janeway's Token, Evidences of Christianity, Commentaries on Mark and Romans, Young Henry, and some others. The Calcutta Tract Society has printed more than 6525 pages of tracts; equal to 22 volumes of 300 pages each. At Madras have been printed, in Tamul, 71 tracts, besides broad-sheets; at Jaffna 80 tracts, and in Travancore 50; making in all over 200 publications in Tamul. About 50 tracts have been printed in the Malay; in the Chinese, about 100, comprising 5868 pages. In Burman there are 28 tracts, making about 900 octavo pages; besides portions of Scripture in tract form. It would be tedious to make further specifications.

In nearly every mission there have been prepared a GRAMMAR, VOCABULARY, and DICTIONARY.

An amount literally incalculable of BIBLES and TRACTS has been put into circulation.

Schools of various grades are established, and a multitude of youth have received a CHRISTIAN EDUCATION.

The blessings of CHRISTIAN MORALITY have been widely diffused.

Some whole nations have adopted Christianity. In Greenland,\* in Labrador, and in more than 30 islands of the Southern Seas, paganism has ceased to be the national faith! These have become, in the customary sense, Christian countries. Instead of poverty, wars, and plunderings, are found plenty, peace, and security. Instead of murdered infants, neglected children, degraded wives, and burning widows, are seen domestic peace and social endearments. Instead of idleness, are the comforts of intelligent industry. Intellectual cultivation has supplanted brutal insensibility. Rulers and kings, laying aside ferocity and selfishness, are seen governing their people by Bible laws, and anxious for the general good. Wherever even nominal Christianity takes root, through Protestant efforts, it produces more energy of character, milder manners, and purer morals, than have ever been shewn under any form of Pagan or Mohammedan influence. I confidently refer for proof to the Philippine Islands, to Amboyna, Bengal, and Ceylon.

There are, also, in the midst of heathen lands, Christian villages and districts, shining as lights in dark places; such, for instance, as at Serampore, Luckyanipore, Tanjore, Tinnevely, Ceylon, Mata, and scores beside.

There are also single stations, where nominal Christians are reckoned by thousands.

In some places, the entire fabric of IDOLATRY is shaken.

Lastly, and chiefly, SOULS have been CONVERTED to God.

Here is the great point. On this there can be no variety of sentiment, as to the value of the fruit; nor dispute as to the reality of its existence.

Converted Heathen are already numbered by TENS OF THOUSANDS. I might fill many pages with proof of the sincerity of their conversion, from the sacrifices which they make, and the lives which they live. I examined diligently into this matter everywhere, and have copious details in my possession. Few Christians are aware of the extent to which such facts may be adduced. The various histories of Missions are full of them.

From the best data which we can obtain, we may safely estimate the present number of converts, after deducting such as may be supposed to have been received on an outward profession merely, at more than ONE HUNDRED THOUSAND.

In many cases, these are formed into churches, with pastors and deacons. The native preachers and catechists amount to more than 1000. Many of these have received a good education in mission schools. Some (and the class is increasing) have become authors; and produced books, tracts, and hymns, of great value.

In some places, these churches have become so established, that if missionaries should retire, the cause would probably go on. Some of these churches have already begun to contribute, even in pecuniary ways, to the furtherance of the great work.

In addition to these thousands of converts, now shining as lights in dark places, we must not forget the thousands who have died in the faith. In the case of Serampore, out of 2000 baptized, only 600 survive: we ought, therefore, probably to add ANOTHER HUNDRED THOUSAND for converts deceased.

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\* In Greenland there remained, in 1834, only 150 Heathen.

## BAPTIST MISSIONARY MAGAZINE.

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## American Baptist Board of Foreign Missions.

Arracan.

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(Continued from p. 78.)

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14. During nearly all the past week the rain has been incessant, and it has been cold and uncomfortable. I have

attended no meeting but the usual ones at our house. At worship this morning, only five or six persons beside the members of the church, teacher, scholars, &c., were present.

21. More visitors at the house the past week than during the preceding one, but the weather has been such that I have held no meetings in the town. Moung Net told me that a few days since twenty or thirty of the men of the town called the kyon-tot, and after asking him to explain the origin of all things, &c., they disputed what he said, and called him, i. e. Moung Net, that they might hear about the eternal God who created all things. The severe rains embarrass the labors of the assistants some, still they have many opportunities to tell the heathen of Christ.

28. About twenty strangers listened attentively to the truth this morning.

Aug. 11. On Wednesday evening, preached at Moung Net's, and on Thursday evening at a native house in another part of the town. About fifteen or twenty persons were present at each place. This morning there were about twenty, beside the ordinary hearers at the commencement of worship, but they disappeared gradually, till only five or six were left at its close. For a few weeks past br. Stilson has conducted the Friday evening meetings, beside teaching the members of the church to sing, on Saturday evenings.

18. Last Monday evening preached in a part of the town where I have not before been, to fifty or sixty quiet and attentive hearers. Friday, toward evening, held a conversation on one of the bridges with twenty or thirty men, some of whom appeared to cavil a good deal. Eight or ten came up to the house at evening worship, and last



evening six men came up and said they heard me the evening before on the bridge, and wished to hear more. I spent nearly an hour in explaining to them the way of salvation, &c. This morning a dozen or more, beside the usual congregation, were present; and this evening nearly as many, principally Mussulmans, came to worship. They remained after the meeting was dismissed about half an hour, asking questions and disputing. That God would forgive and save sinners, they would not believe. The church has been under the painful necessity, this week, of suspending one of its members, Moug Po.

*Refutation of the supposed divinity of Gaudama—Monthly Concert at Ramree—Interview with a former pupil, &c.*

Sept. 1. Wednesday evening last, preached at "Oung Seik" to thirty or forty attentive hearers, and remained a short time after meeting to answer questions, &c. One inquired, "What works must we perform in order to get to heaven?" I replied, "By our works we cannot be saved; we are like men afflicted with a dangerous disease; all we can do is to call a physician who understands our case. We must trust in the Savior alone." "Will Jesus Christ save those who kill animals?" asked another. "Do you think it sinful to kill animals?" I inquired. "Yes," was the reply. "Then it must be sinful to eat their flesh," I added. "O yes, if you know that the animal was killed." "Does God sin?" I asked. "No." "Why then did Gaudama eat the pork which occasioned his death?" I inquired. He did not know that the hog was killed, not seeing it done. "Well then," I remarked, "he was not omniscient, he was not superior to other men, for all know what they see." "It was his fate," said another. "Did he not know that it was sinful?" I replied. "Yes." "Then he was a voluntary sinner, and not fit to be called a god," &c. Thursday evening preached at "Wetzu" to sixty or more hearers from the words, "The Son of man is come to save that which was lost." A few only beside stated hearers were present this morning. This evening three men came to worship, one of whom is thought by the assistants to be an encouraging inquirer.

8. I have adopted the custom of giving to the members of the church at each monthly concert, an account of

some missionary station. Last Monday evening I informed them of the efforts that have been made to christianize Ceylon, with their results, &c. They seem much interested and encouraged by what they hear. Thursday evening, at a new place, I had a large congregation, several of whom were Mussulmans. They appeared to have a zeal for God, but not according to knowledge. Some of the Búdhists present were very eager for dispute. "Jesus Christ did not come to the Arracanese; he came to your race, and you worship him; we worship Gaudama, and the Mussulmans Mahomet," said one. "Jesus Christ appeared in Judea, not in Arracan, it is true; neither did Gaudama or Mahomet," I replied. They seemed to see that their objection was futile, yet said, "Well, if Jesus Christ is the only Savior, all ought to have been informed of it." "That is true," I replied, "and before ascending to heaven, he commanded his disciples to go into all the world, and preach the gospel to every creature." Said another, "The first man, created as you say by the eternal God, must have worshipped him, and where then, did the different religions that now exist, come from?" I remained after worship nearly an hour answering questions, &c., and then left them disputing among themselves. Four aged men with their "great teacher" came to the house and spent an hour or two, one day last week. They assented to what I said, but after all, seemed to think that it was as safe for them to trust in Mahomet, as for me to trust in Christ. Some fifteen or twenty were at worship this morning, two or three of whom are thought to be inquiring. This evening spoke to the members of the church, and one other, on the 12th article of our creed, which treats of the saints in heaven, and felt strengthened to press forward in the work of the Lord, by contemplating the joys which are in reserve for those who love and serve God.

22. On Monday evening preached at Moug Net's from the parable of the pharisee and publican, to fifty or sixty attentive hearers. After sermon, remained some time to converse with the people, who did not seem disposed to leave; and the assistants told me the next day, that they continued the discussion with as many as were present when I left, or more, till about ten o'clock. To-day beside church members, teachers and scholars, and three

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worship, two or three who have heard a good deal of the truth, *talked* very well, expressing their belief of the gospel, &c. Toward evening, seven men from a neighboring village, came and listened some time with apparent interest to the truth. At evening worship, only one beside the church was present, and he said, as these heathen often do, when they cannot object to any thing they have heard, "I will consider farther." Alas! what multitudes ruin their souls by delay.

Allusion has occasionally been made to visitors at the house. On some days we have many, on others few, and on others still, none. Mrs. C. frequently has a good many women around her, and sometimes they seem to be considerably interested in the news of a Savior. Her school has not proved to be as flourishing as we had hoped. Only about half a dozen scholars have been regular in their attendance. They have made good progress, and now seem to understand all the main truths of the Christian religion. We hope more will attend when we remove to our new location, nearly a mile from br. Stilson's house, at the other end of the town. I am now preparing to build there.

I have given to my assistants instruction from the bible twice a week, which in the preparation and recitation has consumed about two days weekly. So many inquiries are made by those who have heard the truth, about the state of men after death, that I thought a tract explaining the nature of the joys of heaven, and the pains of hell, with the way to escape the latter, and secure the former, was highly desirable. I have therefore prepared one, which is now ready for the press. To improve my knowledge of the language, I have spent considerable time in reading Burmese books, &c. As the native Christians at Akyab, are left without a teacher, I have engaged in an occasional correspondence with them, and have sent them books, &c. The journals of the assistants contain no "thrilling incidents," but the Board may be pleased to see a specimen of their labors. From the last journal handed to me a few days since, I will translate a few of the first entries.

"Sept. 13. Preached at a zayat; some listened well, and others disputed. Preached at a zayat on the south side of the river; about thirty heard the *truth*; some disputed violently. Preached at a *kyoung*, where the people

paid good attention. About thirty were present. Preached to about twenty hearers. Preached to forty men and women, at a zayat attached to a burial ground. Preached at a "worship zayat," some listened well, and others disputed. Preached to about twenty hearers at "Oung Seik." Some disputed. One man admitted that there is an eternal law. Then there must be an eternal God, I replied, &c. &c."

The labors of the assistants are confined principally to Ramree, though they have occasionally visited some of the nearest villages. They distribute, I imagine, from five to fifty tracts per day, according to circumstances. Moung Net's house, located where four ways meet, is frequently thronged. He has an invitation written in large characters, hanging up in a conspicuous place, for those who fear hell and desire heaven, to come in and hear the joyful news of a Savior.

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### Burmah.

LETTER FROM MR. KINCAID, DATED  
RANGOON, NOV. 24, 1839.

*Reasons for visiting Rangoon—Reception by the Viceroy—His character and the causes of his favor to the missionaries.*

As there has been little missionary labor performed in Burmah Proper for a long time, you will be happy to learn that Mr. Abbott and I have come round to Rangoon on the express invitation of the viceroy, and have been received by him and other local officers in the most kind and urbane manner. For some months past, we have been determined on re-entering Burmah at the close of the monsoons, unless hostilities should actually commence. The disposition of the new king and court, however, has been such, that it has appeared extremely doubtful whether we should be allowed to prosecute our work in a manner satisfactory to ourselves, or beneficial to the natives. Yet, as there are between three and four hundred converts left as sheep without a shepherd, besides many unbaptized believers and heathen inquiring what they shall do to be saved, nothing short of actual hostilities between the English and Burmans seemed to be a sufficient reason for further delay—at least an effort should be made. Just at this time, when our

minds were oppressed with no little anxiety on the subject of our future course, the urgent, and in some respects extraordinary invitation of the governor reached us. We regarded it as an interposition of Divine Providence in favor of his persecuted people, and as a manifest token of his approbation upon our entering that great field, to publish again the word of God.

We took passage in the Ayrshire, and on the 4th inst. anchored before the city. Our arrival was immediately made known to the governor, who expressed a wish to see us as soon as convenient; but it being near evening we called on Capt. McLeod, the English resident, visited the old mission house, and returned to sleep on board the ship. The day following we visited his excellency, who received us in the most bland and courteous manner. I had known him in Ava—had been with him in the prisons when crowded with state prisoners—had seen him one of the most active and energetic in the king's court, when the government was being remodeled, but had received a most unfavorable impression of his disposition and moral feelings. He has a bold, independent mind, with a quick apprehension; is energetic, yet unpolished in his manners, and savage in his temper.

He treated us as old friends; enquired after our families, and expressed much pleasure in seeing us in Rangoon. He inquired with apparent anxiety, why we had not brought our families with us, but when I informed him that they would soon follow, and that it was our most ardent desire to remain in the dominion of his majesty, if permitted to prosecute our appropriate work, he replied that "he should do every thing in his power to render our situation comfortable—that he would not allow of any annoyance—that it was unbecoming and disgraceful, after the American teachers had resided so long in Burmah, that they should be under the necessity of remaining in Maulmain." This, and much more to the same import, he said in the kindest and most unostentatious manner. We cannot doubt his sincerity in desiring us to remain in Rangoon. He wishes as far as possible to allay the agitated feelings of the public, and he is well aware that nothing will contribute more directly to promote this object than to see the American teachers, as formerly, engaged in their appropriate work. *This is an undesign-*

*ed* tribute of respect to the gospel of our divine Redeemer, for we cannot doubt that this man, or almost any other native, would turn the whole weight of his authority against us, if at any time such a course would promote his individual interest. Self-interest is the highest motive which ever presents itself to the mind of a heathen, and when this is at stake, the ties of relationship, the charities of life, and the rights of men, are sacrificed without hesitation, and apparently without remorse. It is consoling, however, to reflect on that divine wisdom which superintends the affairs of this world, and so controls the actions of men, that even "the wrath of man shall be made to praise God."

*Effects of the forbearance of the English—Old acquaintances—The church at Rangoon—Interesting village—State of things at Ava.*

The almost unexampled forbearance of the English government towards the Burman court, instead of conciliating their friendship, has only rendered them more insolent; and it is to be feared, has given the Burmans such an unwarrantable confidence in their dignity and power as will render unavailing all future efforts to secure an amicable settlement of existing difficulties. War, however, may be avoided for some months, perhaps for years, and in the mean time we must preach the gospel to all within our reach, and strengthen and build up in the most holy faith the newly formed churches. Our expectations of being immediately useful here, are not sanguine. The feverish state of society, the fickle character of the men in power, and the watchful jealousy of the new court, are so many serious obstacles in our way. The recent outbreak in China, which resulted in driving all the English from Canton, and the offer of five hundred dollars for every Englishman's head, contributes its full share to keep alive a haughty and unyielding spirit in the Burman court. But the most high God will overrule all these events for the promotion of his glory, and the universal spread of the gospel of peace.

During the twenty days we have been here, I have had repeated opportunities, both in public and private, for conversing with the governor. Our conversation has been mostly on religion, and sometimes in the presence

of thirty or forty persons, officers and common people. Wherever we go, the people appear glad to see us, and wish to know if we are going to remain. I have spent a few mornings in distributing tracts and conversing with groups of people, while sitting in the verandah of some house. Many of them are old acquaintances, and persons who have heard much of the gospel.

On several occasions, I have visited large boats from the towns above. In some of them, found persons who had seen me, and heard more or less of Christ, and manifested considerable interest to hear again about this new religion. In the midst of idolaters, it is cheering to find such cases—to see persons who recollect you, and who, years ago, and hundreds of miles distant, listened to the gospel, and still remember what they heard. It gives one such confidence in the power of truth, that it is not in vain to preach the gospel. We are encouraged to sow our seed in the morning, and in the evening to withhold not our hand.

I have not yet mentioned the church here. Soon after our arrival several of the disciples called, and among them the native pastor, Ko Thah-a. Hardly a day has passed, but some of the members have been at the house, and altogether eleven of the Burman converts have attended worship. These are all who remain in the town and immediate neighborhood, except three females, two of whom are very infirm, and the other extremely ill. Most of them appear well, while of two or three I stand in doubt. On the first Sabbath I had nine at worship, and the next Sabbath twenty-one. Moung Uet Nee, an estimable Christian, who lives in a village five miles from the town, says that a number of the people in his village have the scriptures and read them, and do not hesitate to speak openly in favor of these books. He thinks more than one half of the village believe they contain the true religion, and some of them in secret, to his knowledge, pray to the living God. I know of three such villages between this and Ava, and scores of people in Ava, who thus believe.

Since the return of Moung Na Gau and Tha Oung, I have not heard from the church in Ava. They cannot send letters without great danger. I have great confidence in the stability of their faith and Christian character. *There is no place on earth where I*

should go so cheerfully as to Ava, if there was the most distant prospect that any thing could be done in publishing the gospel. No Burman would dare come to my house, or even speak to me in the streets, such is the watchfulness and jealousy of the present court. This state of things cannot always last.

*Visits from the Karens—Native assistants  
—Their labors and zeal.*

The Karen Christians are coming in almost daily; often seven or eight together; and they would come by twentys if we had not sent them word that it would be imprudent, and exposing themselves unnecessarily to fines and imprisonment; perhaps to long servitude, and possibly to death. Some who had been bound with cords, and cruelly beaten till nearly senseless, for preaching Christ and the resurrection, came to see us. Often when we returned from a walk in the evening, through some part of the town or suburbs, we found four or five, or seven or eight in our room, nearly worn out with their long march through the heat of the sun. Still they would sit up till after midnight, asking questions about Christian doctrines and duties, and having difficult passages of scripture explained; and even at that time of night, it was not easy to get away to sleep, they were so eager to have every thing obscure made plain. Some of these are assistants, who have from twenty to sixty families each under their care. They are pastors as well as preachers; each one in his own parish visiting from house to house, reading the scriptures and praying with the sick, conducting public worship on the Sabbath, preaching to the unconverted, and performing the rite of marriage according to Christian usage. They also preside in the respective churches under their care. They are not ordained, and therefore do not administer baptism and the Lord's supper. They are indeed God's "anointed ones," and we have no doubt but in time they will become efficient pastors and evangelists. It would be imprudent now to entrust them with power to baptize and admit persons to church membership. They must have more instruction in the "mysteries of the kingdom," more experience, and more knowledge of character, or there would be danger of their filling up the church with mere nominal Christians.

Two of the young men who were in irons and stocks last year, are now sitting near me, reading the New Testament. Both of them are fine, active young men.

The assistant who has been laboring in the vicinity of Bassein, where the celebrated young chief resides, has just arrived in Rangoon. The work of divine grace in that region is wonderful. The house of the young chief is thronged much of the time by Karens who come to hear the gospel, and learn to read. In that district between 2 and 300 are waiting for baptism. Such is the power of the gospel among that people. We have examined six or seven native assistants, and given them all the instruction which so short a time could allow. Our prayers go with them in their blessed labors. They have the highest wisdom; that is, wisdom in winning souls to Christ. Their purpose and feelings are exclusive. One settled design appears to engross all their thoughts and wishes. Persecution does not dishearten them; fines and imprisonment do not terrify them. The spread of the gospel, and the salvation of their countrymen, is the all-engrossing subject by day and by night.

News has just come down from Ava, giving us to understand that the viceroy is in disgrace at court, and is to be superseded by another officer. There is much to encourage me in the hope that good may be done in distributing books as well as preaching among the people.

#### LETTER OF MOUNGH SHWA GOON.

The writer of the following letter is a native Burman preacher, who accompanied Mr. Malcom in his journey to Ava. He was also Miss Cummings's teacher and biographer. The translation, which is said to be "quite literal," is by Mrs. Kincaid.

I, Moungh Shwa Goon, a member of the Maulmain church, address these affectionate words to the servant of Jesus Christ, Teacher Malcom, who resides in America. Although in this world we are widely separated, yet in spirit we are united, and rejoice in the hope of meeting hereafter, never to be separated. In view of this hope, and knowing the great love you have toward the inhabitants of Burmah, I address this letter to you and all the brethren with salutation.

We, the disciples in Burmah, who were formerly idolaters, having worshipped that which was not God, and being buried up with the things of the world—slaves to the devil, and committing all manner of sin, which deserved everlasting punishment; still we, making our boast of merit, rejoiced in the pagodas and images of Gaudama. But, though we loved and worshipped our idols, we were not happy—we had no peace even in this world; there was nothing but misery. But since we have experienced the influences of the Holy Spirit, and embraced the Gospel of God's Son, having been baptized, and having become the children of God, we feel that the Christians of America love us, the people of Burmah, very much. Formerly we knew not God, nor the law of God—our race has always rebelled against him, and our sins were very great. Nevertheless, God, who has compassion on all men, has borne with us. He is a God of mercy. He is a God of infinite compassion. He is a God that allows of repentance, and has graciously sent his Son to die a cruel death for the salvation of men. We rejoice that God has awakened the Christians of America to preach the gospel to us Burmans, and we gladly renounce all our former superstitions, the images, pagodas, priests, evil spirits, and all that we formerly placed utmost confidence in, as also the traditions and customs of our ancestors, which we strongly adhered to.

Although we, the disciples in Burmah, are widely separated from the disciples in America, and cannot behold each others' faces, yet when we see the teachers whom you have sent to us, we exceedingly rejoice, and feel as though we had seen you.

We, the disciples in Burmah, are earnestly endeavoring to make known the way of life to our countrymen. Even as it was in former times, when Moses by the command of God delivered the Israelites from the iron furnace of Egyptian bondage, so we are striving to rescue our countrymen from the bondage of sin, by pointing them to Christ, who has provided a way of deliverance. In this city there are many people who have been made to tremble on account of their sins, and have embraced the gospel, and put their confidence in the Lord Jesus. There are many too who believe the truth of the gospel, but who cannot bear the reproaches and persecution

of their relatives and friends, and therefore do not come out on the side of Christ, though they have no confidence in their own religion. There are others when they hear the gospel, who get very angry, and consider us their enemies, and those who mock and revile, are very many. They, not having received the grace of God in their hearts, know not the great love of God, and therefore we cease not to exhort them to believe in Christ with pity and love.

We, the people of Burmah, feel great love to the Christians in America for having sent us the Holy Scriptures, which teach us the existence of the true God—that the Godhead is composed of three persons, the Father, Son, and Holy Spirit—that he is the everlasting God, the holy and true God, and the Author of everlasting blessing—that Christ has by his own precious blood provided a way for the salvation of fallen men, and that the Holy Spirit gives light to the disciples to point out to them the way of happiness, and also to draw those who have strayed from the true path, into the way of holiness, and save them from everlasting destruction.

All this we learn from the Holy Scriptures. In this world we can only have a glimpse of the wonderful power, and glory, and majesty of God.

We rejoice and thank God for having sent us teachers who are of meek and lowly dispositions, and who preach the gospel with love, bearing patiently all opposition and endeavoring to show us the glorious light of the gospel, and having made every earthly sacrifice, we feel that they love us very much.

Like as you have received the wonderful law and light, even wisdom from above, so may we the people of Burmah experience, even in our days, a great out-pouring of the Holy Spirit. We earnestly hope this may be the case.

Teacher, salute all the disciples in America for Moung Shwa Goon, with much love, and assure them that I pray for their health, and that they may be permitted to do much for Christ; and for this do all the Burman Christians pray.

The year of Christ 1839, July 3d, day of the full moon.

LETTER FROM MR. HOWARD, DATED MAULMAIN, NOV. 1, 1839.

The importance of efforts for the education of the class of persons alluded to in the following communication has long been perceived by the missionaries, and such exertions have been made on their behalf as a due attention to other duties would allow. But the circumstances of the Eurasians, mentioned below, and the frequent and urgent applications of parents for the instruction of such children, have suggested the expediency of making it an object of separate and systematic labor. "I have been exceedingly pressed," says Mr. H., "by men in this place to take their children, with the assurance that I should have the entire control of their education, and should be paid for it any sum I would demand. When I urged as a reason for not taking them, that I had not suitable buildings for their accommodation, an offer was made to erect such buildings as I might need for them, or to make a donation of 1000 rs. to the mission, and still defray the expenses of the children, provided I would consent to educate them." A meeting of the missionaries, for the consideration of the subject, was accordingly held at Maulmain, in January, 1839, which resulted in the establishment of an Eurasian school, and the temporary appointment of Mr. Simons as teacher. Mr. Howard writes,—

The term adopted to designate the class of people alluded to, indicates to some extent their condition in society. One of their parents being a European and the other an Asiatic, and many of them being entirely, and others to a great extent, abandoned by the former, to be trained up in the heathenish customs of the latter, they usually inherit from their father a disposition to despise their heathen connexions, while from their mother and the heathen among whom they live, they derive those principles of action which fit them for a pre-eminence in wickedness. Such being their character, and such their relation to the heathen, it is unnecessary to say that their influence upon these is very great, and unless they are brought under the power of religious principle, the character of this influence will be nearly that of unmingled evil. This already numerous class of population is rapidly increasing, and, it is highly probable, will continue to increase, till in the cities and large villages it shall form a very considerable portion of their inhabitants. Convinced that they are as ready to receive religious instruction as the natives, and looking at their in-

dissoluble connexion with them in society, as well as at their numbers and important influence, we derive from this view of the subject, arguments to satisfy our minds of the importance of directing a part of our labors to the temporal and spiritual benefit of this neglected portion of our race.

It also seems to us important that this and the native population should form two distinct departments of labor. The following are some of the considerations that lead us to this result, viz: 1st. The habits, dress, and manner of living of these two classes, are generally widely different, and as a consequence, their respective prejudices are against their being united. Indeed we think it would be impossible, at present, to unite them without detriment to both parties.

2d. Not only would there be no labor saved by uniting them, but it would tend to degrade the Eurasians, while the others would not derive the least benefit from their loss, the latter not being, at once, capable of that elevation of character of which the former are susceptible.

3d. This department, if kept separate from the native, will furnish pecuniary means for its own support, and thus we may expect, in a few years, to see this class of people taught at their own expense, and by the blessing of God, converted from their sins, so that instead of being a curse to the heathen, they will become important auxiliaries to the missionaries in spreading the gospel among them. It is well known to the Board that their missionaries at this place have not confined their labors entirely to the natives. They have, under God, raised up a church here, whose services are performed in the English language; nor are they, till the present time able to escape the responsibility of sustaining its pastoral charge. This department, aside from English soldiers, is mostly composed of persons of the same rank and condition in society with those for whose benefit we propose to establish a school, and we conceive that both the pastoral charge of this church, and the management of the school, might with propriety be assigned to one missionary. These two departments will unite with great advantage, whereas neither of them can long be sustained by a Burman missionary, without great detriment to his labors in the native department.

The providence of God which

brought br. Simons to this place, we could not but regard as an indication that the time had come for us to make an effort in behalf of this people.\* The recent urgent applications made to some of the missionaries to receive and educate children of this class, with a promise to pay the entire expense of their education, induced us to pass the resolutions which were adopted at our meeting in January.

Though we do not expect that the entire expense of a missionary family, together with that of the school, will at once be assumed by those for whose benefit it is undertaken, yet we do think, that with a suitable person to manage this department, in the course of six or eight years the whole expense might be covered, so as to refund to the Board all that they might at first be required to pay. We regard it as quite certain that it would at least soon support itself.

Some time elapsed after passing the above mentioned resolutions before a suitable house, in an eligible part of the town, could be provided to commence our work. Owing to the unsettled state of affairs between the English and Burman governments, it was not deemed advisable at present to incur the expense of erecting buildings. A large house contiguous to the English Baptist chapel was therefore hired in April, and the school was commenced on the 15th of the month. With the exception of two weeks suspension; when br. Simons's family was afflicted with sickness and bereavements, it has continued until now, and its prospects are encouraging. The present number of scholars is thirty; males 17, females 13. Of these five are boarders. Seventeen are children of Burmese mothers, of whom three are members of the church. The ages of the children are from four to twelve years. All but two are able to read intelligibly. They are taught reading, writing, arithmetic, geography, grammar, composition and singing. The fixed price for the tuition of each scholar is 5 rs. per month, subject to a reduction in cases where the parents or guardians cannot afford to pay this sum.

\* Notwithstanding br. Simons belongs to the Ava station, yet as the state of affairs in Burmah Proper was such, and for a time was likely to continue such as to prohibit his laboring there, no serious difficulty appeared to his engaging, at least temporarily, in this department.



The rent paid for the house up to Oct. 31, and other incidental expenses have amounted to 222 rs.; and the amount received for tuition during the same period is 400 rs.

Br. Simons preaches alternately with br. Stevens, at the English Baptist chapel; and every Lord's day morning conducts a Sabbath school of about thirty children, at the same place; and when he has leisure, visits the Eurasian families for the purpose of giving religious instruction.

### West Africa.

#### JOURNAL OF MR. CLARKE.

#### *Preaching the gospel to the natives—Women's grigri bush.*

Oct. 20, 1839. My health being quite restored, I was at king Joe's in the morning, where we had about the usual number of persons at worship. In the evening I preached at Edina, from Romans x. 4. It was a refreshing season to me, and apparently to others.

27. My health not very good. Preached at Tatoo's this morning. More than usual at worship, among whom were several strangers. I gave a very concise history of the flood, and then informed my hearers that God would punish all sinners forever, unless they repent. They listened attentively, and after I had concluded my remarks, one of the head men who was present said to Tatoo, We are old men, what shall we do? Though the question does not imply anxiety on the part of this man for the salvation of his soul, yet it shows that he was apprehensive that what he had heard was true. In the afternoon I went to Joe Harris's. As soon as I arrived, the king informed me that some of his women had come from the grigri bush. In a few minutes I heard the drum, and shortly a procession of fifty or sixty women entered the town, singing and dancing in high glee. The king said he thought they would soon cease, and wished me to wait. I told him it was the holy Sabbath, and that I feared they would offend God. He replied that was the women's custom, intimating, like Adam, that the sin must not be imputed to him. I waited two or three hours, with the sound of the drum, and the uncouth voices of the rude females continually in my ears. At length they retired from the town, and the king said it was time to commence our worship.

A large number had assembled, and for a short time they listened attentively, but we were soon interrupted by the almost deafening noise of the returning procession. The women's grigri bush is a place in the forest where houses are prepared for the residence of some matrons and young females. The design of this place, I am informed, is to instruct these young females in relation to the marriage state. They remain in this place five or six months, and when one has completed her term, she returns to the town, and is welcomed with joy, music and dancing.

30. This morning, when collecting some Basá words with the aid of my interpreter, I asked him the meaning of the word *Mé*;\* he said it signified to cover with water, or other substance, and immediately added, that that was the proper word to use in relation to baptism. After making many inquiries concerning it, I felt convinced that it was the best word we had any knowledge of for that purpose. I named the circumstance to br. Crocker, who thought he should use the word for baptism in his translation. After making further inquiries, and observing the connection in which the natives use it, I am convinced that it is the very word we need to use for that ordinance.

Nov. 10. Sister Warren has been sick during the week. Last evening her recovery appeared very doubtful, but God had mercy upon her, and she appears to be slowly recovering. But few at king Joe's to-day. The usual number at Tatoo's.

16. Started for king Soldier's place, about ten miles up the St. John, and reached the town about six o'clock in the evening, where I was very cordially received.

#### *A deserted town—Funeral of Joe Harris's brother.*

7. About ten o'clock nearly all the people in town were assembled to hear the gospel, and most of them for the first time. I talked to them nearly an hour, during which time many of them listened very attentively. At eleven o'clock I started for Jeje's place, which lies three miles farther up the St. John. The sun shone very hot when we started, but a cloud soon intercepted its rays, and we passed on very pleasantly

\* Pronounced *May*.

for a mile and a half. Here we were obliged to leave our canoe and perform the remainder of our journey by land. After walking about half a mile in a meandering path, delightfully shaded by a dense forest, we reached the ruins of an old town, which had been deserted because some persons had died there. This, I am informed, is a common occurrence. However healthy the place may have been, if several persons die within a short time, the town is abandoned. After walking about a mile farther, we reached Jeje's town, and were cordially received. Here I preached the gospel to those who had never heard it before.

24. Preached at Joe Harris's upon the subject of the destruction of the world and the general judgment, in which the people seemed much interested. King Joe asked several questions. He wished to know when the world would be destroyed? I told him God had not told us when the world would be destroyed, but he had revealed the fact. He then wished to know if it would be destroyed suddenly, as the antediluvian world was.

30. At Joe Harris's in the afternoon, where I found the people preparing for a great play which was to commence the next morning. Two dead bodies which had been brought into town, gave rise to the play. I passed the night there.

31. About seven this morning, forty or fifty persons assembled, and I addressed them on the resurrection. They listened attentively for a while, but were soon diverted from the subject by some of their friends who came to attend the celebration.

Dec. 8. Preached at Tatoo's and Joe Harris's this morning, to a respectable number at both places. I enjoyed the season much. I never have been more sensible of the promise of the Savior, "Lo, I am with you always," than when addressing these poor heathen.

15. Preached at Joe Harris's this morning, where we had about the usual number present, and good attention. The king wished me to procure him a coffin for his brother, whose corpse was in town. Preached at Edina in the evening from Isaiah liii. 1.

18. Joe Harris sent for me to attend the burial of his brother. Reached the town at eleven o'clock, where I was much disappointed in not finding the noise and confusion which I expected. Their burials are usually attended with

much mirth, and sometimes with excess and drunkenness. But nothing of the kind was witnessed at this time. About one o'clock the king informed me that they were ready to hear some remarks from me. The coffin, containing the remains of a man who had been dead two years, was placed near the palaver house, (i. e., a place for transacting public business,) and forty or fifty people seated in the house. As I was unwell, the Rev. Mr. Herring a Methodist minister who accompanied me, addressed them. After this, the remains were carried a short distance from the town and interred.

*Baptism of a native youth—Visit up the St. John—Prospects of the mission—A call for more laborers.*

29. This has been a day of much interest to the missionaries and their friends at Edina. At nine o'clock we repaired to the Sabbath school, where we were met by the superintendent, br. Day, who had been suffering several weeks from a distressing illness. The school was composed mostly of native children, just emerging from the darkness of heathenism; still they conducted with much propriety. At the usual time for morning worship, br. Crocker preached from Psalms cxliv. 15. In the afternoon I addressed the people from Romans i. 16. At four o'clock the congregation went to the water side to witness the baptism of my interpreter, a native boy about sixteen years of age. The exercises were appropriate, and seemed to make a deep impression on all present.

Jan. 8. This morning I started in company with Mrs. C. on a visit up the St. John. We took with us a girl and boy of king Soldier's, who had been with us eight or nine months. We reached our place of destination about 11 A. M. The king and his people were much pleased with the appearance of the children, and showed us much kindness. We were soon supplied with a fowl and three or four bowls of rice for our dinner. We remained two or three hours, and when we left, the king gave us another girl for our school. We came down the river about two miles and called on a king by the name of Gese. Here, also, we received much attention. The whole town was soon assembled, and I had a fine opportunity to make them acquainted with our object, and to preach to them, for the first time, the

gospel of the kingdom. The king seemed much pleased, and gave us a boy for our school. The prospects of the mission appear more and more encouraging every month. We trust that the Lord has enabled us to secure the confidence of those natives with whom we have had any considerable intercourse. They are more willing to have their children educated than they were six months ago. One year since, and it seemed almost impossible to prevail on them to have their girls instructed; now we have five girls in our school, and the promise of more. For a few months past br. Crocker has thought there were indications of good at Made Bli. At Joe Harris's we have a greater number at worship, and better attention than when worship was commenced there. We hope two of our school boys have been converted by the truth, while others have evidently been the subject of many serious impressions. God is truly good to us. He has not only preserved our lives and granted us a tolerable degree of health, but we trust he has enabled us to do something for the promotion of his cause among the heathen. But while we acknowledge with devout gratitude his kindness and fostering care, and rejoice at the indications of the power of the gospel on these poor, afflicted Africans, we lament that so few are willing to obey the commands, or regard the promises of the Savior. Have they forgotten the injunction, "Go ye into all the world, and preach the gospel to every creature?" and the promise that "Ethiopia shall stretch out her hands unto God?" As I have before remarked, God seems to have thrown the Basá tribe upon the sympathies and care of the Baptists. If this people are neglected, of whom will their blood be required? There are now several places here which ought to be occupied by missionaries.

Br. Crocker, besides the superintendence of his school, and the translation of the New Testament, has the whole of Little Basá on his hands, a tract of country containing probably 10 or 15,000 inhabitants. However little I accomplish, I am literally worn down with fatigue. To do less than I do, I know not how. The general affairs of the mission cannot be neglected, and if the school is, it will suffer. I cannot neglect the study of the language, and the preaching of the gospel to these poor perishing heathen, while

books in the native tongue are so much needed, and while there is no one but br. Crocker to proclaim the word of life to the 100,000 of this tribe. Our labors are daily increasing, and to perform what we now do, much longer, with our present strength, is out of the question. If we do not have aid soon, we fear that some of us will be obliged to leave the field. Do you say, we must do less? we reply, that we dare not relinquish one inch of the ground which God has given us. We do hope that you will soon send some of his servants to reap the harvest already whitening.

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EXTRACTS FROM A LETTER OF MR. CLARKE, DATED EDINA, JAN. 18, 1840.

*The mission station and schools at Edina.*

As a correct knowledge of the different missionary stations must be desirable to the Board, I have thought it proper to give some facts in relation to the one we occupy. The relative position of Edina has been already published in the Magazine; it is also laid down on our late maps. The town is nearly half a mile square, and contains about 300 inhabitants. The people are generally poor, and depend principally on the natives for their necessary supplies. They have, or might have, farms from which they could obtain a superabundance of the necessaries, and many of the luxuries of life, but, till within a few months, agriculture has been almost entirely neglected. But of late a few of the colonists have begun to cultivate the soil with their own hands, and they have been bountifully rewarded. They have good religious instruction, and a large proportion of the adults are church members. But, however their religion may affect the head or heart, its effects on their lives, with a few exceptions, are not very apparent.

Our residence is on a small elevation about 100 rods north of the town. We are within half a mile of the ocean on the west, and 100 rods from the McLane river on the east. About 40 rods from our house is a large swamp, which is covered with water eight or nine months in the year. On the east is another swamp which extends to within 20 or 25 rods of our house. This is of the kind called mangrove swamp. During a part of the rainy season, it is completely inundated. During the dry season it is flooded

only at the time of spring tides. The mission lot embraces three or four acres of this swamp. It probably contains one hundred acres or more, about four of which are included in the mission premises. The remainder belongs to the citizens of Edina, and is nearly all included in the lots of individual farmers. We have endeavored to persuade them to assist us in draining it, as the land is thought to be of a superior quality, and they have given us some encouragement that they would do so, but we are not very sanguine of success. The mission premises are enclosed by a ditch four feet wide, and two and a half deep. We have a variety of fruit trees, in a flourishing state. The farm supplies us abundantly with potatoes, and to some extent, with a variety of other vegetables. It would produce bountifully, if well cultivated.

Our present buildings are a dwelling house, two stories high, 20 feet by 24; a house for the native boys, 11-2 stories, 14 feet by 17; and a cook house, about 12 feet by 14. We lately concluded to enlarge the mission house, and have materials prepared to add 12 feet to its width.

The number of scholars in the mission school is 35, 22 of whom are country boys. These are easily governed, and are making good proficiency. They are taught in English by br. Day, while I instruct them in the Basá language. I usually spend one hour each day in school. Since last May, the two classes farthest advanced have been taught from manuscript. I have prepared the lessons with the aid of my interpreter, and I have found this one of the most effectual ways of improving my knowledge of the language. We need several books in the Basá language, and shall have three or four if our health is preserved, and should the Board send us the long looked for press. Br. Crocker has Matthew's and John's gospels nearly ready for the press. A primary book in Basá, without definitions, and a reading book with English definitions, are in an advanced state of preparation. The alphabet and orthography used by br. Crocker I consider well adapted to the Basá language, and have of course adopted them. But as I have had access to no grammar or dictionary, I have obtained what knowledge I have of the language from the natives, and by exercising myself in composing and translating, with the aid of my interpre-

ter, availing myself of the willingness and ability of br. Crocker in difficult cases, when we were not separated. Br. C. has done something towards preparing a grammar and dictionary; how much I am unable to say.

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EXTRACT FROM A LETTER OF MISS WARREN, DATED EDINA, JANUARY 18, 1840.

Although I have been here but a short time, I have increasing evidence of the importance of this field of labor, and have daily cause to render thanks to my heavenly Father for placing me in it. Should my life be continued, and my health preserved, I hope to be enabled to do something to enlighten the dark minds around me, and promote their spiritual interests; for surely gross darkness covers this people. But light has begun to dawn, and we take courage, and hope the sun of righteousness will soon rise in the hearts of these benighted Africans, and that "Ethiopia will yet stretch out her hands unto God." You have probably been informed by previous communications, that we have reason to hope that some of the boys in the school have been made the subjects of renewing grace. Only one, however, has been encouraged to make a public profession of his attachment to the Savior. Kong was baptized the first Sabbath in January. It was a season of deep interest to us all, as he is the first of the Basá tribe who has united with the Christian church. I cannot describe the feelings I experienced when I stood on the bank of the Mechlin river and witnessed the baptism of this youth. The singing was sweet, the prayer appropriate, and the remarks solemn. We pray that he may be kept from the intrigues and temptations to which he will be exposed, and that he may be made a blessing to his countrymen, and a living witness for God. I felt it a privilege to unite with this little church\* of fourteen members, at the same time with this once heathen youth.

We have now five little girls in our school, and others are promised to us. Part of my time is devoted to giving them instruction, and part to the study of the language. The difficulties in

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\* This church has been recently constituted of members dismissed from the church at Basá Cove, and has chosen Mr. Day for its pastor.

the way of obtaining girls for the school are no greater than might reasonably be expected, where the parents are so blind to their best interests. Many are willing their children should learn to sew, but object to their being taught book knowledge, as they express it. However, we hope such objections will soon be removed. Four of our girls are making good proficiency in learning to read.

### ○Jibwas.

#### JOURNAL OF MR. BINGHAM.

(Continued from p. 271, last vol.)

#### *Indian Court—Visit to Utikwāmenā Bay.*

Sept. 24, 1839. The Grand Island and Utikwāmenā Indians, and several families from Kewawenānin, have been here since they returned from the British agency. But there has been much drunkenness among them, so that although I have had from two to three services with them on the Sabbath, and frequent evening lectures, I fear they may have been unproductive of good to unbelievers. I have reason, however, to hope that those who were pious, have been fed with the sincere milk of the word. I have attended the funerals of two of their children during their stay here. They are now making preparation to depart for their fishing and hunting grounds.

To day a new thing has occurred. We have had an Indian court, and I hope it may prove a means of good. A few days since complaints were made to me, by the Indians, that their gardens had been robbed; and they suspected a certain individual, who is a drunken, worthless man, of being guilty of the crime. Some of his children had been up to the cultivated grounds and brought home potatoes. Shēgud's son and some others have been up since, and found that this man's garden had not been touched, while all the others had been robbed. The Indians came to me for counsel on the subject. As the trespass had been committed on their reservation, it was thought that our laws would afford them no redress. I therefore advised the chiefs to summon the man before them, and try him by their own laws. They did so, and to-day he has had his trial. They proceeded very regularly in their examination, but the man exonerated himself of the charge. His son, however, and another young man acknowledged

themselves guilty of the crime, and the father and son agreed to pay for the potatoes, while the young man gave himself up to be punished as the chiefs thought proper. They finally gave him a severe reprimand, and dismissed him.

Oct. 4. The last family of Indians having left yesterday, and the wind and weather being favorable to-day, I started for Utikwāmenā Bay. Camped at Iroquois Island, 18 miles distant.

5. Moved on this morning, overtook two families, and reached the bay about one o'clock P. M. Found but two families there besides the two we fell in with on our passage. In the evening all convened for worship, and we had a good meeting. I dealt plainly and faithfully with them about their drinking when at Pāwetin, and also concerning the salvation of their souls. By their assembling so readily for the worship of God, on reaching the shore of their native lake, it seemed as if they had got off from enchanted ground.

6. Lord's-day. Preached three times. At the close of the afternoon service Kabanoden made some remarks. He said he was fully sensible that their conduct was not as it should have been, while at Pāwetin, but that it was very bad, and must be discouraging to me. "But," said he, "we were too weak to withstand the temptations of that place. But now we have got back to our native wilderness, we are extremely glad to come together and hear the good word from you. It really seems to do us good." But Oh! the word must be accompanied by divine power to do them any real good.

7. Warāwadon, Sābo, and the Grand Island Indians arrived just as we were assembling to consult about enlarging their improvements this fall. Warāwadon said they would not be able to stay to clear any land this fall, for they were not going to remain near the lake this winter; they were all going to their hunting grounds, and it would be needful for them to be on their way as soon as possible, or they would be late; they then proceeded about two miles up the bay to encamp. After council we went to the potatoe field. Warāwadon expressed much gratitude to me for procuring them these potatoes. Many times he repeated the expression that my kindness to them was very great. If he had not appeared quite sincere, I might have thought he meant to pay me off in words, so as to free himself from any other obligation. Preached in the evening from Rom. v. 1.

9. At Warawadon's. Bwân, Kabanoden's son, and Kuneshâga accompanied me. But one family of the Grand Island Indians in; most of them were intoxicated. Had a good meeting and a faithful talk with them, and returned. Wind in our favor, but rather strong, and when we got out of the bay had a rough sea: ran to Cedar Point, and camped about dark.

10. Morning mild, so that we reached home about 3 o'clock. I was absent seven days, preached seven times, and endeavored to do my duty in giving private instruction.

*Excursion down the St. Mary's—Preaching to the Indians—Application for baptism.*

Dec. 7. Having been prevented by the sickness of sister Leach and other unavoidable hindrances, from visiting the Indians who live below, though later than we usually venture out, I started to-day, the weather being mild and the river quite clear from ice, which has scarcely been known here before, so late in the season. Reached the Nebish, distant about 20 miles, a little before dark, just in time to discover the signals of the Indian encampment on the shore. Found three lodges here, and one on the opposite side of the river. Two of the men I never saw till the present season: Kechitego, *The big Wave*, and Unungo, *The Star*. They are brothers to Shegud, lately from Saginâ. The latter has been suffering for a few months with the spine complaint. His countenance looks well, his head appears clear, and his voice is strong, but he can neither stand nor sit up. His wife was also sick, and groaning with almost every breath. I put up with Kechitego, but had my meetings at Unungo's, that he and his wife might enjoy the benefit of them. Their father Ukunebowi, whom I have mentioned in former journals, was here.

8. Lord's-day morning. I spoke from the four first commandments, to which the Indians gave good attention. After the first service I went over the river and gave a lecture, as the Indians on the opposite shore were unable to cross over to us. In the evening I had a third service at Unungo's lodge, and considerable conversation after meeting. They all expressed a determination to listen to the gospel, and a wish to hear it oftener. But Pâwetin and whiskey soon make them forget themselves.

9. Early this morning went to Unungo's lodge, and read two chapters in the translation, and prayed with them. I found the sick woman able to be at work. After breakfast and prayer with the family with whom we lodged, started for Ogwiseinânâshin, on the north shore of Lake George. Reached the place about 12 o'clock; found two lodges, containing seven adults besides children. The men were out hunting, and it being late in the season, and the weather very mild to-day, and the lake, which is eleven or twelve miles in length, being very smooth on my arrival here, had some difficulty in deciding whether it was duty to stay and spend the night, or to proceed to the head of the lake. But I concluded if I proceeded on, I should fail of accomplishing all I intended when I left home, and therefore I resolved to trust in the Lord, and do good, relying on the promise. The men came in before night, and we had a good meeting, and considerable conversation after it closed. The Indians appeared to listen to the gospel attentively, which enabled me to retire to rest satisfied with my resolution concerning duty.

10. Waking before day, I found we had a head wind. When it became sufficiently light to enable me to discern the aspect of things, I crept out through the bushes to take a view of the lake. It appeared doubtful whether we should get away that day. We, however, made ready and set off, and on getting out into the lake, we found the wind lighter than we expected; and not coming from the north as we supposed, which would have been directly down the lake, but from the west. We therefore pushed across, about four or five miles, and went up under the west shore in a perfect calm. Reached the head of the lake about 12 o'clock. Here we found two lodges, one containing two families, and the other a man with two wives. This is not a common occurrence among these Indians. I had had no previous acquaintance with the man, and called on him at this time without knowing any thing of his character, and informed him that I had a meeting appointed at the other lodge, and invited him to attend. He made no definite reply, but assumed an air of indifference. I have since learned that he is a vile man, and that some years ago he killed his own grandfather.

I returned to Nâwukwagbowe's

lodge, preached, spent some time in giving private instruction, dined, and then proceeded on my journey, and reached home about 8 o'clock in the evening.

The Indians generally listened attentively to the gospel, and appeared desirous to have me visit them oftener. I hope with the leave of Providence to be able to do so. I was absent four days and preached six times. But on my return I found our much respected sister Leach very low, and unable to speak loud.

Dec. 27. To-day Norman Shegud, the deacon's eldest son, came to inform me of the hope he had in Christ, and to request baptism. I hope he is a subject of grace. He only waits for an opportunity to relate to the church what the Lord has done for him.

Jan. 1, 1840. On account of the illness of our sister Leach, we had no meeting here with the Indians to-day. But, a few being here from below, had a lecture last evening in Shegud's room, that being the most remote from the sick chamber. To-day I went down to the Methodist mission, and joined with them in a meeting. Preached from Luke xiv. 17. In the evening we had a lecture at home.

6. Monday. Observed this as a day of fasting and prayer. The members of the church were generally present. One however, was absent, whom we expect to exclude at our next church meeting, on account of his intemperance. Some little existing difficulties were settled. Norman Shegud offered himself for membership, and was received.

## Other Societies.

### London Missionary Society.

**SOUTH SEA ISLANDS.**—These islands were the scene of the first efforts of the London Missionary Society, which were attended with circumstances of great discouragement. The hostility of the natives of many of the islands to the missionaries compelled them to retire from their fields of labor in numerous instances, and this circumstance, together with the protracted period of more than twenty years of unfruitful toil, was regarded by many as a proof that the enterprise had already terminated in an entire failure. Even some who had been willing supporters of the mission, were induced to propose its abandonment, before the first indications of success appeared. In Tahiti only there was a remnant of the mission who continued to labor for the salvation of the natives, who, after waiting long, were cheered with the hope that the object of their desires was in some measure attained. Since the first conversions in this island, the history of the mission has been, says Mr. Williams, "a rapid series of successes, so that

island after island, and group after group, have in quick succession been brought under the influence of the gospel; so much so, that we do not know of any group or single island of importance, within 2000 miles of Tahiti in any direction, to which the glad tidings of salvation have not been conveyed." Though the pioneers of the South Sea Mission labored fifteen years in patience and faith, without witnessing any apparent successful result, their successors were not to be put to so severe a test of their confidence in the efficacy of the gospel. In many of the islands which Mr. Williams visited, in less than fifteen months a harvest began to be gathered, which proved in the end rich and abundant. Mr. W. first labored on the island Raiatea, one of the Society group. Having succeeded in interesting the natives in the gospel, and many of them having become the subjects of a gracious change, it is interesting to notice the zeal, activity and success with which they engaged in transmitting the blessings they had received to the neighboring heathen. We give below a few extracts taken from the Calcutta Christian Observer, as illustrations of this remark.

\* See "Narrative of Missionary Enterprises in the South Sea Islands, &c. By John Williams, of the London Missionary Society." Mr. W. joined the mission in 1817, from which time he labored with much success in these islands, "carrying the glad tidings to groups where their sound had not previously been heard," till Nov. 20, 1839, when he was killed by the natives of one of the New Hebrides to whom he had gone on his errand of mercy.

The keen ardor with which they declared their readiness to be set apart for the work of missionaries, and their willingness to leave country, relations and friends, for the promotion of the kingdom of their Lord and Master, are sufficient to put to

shame multitudes in our own Christian land, who find some ready excuse for not becoming heralds of the truth to those who are yet sitting in darkness, miserable slaves to the destroying errors of superstition and blind prejudice.

The minds of the people at Raiatea were awakened to the importance of making diligent exertions for extending the knowledge of the gospel, by circumstances which took place in the island of Rurutu, about 350 miles south of Raiatea. An epidemic of an unusually fatal nature had desolated that island. The people began to suppose that the gods meant in anger to devour them; and under the conduct of a chief named Auura, a numerous party embarked and put to sea, for the purpose of seeking an asylum in some more favored land. They landed upon the island of Tubuai, and having recruited their strength, resolved upon returning to their native isle. There were two canoes. The crew of one was nearly all lost. Auura and the other landed on the island of Maorua where the population were Christian. Having heard something of Christianity, and that there were white men from a far country who had come to the neighboring islands to bring glad tidings, they resolved to go in "search of those who could explain more fully to them the nature of the astonishing news which they had heard." They landed on Raiatea and becoming acquainted with the truth, were desirous of carrying information concerning it to their countrymen. The captain of a vessel who touched at Raiatea offered to convey them and also the teachers who were to accompany them. Mr. Williams's narrative gives the following account of the arrangements made, and the success which followed this interesting expedition.

"We assembled the members of our congregation, mentioned Auura's desire, and inquired who among them would go as teachers to the heathen of Rurutu? Two of our deacons, who were among our best men, came forward, and, we hope, with the spirit as well as in the language of the prophet, said, 'Here are we; send us.' They were therefore set apart to the work by an interesting service. The greater part of the night previous to their departure was spent in providing them with the articles which they would find both necessary and useful. Every member of our church brought something as a testimonial of his affection; one a razor, another a knife, a third a roll of native cloth, a fourth a pair of scissors, and others various useful tools. We supplied them with elementary books, and a few copies of the gospels in the Tahitian language, from which their own does

not materially differ. Thus we equipped them for this expedition as well as our means would allow.

"After an absence of little more than a month, we had the pleasure of seeing the boat return, laden with the trophies of victory, the gods of the heathen taken in this bloodless war, and won by the power of the Prince of Peace.

"A meeting was held in our large chapel to communicate the delightful intelligence to our people, and to return thanks to God for the success with which he had graciously crowned our first effort to extend the knowledge of his name.

"In the course of the evening the rejected idols were publicly exhibited from the pulpit. One, in particular, Aa, the national god of Rurutu, excited considerable interest; for, in addition to his being bedecked with little gods outside, a door was discovered at his back; on opening which, he was found to be full of small gods; and no less than twenty-four were taken out, one after another, and exhibited to public view. He is said to be the ancestor by whom their island was peopled, and who after death was deified.

"Several most interesting addresses were delivered by the natives on the occasion. The two following extracts will give an idea of their general character:—Tuahine, one of our deacons, observed—

"Thus the gods made with hands shall perish. There they are, tied with cords! Yes! their very names also are changed! Formerly they were called '*Te mau Atua*,' or the gods; now they are called '*Te mau Varu ino*,' or '*evil spirits*.' Their glory, look! it is birds' feathers, soon rotten; but our God is the same forever."

"Tamatoa, the king, also addressed the meeting; and perhaps, a finer illustration of the similitude of the knowledge of the Lord covering the earth as the waters cover the channels of the great deep, will not readily be found, than was used by this Christian chief:—

"Let us,' said he, 'continue to give our oil and arrow-root to God, that the blind may see, and the deaf hear. Let us not be weary in this good work. We behold the great deep: it is full of sea; it is rough and rugged underneath; but the water makes a plain smooth surface, so that nothing of its ruggedness is seen. Our lands were rugged and rough with abominable and wicked practices: but the good word of God has made them smooth. Many other countries are now rough and rugged with wickedness and wicked customs. The word of God alone can make these rough places smooth. Let us all be diligent in this good work, till the rugged



world is made smooth by the word of God, as the waters cover the ruggedness of the great deep. Let us, above all, be concerned to have our own hearts washed in Jesus' blood, then God will become our friend, and Jesus our brother."

A deputation from the London Missionary Society visited Rurutu twelve or fifteen months after the first introduction of the gospel into the island, who thus speak of the results already produced :

" Besides the two comfortable houses of the missionaries, we were surprised to find a large place of worship, eighty feet by thirty-six, wattled, plastered, well floored, and seated,—built within a twelvemonth, at the expense of great labor, by these industrious people, under the direction of the two native missionaries, who performed a great part of the work with their own hands. Mr. Ellis preached several times to the people, when every individual in the island attended. Many of the chiefs were dressed in European clothing, and all were attired in the most decent and becoming manner. In the house of God no congregation could have behaved with more propriety; all was solemnity.

" Here our eyes were struck, and our hearts affected, by the appearance of certain simple yet signal trophies of the ' word of God,' which in these islands is really going ' forth conquering and to conquer.' These were ' spears,' not, indeed, ' beaten into pruning-hooks,' but converted into staves to support the balustrade of the pulpit staircase; for the people here ' learn war no more,' but all, submitting to the Prince of Peace, have cast away their instruments of cruelty with their idols.

" Not a vestige of idolatry was to be seen, not a god was to be found in the island. So great a change effected in so short a time is almost beyond credibility; but we witnessed it with our own eyes, and exclaimed, ' What hath God wrought! '"

Encouraged by the success they had met with in Rurutu, the missionaries and people of Raiatea resolved to make further efforts to spread the gospel among the islands. Their next attempt was on Aitutaki, one of the Hervey group. Papeiha and his colleague Vahapata were left on the island by Mr. W. while on a voyage to New South Wales, for the benefit of his health. These natives had at first to contend against much opposition, but when, after the return of Mr. W. to Raiatea, it was resolved to reinforce the mission, he was accompanied by Mr. Bourne and four native missionaries to Aitutaki, and he thus describes the

state of things which he found there on his arrival :

" After about five days' pleasant sail, we reached Aitutaki. A number of canoes crowded around us, filled with men, every one of whom was anxious to get on board our ship. We had, however, determined not to allow any canoes alongside, until we had seen either the chief or one of the teachers; for, had the natives been hostile, they could easily have captured our small vessel. We received a grateful salutation from every canoe that approached us. Some of the natives cried out, ' Good is the word of God: it is now well with Aitutaki! The good word has taken root at Aitutaki!' Finding, however, that we did not repose entire confidence in their assertions, some held up their hats,\* others their spelling-books, to convince us of the truth of what they stated. As we approached the settlement, we beheld, from the vessel, a flag-staff with a white flag flying, which satisfied us that the teachers were alive. At length the chief's canoe came alongside, when we learned from Tebati, one of the first who embraced the gospel, that the maraes were burned; that the idols which had escaped the general conflagration were in the possession of the teachers; that the profession of Christianity was general, so much so, that not a single idolater remained; and that a large chapel was erected, nearly 200 feet in length, plastered, and awaiting my arrival to open it. This news was as delightful as it was unexpected. When the teachers came on board, they not only confirmed all that had been told us, but added that the Sabbath was regarded as a sacred day, no work of any kind being done; that all the people, men, women, and children, attended divine service; and that family prayer was very general throughout the island.

" The instruments under God," says the Observer, " in effecting this state of things, were the native missionaries."

The next effort was made on the island of Aitu, which was completely successful. From this island they were directed by its chief to the famous Rarotonga, at a time when " no European vessel had ever touched there, with perhaps the exception of the *Bounty*, when under the command of the mutineers." The following state of things existed previous to the arrival of the missionaries :

" A beathen female from Tahiti had, by some means, been landed on the island,

\* The European-shaped hat was worn only by the Christian party, the idolaters retaining their beathen head-dresses, war-caps, &c.

and told the inhabitants concerning the arrival of Europeans at the other islands, and also of the teachers of the new religion. Her story excited their curiosity to see the things of which she told them; and what is most extraordinary, they had actually, like the Athenians of old, erected an altar "to the unknown God." Not only had the king called one of his children Jehovah and another Jesus Christ, but his uncle had "erected an altar to Jehovah and Jesus Christ, and to it persons afflicted with all manner of diseases were brought to be healed; and so great was the reputation which this marae obtained, that the power of Jehovah and Jesus Christ became great in the estimation of the people." Owing to these various predisposing circumstances, there was no difficulty in obtaining permission to leave teachers among them; the treatment, however, which the females met with, led the missionaries to think of abandoning the enterprise, for a time, as they had done at Mangaia. But the excellent native missionary Papeiha offered to remain alone at Rarotonga, provided they would send him a coadjutor, whom he named, from Raiatea. The generous offer was accepted and Papeiha with the natives of Rarotonga whom they had brought from Aitutaki, and who were Christians, were put on shore. When Papeiha's colleague arrived, about four months after the departure of the vessel, many converts had joined the little band of Christian worshippers who had been left upon the island. And when the deputation visited them about one year after the landing of the first missionaries, "the whole population had renounced idolatry, and were engaged in erecting a place of worship six hundred feet in length!"

Mr. Bourne says of Rarotonga, two years after the landing of the native missionaries—

"Much has been said in Europe, &c., concerning the success of the gospel in Tahiti and the Society Islands, but it is not to be compared with its progress in Rarotonga. In Tahiti, European missionaries labored for fifteen long years before the least fruit appeared. But two years ago Rarotonga was hardly known to exist, was not marked in any of the charts, and we spent much time in traversing the ocean in search of it. Two years ago the Rarotongans did not know that there was such good news as the gospel. And now I scruple not to say, that their attention to the means of grace, their regard to family and private prayer, equals whatever has been witnessed at Tahiti and the neighboring islands. And when we look at the means by which this state of things has been produced, it be-

comes more astonishing. Two native teachers, not particularly distinguished among their own countrymen for intelligence, have been the instruments of effecting this wonderful change, and that before a single missionary had set his foot upon the island."

The following extract from Mr. Williams's book is given to illustrate the anxiety of some of these people for knowledge of religious subjects :

"In passing one evening from Mr. Buzacott's to Mr. Pitman's station, my attention was arrested by seeing a person get off one of these seats, and walk upon his knees into the centre of the pathway, when he shouted, 'Welcome, servant of God, who brought light into this dark island; to you are we indebted for the word of salvation.' The appearance of this person first attracted my attention, his hands and feet being eaten off by a disease which the natives call kokovi, and which obliged him to walk upon his knees; but, notwithstanding this, I found that he was exceedingly industrious, and not only kept his kainga in beautiful order, but raised food enough to support his wife and three children. The substitute he used for a spade in tilling the ground, was an instrument called the ko, which is a piece of iron-wood pointed at one end. This he pressed firmly to his side, and leaning the weight of his body upon it, pierced the ground, and then scraping out the earth with the stumps of his hands, he would clasp the banana or taro plant, place it in the hole, and then fill in the earth. The weeds he pulled up in the same way. In reply to his salutation, I asked him what he knew of the word of salvation. He answered, 'I know about Jesus Christ, who came into the world to save sinners.' On inquiring what he knew about Jesus Christ, he replied, 'I know that he is the Son of God, and that he died painfully upon the cross to pay for the sins of men, in order that their souls might be saved, and go to happiness in the skies.' I inquired of him 'if all the people went to heaven after death?' 'Certainly not,' he replied, 'only those who believe in the Lord Jesus, who cast away sin, and who pray to God.' 'You pray, of course,' I continued. 'O yes,' he said, 'I very frequently pray as I weed my ground and plant my food, but always three times a day, beside praying with my family every morning and evening.' I asked him what he said when he prayed? He answered—'I say, "O Lord, I am a great sinner, may Jesus take my sins away by his good blood, give me the righteousness of Jesus to adorn me, and give me the good Spirit of Jesus to instruct

me, and make my heart good, to make me a man of Jesus, and take me to heaven when I die." "Well," I replied, "that, Buteve, is very excellent, but where did you obtain your knowledge?" "From you, to be sure; who brought us the news of salvation but yourselves?" "True," I replied, "but I do not ever recollect to have seen you at either of the settlements to hear me speak of these things, and how do you obtain your knowledge of them?" "Why," he said, "as the people return from the services I take my seat by the way side, and beg a bit of the word of them as they pass by; one gives me one piece, another another piece, and I collect them together in my heart, and by thinking over what I thus obtain, and praying to God to make me know, I understand a little about his word." This was altogether a most interesting incident, as I had never seen the poor cripple before, and I could not learn that he had ever been in a place of worship in his life. His knowledge, however, was such as to afford me both astonishment and delight, and I seldom passed his house after this interview, without holding an interesting conversation with him."

We add an extract from the journal of Mr. Pitman, which gives examples of the operations of the Spirit on the hearts of these poor islanders.

"July 20, 1839. After school, conversed with a candidate for church fellowship, who appears for a long time to have been the subject of religious conviction. He states that impressions at different times were produced upon his mind under the addresses of my assistant, Maretu. After relating his mental trials, his fears, and distress, he looked at me steadfastly, and with much emphasis, added, 'Thus you see, Pitimani, by the sword of the Spirit I have been pierced through and through.' 'Well,' said I, 'how do you now expect to obtain peace, comfort and happiness?' 'Only through Christ; he is my sacrifice; no other way of pardon.' 'What are your views of sin?' 'It is exceedingly evil—the thing most of all to be hated and forsaken.' 'Do you not expect pardon for your diligence in attending the house of God?' 'No; Christ only by his blood can be of any service whatever to me in the removal of sin; nothing of my own can procure its forgiveness.'

"31. Had the pleasing satisfaction of admitting into communion with us nine individuals, three of whom were among my first scholars. Their experiences which they gave verbally, were simple, but very interesting. One said, 'Friends, I am the man who have forsaken God. Formerly

my attendance at the house of God was regular, but afterwards I grew careless and indifferent.' Here he noticed two very narrow escapes from death, and proceeded, 'The wrath of God followed me wherever I went, and I began to be greatly alarmed.' One to whom he related his distress of mind, directed his views to the Lord Jesus, and to seek for pardon through him, and to rely upon him alone for salvation. Next Sabbath the Lord's supper was administered. 'Oh,' said he, as he sat gazing and listening, 'if I had not gone back, I might have been admitted as a guest at that feast. My former wicked life came to remembrance. Many have I killed in my heathen state; oh, I have been a wretched being. One Sabbath I came to chapel; your assistant, Maretu (addressing himself to me), exhorted us from these words, Isa. i. 28, "They that forsake the Lord shall be consumed." There, said I, I am the man. With such force did his words come to me, that I thought I was stoned to death. Rest I had none all that night. In the morning I went to the teacher to tell him my feelings and state of mind. He talked with me, and directed me to the way of mercy, which greatly relieved me of my heavy burden. I now give myself up to Christ to be saved by him—only by him. It is owing to his grace that I am alive this day. To hold fast the Savior as my trust, and walk in the footsteps of his people, are the desire of my heart till death.'"

#### Baptist (Eng.) Missionary Society.

CONTRIBUTION FROM RUSSIA.—In the list of contributions published in the *Missionary (Eng.) Herald* for February, we notice 9*l.* 9*s.* 3*d.* from a Christian community in southern Russia. It was forwarded to the treasurer by Mr. C. C. Tauchnitz, of Leipsic, who writes, under date of Dec. 7, 1839, as follows:

You are aware that German Mennonites have formed several colonies in the south of Russia. The largest of them, near the river Molotschna and the sea of Azof, now consists of forty-three villages, and is constantly increasing. The last of these villages was built by a congregation who emigrated from Prussia six years ago. They called the place "Gnadenfeld," [field of grace.] I was personally acquainted with them, and know several of their members to be men of evangelical piety. They always felt much interest for the mission, and continued to do so in Russia, where they maintained monthly prayer-meetings for the purpose. They now send me sixty-five Prussian thalers, as the produce of

their collections, and desire me to forward this money to you; because, as they state, among all missionary undertakings they know of, they feel most attached to your society. They wish to have a receipt from you, which I beg you to forward me on a separate leaf; and as these dear friends are not acquainted with English money, I desire you particularly to state in your receipt that the amount of the inclosed bill of 91. 9s. 5d. is the just equivalent of sixty-five thalers, Prussian currency.

This little donation may be considered as a first-fruit from this congregation since they have been in that part of the world; and I am convinced that many good wishes, tears, and prayers of simple piety, mounted up to the throne of grace when it was collected. May a blessing remain upon it!

We learn, from a source entitled to credit, concerning the Memnontes mentioned above, that they have formed a colony between the river Daieper and the sea of Azof, which numbers 7,700 inhabitants, having left Prussia on account of their aversion to military service. They are prosperous in their new location, maintain an orthodox faith, and have frequent revivals. They are a separate community, who choose their own magistrates, possess great privileges, and are high in favor with the government. They do not, like others, stand accountable to the provincial government, but communicate directly with the authorities at St. Petersburg. They are the most respectable people in this part of the country. The emperor Alexander visited them, and was much pleased. It is mentioned as highly probable, if an attempt should be made to introduce Christian schools among this people, that the government would favor the plan and afford it assistance. Many of the people wish to have missionaries among them, and it is regarded by the gentleman from whom we have derived the above facts, as an important and promising field of missionary labor, which might ultimately become a door of entrance for the gospel to Tartary.

#### American & Foreign Bible Society.

The third annual meeting of this Society, since its recognition by the Philadelphia Convention, was holden at the meeting-house of the Oliver St. Baptist church in New York, April 28, 1840. After an hour spent in religious devotion, a committee was appointed to nominate officers and managers for the ensuing year. In accordance with their report, the Society chose Spencer H. Cone, of New-York, President, and thirty-two Vice Presidents; Charles G. Som-

mers, of New York, Corresponding Secretary; William Colgate, of New-York, Treasurer; Thomas Wallace, of New York, Recording Secretary; Ira M. Allen, General Agent and Assistant Treasurer; and thirty-eight Managers.

By the report of the Treasurer it appears that the Society has received the past year, from various sources, \$23,812 22; balance on hand from last year's account \$6,275 44; making a total of available funds of \$32,087 66; and that it has expended for the purposes of the Society \$26,501 90; leaving a balance on hand of \$5,585 76.

The Society has employed brethren to labor in different parts of the United States to collect funds. Rev. A. Maclay is at present in England, endeavoring to secure the co-operation of the Baptists in that country in the objects of this Society.

The public exercises of the anniversary of the Society commenced at 10 o'clock, A. M., at the Baptist Tabernacle, the President being in the chair. After prayer and the reading of an abstract of the Treasurer's report, the President addressed the meeting. Rev. C. G. Sommers, Corresponding Secretary, read an abstract of the annual report. Resolutions were then offered and supported by Rev. Cephas Bennett, missionary from Burmah; Rev. John Dowling, of Providence, R. I.; Prof. George W. Eaton, of Hamilton Theological Institution; Rev. H. Malcom; Rev. Geo. F. Adams, of Baltimore; and Mr. John L. Waller, of Louisville, Ky.

The next annual meeting will be held in the meeting-house of the Calvert St. Baptist church, Baltimore, April 27, 1841.

At a meeting of the Board of Managers in Oliver St., New York, May 6, 1840, it was unanimously

*Resolved*, That the sum of five thousand dollars be appropriated and paid to the Baptist General Convention of the United States, to aid in publishing and circulating translations of the Holy Scriptures, made by Baptist missionaries in Asia.

*Resolved*, That the sum of one thousand dollars be appropriated and paid for the printing and distribution of the Sacred Scriptures in the German language, under the direction of Rev. J. G. Oncken, of Hamburg.

*Resolved*, That the further sum of one thousand dollars be appropriated and paid to print and circulate the New Testament in the Orissa language, under the direction of Rev. Amos Sutton, and his missionary associates.

#### American Bap. Publication & Sunday School Society.

A society with the name given above, was organized at New York April 30, 1840. We learn from a circular which it has issued,

that five years ago, at a large meeting in Richmond, Va., a suggestion was made to modify the operations of the Baptist General Tract Society. It was also resolved at that meeting, "That the time had arrived to have a society to publish and circulate valuable books, particularly of a denominational character, for family use, and Sunday schools, and that the Baptist General Tract Society be requested so to alter its constitution and change its operations, as to include such publications." A committee was appointed to have an interview with the Tract Society to obtain their concurrence. Nothing, however, had been accomplished in accordance with this suggestion, till the meeting held at the Oliver St. church, N. Y., April 29, 1840. Rev. C. G. Sommers then read a circular prepared by a committee of the Hudson River Baptist Association, at its session in June, 1839, "the object of which was to have the several delegates to the anniversaries held in the city of N. York, come prepared to deliberate on the propriety of forming a society for the publication of such literature as the wants of the denomination and the cause of the Redeemer may demand." A committee of one from each state represented in the convention thus assembled, was appointed to take into consideration the expediency of forming a Publication Society, who reported the following among other resolutions:—

1st. That this convention regard it as desirable that the Baptist General Tract Society so far change its character as to adapt it to the purposes of a General Publication Society.

2d. That this convention deem it desirable that a union be formed between this society and the New England Sabbath School Union.

Having adopted a constitution, the society was organized by the choice of Rev. Geo. B. Ide, President, and twenty-five Vice Presidents; William W. Keen, Treasurer; ———, Corresponding Secretary; William Ford, Recording Secretary, and a Board of nineteen Directors.

#### American Bible Society.

This Society held its twenty-fourth anniversary at the Broadway Tabernacle, N. York city, May 14, 1840. After reading of the scriptures, and an address from the President, the Assistant Treasurer read his report, from which it appears that the receipts of the year amounted to \$97,355 09, being an increase over those of the previous year, of \$3,226 83. The number of Bibles and Testaments sent from the depository during the year is 157,261 copies, being an increase of 22,324 over the issues of the previous year.

#### American Tract Society.

The fifteenth anniversary of this Society was held at the Broadway Tabernacle, May 13, 1840. After religious exercises, abstracts from the reports of the Treasurer and Secretaries were read, and resolutions offered and advocated by several gentlemen present. In the abstracts the following statements are contained:

There have been printed, during the year, more than 100,000 each of several tracts, and of two 148,000 each; of Baxter's Call and Alleine's Alarm, each 16,000; of six volumes, 12,000 each, and of thirteen others, 8,000. Total printed 325,000 volumes; 3,408,500 publications; 117,970,000 pages—making, since the organization of the Society, 1,125,644,705 pages. The Society has printed since its formation, of Baxter's Call 98,179; of the Saints' Rest 63,365; of Harlan Page 52,672, and of several others more than 50,000.

Total circulated during the year, 6,546 sets of the Evangelical Family Library; total volumes 291,420; publications 4,219,721; pages 123,687,707; making the entire circulation since the formation of the Society, 18,043 libraries; 1,444,810 volumes; 55,259,399 publications; 1,041,671,276 pages.

Six hundred and seventy-five distinct *grants* have been made, amounting to 11,489,391 pages, including more than 2,000,000 pages for foreign lands; and 4,484,053 pages have been delivered to Life Members and Directors—amounting in all to \$10,648,96.

Total receipts during the year \$117,596 16, of which \$41,475 49 were donations, including \$19,597 53 for foreign distribution, and \$3,264 50 for volume enterprise. The American Tract Society, Boston, remitted \$2,000 for foreign distribution; ladies in different parts of the country raised and remitted \$7,128 18; a gentleman in Massachusetts sent \$1,000 for volume circulation; more than \$1,100 in donations were received from Charleston, S. C. and Savannah, Ga., and about \$6,500 for sale of volumes in South Carolina.

The receipts are \$13,699 24 less than the previous year; while the amount received for sales is \$893 71 more.

The New York City Society has sustained 15 Tract missionaries, and with 1037 visitors distributed 670,193 Tracts; 2582 Bibles and Testaments; furnished by the Young Men's Society; loaned 3790 volumes; gathered 4094 children into Sabbath and Public Schools; held 1867 prayer-meetings, and reports 45 backsliders reclaimed, and two hundred and twenty nine hopeful conversions.

In Philadelphia, with four missionaries and visitors in 470 districts, containing 36,000 families, nearly two hundred persons are reported as awakened or hopefully converted. In Rochester, N. Y. 120 visitors report fifty-nine hopeful conversions; and in Boston, Brooklyn, Albany, Troy, Utica, Louisville, Maysville, Cincinnati, and many smaller places in several of the States, and in London, and elsewhere, abroad, the same work is prosecuted with considerable efficiency and encouraging results.

## Intelligence.

**AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.**—Messrs. Barker and Van Husen, with their wives, and Miss Bronson, who sailed from Boston in the ship *Dalmatia*, Capt. Winsor, Oct. 22, 1839, arrived in Calcutta Feb. 20, 1840, after a passage of 118 days.

Rev. J. T. Jones, of the mission to Siam, embarked at Singapore in an English vessel, early in January, for St. Helena, from which place he sailed in the ship *Connecticut* for New London, where he arrived May 5. We have pleasure in stating that the owners of the *Connecticut* generously presented Mr. J. a free passage from St. Helena to this country.

**AMERICAN BOARD OF COM. FOR FOR. MISSIONS.** Mr. and Mrs. Jones arrived in Ooroomiah on the 17th November. Dr. W. B. Diver arrived at Macao, Sept. 23, in the ship *Albion*. Mr. Ira Tracy with Mrs. Tracy, embarked at Singapore, Nov. 23, intending to spend a year or more at the Nilgherry Hills in India, in the hope of regaining their health. Mr. Nevius sailed from Singapore about the end of November, for Pontianak, island of Borneo, to join Mr. Youngblood.

Messrs. Benham, Caswell, French, Hemenway, and Peet, and Misses Pierce and Taylor, arrived at Singapore, Oct. 23, on their way to Bangkok. Messrs. Caswell and Hemenway with their wives, and Miss Pierce departed for the latter place, Dec. 12, in the *Kugronie*, Capt. Jackson. Miss Taylor was united in marriage, Dec. 18, with Mr. Minor, superintendent of the printing establishment at Manepy in Ceylon. Rev. B. C. Meigs with his wife and three children arrived in Philadelphia, in the ship *Washington*, May 9, having been absent from their native country more than twenty four years. Mr. and Mrs. Vanduzee, of the Sandwich Island Mission, have returned to this country on account of ill health. They arrived in Newport, R. I., April 28. Mr. Charles McDonald, a teacher at Lahaina, died Sept. 7, 1839, after a protracted illness.

**WESLEYAN MISSIONARY SOCIETY.** Rev. William Fox with Mrs. Fox and child embarked in the "*Sea Witch*," on his return to St. Mary's, on the river Gambia. Mr. F. was accompanied by Rev. Wm. James and wife, Rev. Wm. English, Mr. Walter Crowley, a school master, Kekouta Sonka, a native youth, a son of the late king of Barra, and by two other natives. Rev. Wm. Ingram, embarked for Nevis, on the 12th Feb.; and the Rev. W. H. Hann, on the 4th March by the *Hope*, for Jamaica. The Rev. Messrs. G. Barnley, W. Mason, and R. T. Rundle embarked at Liverpool, in the *Sheridan*, for New York, on the 16th March, to proceed to the territory of the Hudson's Bay Company, to commence missionary labors among the settlers and natives, under the protection, and chiefly at the expense of the Company.

The Rev. J. F. Browne arrived at the island of Nevis on the 30th December. The Rev. J. Bamfield arrived at Grenada on the 27th December. The Rev. J. Mearns arrived at Jamaica on the 14th February.

**LONDON MISSIONARY SOCIETY.** Rev. E. Davies with Mrs. D. and children arrived in London, in the ship *Appoline*, having been compelled to leave the mission at Pinang, by ill health. Rev. W. P. Lyon and wife, and Mrs. Paterson, returned to London in the *Owen Glendower*, from Benares. Mrs. L. and Mrs. P. have visited England for the recovery of health. Rev. J. W. Gordon and wife have also returned to England from Vizagapatam, on account of ill health.

Mrs. Slatyer, of the mission to Jamaica, died at Aylesburg on the 16th of February last.

## Donations,

FROM MAY 1 TO JUNE 1, 1840.

## Maine.

Penobscot Aux. For. Missionary Society, Levi Morrell treas.,	60,82
Saco, Baptist church and society, per Rev. Ahira Jones,	9,00
Farmington, Baptist church and society, Eben r Child treasurer, per William M. Wilson, monthly concert,	7,00
Wiscasset Female Missionary Society, Miss Margaret Waters treasurer, per Mr. Clark,	7,00
Bowdoinham Foreign Missionary Soc., W. R. Prescott tr.—	
Industry, Nath'l Thwing	5,00
Topsham, Rev. H. Kimball	5,00
West Gardner, Bap. ch., monthly concert,	2,78
East Winthrop, do., do,	24,86
Hallowell, 1st Bap. ch., do. do.,	9,00
	46,64
Warren, John Creighton, per Mr. Hinckley,	4,75
Bloomfield, 1st Baptist ch. and society	14,50
Francis Powers	2,50
Family contribution,	1,00
per Rev. Joseph Kicker,	18,00
Calais, Baptist church and congregation, James Grant clerk, per Samuel H. Green,	10,00
	163,21

## New Hampshire.

A friend to missions	23,00
Lyme, Baptist church, per George Flint, treasurer,	11,00
	34,00

## Vermont.

Townshend, 2d Baptist church, balance of annual subscription, per Rev. William D. Upham,	5,00
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Burlington, gold rings and ear-drops, for Indian mission, per Rev. John G. Pratt.

Thetford, Silas Follet, per J. Walker, 50,00  
55,00

#### Massachusetts.

Roxbury, a friend to missions 75  
Randolph, " " 5,00  
Leominster, Baptist church, for China mission, per Rev. David Goddard, 14,00

Watertown, Baptist church and society, monthly concert, per Samuel Noyes, 42,05

Haverhill, 1st Baptist church, per Rev. Mr. Train, 33,85

Salem, a mother for her children, per Rev. Mr. Bauvard, 1,00

Brookline, Baptist church and congregation, per Rev. W. H. Shailer, 64,00

West Cambridge, Baptist church and congregation, per Rev. T. C. Tingley, 21,05

Chelmsford, Baptist church, per Rev. Mr. Parkhurst, 13,41

Fall River Juvenile Association, Miss Laura H. Lovell tr., 5,00

Seekonk Fem. For. Miss. Soc., Mrs. Anna Carpenter treasurer, 16,00

A friend 50  
per Rev. John Allen, 16,50

Sterling, Baptist church and congregation, in part of annual subscription, per Rev. George Waters, 28,00

Amherst, a female friend, for Burman mission, per Mrs. Gilbert, do, Baptist church and congregation, monthly concert, per J. L. Batchelder, 7,00

Lowell, Worthen St. Baptist ch. and congregation, L. Fisk treas., monthly concert, 75,00

Lewis Fisk 5,00  
80,00

341,61

#### Rhode Island.

Providence, a friend to missions do., 4th Baptist church, Female Foreign Missionary Society, Miss H. Peck treasurer—

For support of a Karen female on the Knowles scholarship, ann. subscription, 25,00

For general purposes 10,00  
35,00

do., 4th Baptist Sabbath School, for the benefit of the Karen school at Tavoy, per S. R. Weeden, 5,00

Warwick, Sanford Durfee, per Rev. Thomas Dowling, 5,00  
55,00

#### Connecticut.

Baptist State Convention, Joseph B. Gilbert treasurer, per Edward Bolles,

288,00

#### New York.

Gold pencil case and watch-key, per Rev. J. Knapp, 7,00

New York city, Amity-St. church, per H. P. Freeman, \*5,00

Jay, Female Missionary Society, Mrs. Sarah Purmort tr., 8,00

Schenectady, 1st Baptist church, monthly concert, per Geo. N. Waitt, 40,00

60,00

#### Virginia.

Virginia Baptist Missionary Soc., A. Thomas treasurer—

Female Missionary Soc., King and Queen's co., per Mrs. Catharine G. Ryland, 120,00

#### South Carolina.

Baptist State Convention, Alex. J. Lawton treasurer—

For Burman mission, 8,00

" Burman bible, 59,59

" general purposes 391,68  
459,27

#### Georgia.

Sunbury Female Cent Society 93,45

Burman Tract Society 11,23  
104,68

per Oliver Stevens,

#### Ohio.

Ashtabula, Baptist church and society, per Thomas Morton, 5,00

#### Indiana.

Indianapolis, Rev. Geo. C. Chandler 5,00

#### Illinois.

Jordon's Prairie, Jefferson co., Mrs. Sarah Stacy, for Burman mission, 15,00

#### LEGACIES.

Deerfield, N. H., Bryant Stearns, deceased, per John A. Gault, 100,00

Hampton Falls, N. H., Mrs. Poland, deceased, per Rev. James W. Poland, 100,00

Townsend, Ms., Miss Mary Bird, deceased, per Elijah Bird, 10,00

210,00

\$1915,77

H. LINCOLN, Treasurer.

\* This sum and the \$627,46 credited to the same in the last Magazine, are designated as follows:—

For the Karen mission, 70,00

" Burman " 3,00

" Mrs. Vinton's school, 4,00

" general purposes, 555,46

632,46

# BAPTIST MISSIONARY MAGAZINE.

VOL. XX.

AUGUST, 1840.

NO. 8.

## American Baptist Board of Foreign Missions.

### Mission to West Africa.

The first missionaries of the American Baptist Board to West Africa, were Lott Carey and Collin Teage, both of Richmond, Va. They were accepted by the Board, for this service, in 1819, and were ordained in January, 1821, having spent the intervening time in acquiring such knowledge as would increase their usefulness in their anticipated field of labor. Their outfit was furnished by the Richmond African Baptist Missionary Society, of which Mr. Carey had been many years the Corresponding Secretary. This society appropriated its entire funds, amounting to about \$700, to this object. The missionaries sailed from America Jan. 23, in the *Nautilus*, having been received as emigrants by the American Colonization Society. Their first year in Africa was spent at Free Town, in Sierra Leone, where they all suffered severely from sickness, and Mrs. Carey died. In 1822 they removed to Monrovia, where Mr. C. preached to a considerable congregation, and extended his labors to the adjacent settlements. As the fruits of these labors, six persons were baptized in 1823, and nine in 1825. A good house of worship was also erected during this year, under the direction of Mr. Carey, which was dedicated in Oct. In May a school was opened with 21 pupils, which number was increased to 32 in June, 19 of whom were Veys, a tribe of natives possessed of superior intelligence, who inhabit Grand Cape Mount, 80 miles north of Monrovia. Mr. C. was able to devote but three hours a day to the instruction of this school, yet in seven weeks several of the children were able to read the bible. During this year Rev. Calvin Holton was accepted by the Board as a missionary to West Africa. He was ordained at Beverly, Mass., and sailed from Boston in an emigrant ship. Mr. H. died in the month of July of his first year's residence in Africa.

Mr. Carey had acquired such a character for intelligence, sagacity and honesty, that in 1826 he was made vice agent of the colony, and in 1828, when Mr. Ashmun returned to America, the chief responsibility of managing the colonial affairs devolved on him.

In 1827 he closed the day school at Monrovia, in order to establish one at Grand Cape Mount, where he had been laboring with some success, and where the influence of John, a converted native, had done much to prepare the way for a school. Mr. John Revey, a pious emigrant, took charge of the school as teacher, which he continued during the life of Mr. C. "Though his duties as governor were very arduous," says his historian, "Mr. Carey never forgot that he was a preacher of the gospel, and that he came to Africa to communicate the knowledge of Christ. He still watched over the religious interests of the colony, and improved every opportunity of access to the natives. But he was suddenly removed by death, while in the discharge of the duties of his office." Mr. Carey was born about 30 miles from Richmond, Va., in 1780. His parents were slaves, but pious; and their son, though born to servitude, by the divine blessing on the instructions he received from them, and on his own efforts, rose to intelligence and respectability; and his integrity, talents and piety won for him the esteem and confidence of all who knew him.

In 1830 Rev. Benjamin Skinner received the appointment of missionary to Africa. Having been ordained at Richmond, Va., he sailed from America on the 4th of October, and reached his destined port in December. The church, which contained 100 members at the time of Mr. Carey's death, now numbered 200; and the Sabbath after the arrival of Mr. S., six were added by baptism, one of whom was a daughter of Mr. Carey. It was under the ministry of Mr. Waring, assisted by Mr. Teage. Soon after the death of their pastor, the church was





[Mission premises at Edina.]

blessed with a revival of religion, which commenced in Monrovia, and extended to Caldwell and Carey Town, where numerous converts were made among the re-captured negroes. The interest continued till 1832, during which ninety-one natives were brought to embrace the truth, who afterwards exhibited exemplary piety. They built for themselves a small house of worship, in which they assembled for divine service on the Sabbath, and twice during the week. Mr. Skinner remained in Africa a little more than six months, when he embarked for the United States, in feeble health, having buried his wife and both his children during his short residence in that country. He did not survive to reach his native land. Though he was regarded as convalescent during his passage, he died twenty days from port. After his death, the Board abandoned for a time the idea of white persons living in Africa, on account of the insalubrity of the climate; and though colored persons of suitable character for missionaries were sought, none were to be found, and no missionaries were sent out during the three succeeding years to take the place of those who had died. In 1835 a church of twelve members was constituted at Caldwell, and the Rev. A. W. Anderson was ordained its pastor, under the direction of the Board. During the week he taught a school consisting of seventy-eight pupils, and superintended a Sabbath school on Lord's day. Mr. Waring died of that year, and Rev. John Lewis,

who formerly assisted Mr. Carey in the care of the schools, was appointed his successor. In October a church was formed at Millsburg, with Mr. Hilary Teage, son of Collin Teage, for its pastor.

In 1835, Rev. William G. Crocker and Rev. William Mylne and Mrs. Mylne were sent out to join the mission. They were directed by the Board to locate themselves among the natives who had not been brought under the influence of the gospel, as soon as circumstances should permit, after they had passed through the process of acclimation. They had been scarcely a month at Millsburg, when they were attacked with the fever of the country, which proved fatal to Mrs. M. after an illness of ten days. They were subsequently instructed by the Board to attempt the establishment of a mission at Bása Cove. In December they went to Grand Bása, and after acquainting themselves with different localities, they selected Edina, on the north bank of Mechlin River, at its mouth, as their future residence.

In 1836 the missionaries visited Sante Will's town, about twenty miles from Edina, on the Mechlin river, to obtain permission to open a school, and to be allowed to teach the native children. After a consultation with several of the chiefs, who received the proposition of the missionaries through Mr. Harris, who understood the language of the natives, it was determined to send men to build a school-house, as soon as they had completed cutting their farms,

and in the mean time the king was to take further counsel of other chiefs, that they might be unanimous in their decision upon the subject. The school was subsequently commenced, and the king, who has been constant in his friendship to the missionaries, sent two of his own sons to be taught by them.

In March Mr. Crocker visited different towns in the colony to solicit aid for the people at Bása Cove in erecting a house of worship. They had been rendered incapable of contributing much for this object themselves by the frequent robberies they had suffered from the natives; but Mr. Crocker's applications to the neighboring churches on their behalf were so successful that, with some assistance from this country, a house was constructed under the direction of Mr. Mylne, and dedicated in July, 1836. Mr. M. preached in this house till the ordination of Mr. Davis, the following year, during which time sixteen were added to the church. He also held meetings at Edina, on the opposite side of the river, and taught a school for adults four evenings in the week. A Sabbath school was conducted at Bása Cove by Governor Buchanan, for children and adults, and on Sabbath evenings he took charge of a bible class.

It was deemed advisable by the missionaries to divide their labors between Edina and Sante Will's town, and they commenced building a house for their accommodation at the latter place, which was completed with much trouble, after a delay of some months. During their first year in Africa, Messrs. Crocker and Mylne gave their chief attention to the study of the Bása language, which Mr. C. reduced to writing. He published during this year, the first book printed in that language, which was a spelling-book, containing, besides lessons in spelling, brief accounts of the creation, fall of man, life and death of Christ, and some of the most important Christian doctrines. Two hundred copies of this book were printed at Monrovia in December.

In 1837, Rev. Ivory Clarke and wife sailed from New York for West Africa. The labors of Mr. C. have since been divided between Edina and several of the adjacent villages. The mission house at Edina\* [See opposite page] was erected during the present year. Its construction was attended with many difficulties, arising from the character and habits of the natives. The most capable men were engaged to assist the missionaries, who soon deserted them, assigning as their reason for doing so, that they could "get more money by selling slaves"—a reason which exhibits their

moral character, and their need of the regenerating influences of the gospel. During this year the school at Edina, taught by Mr. Day, present pastor of the Edina church, contained from fifteen to twenty children of the colonists, and eight natives.

In March of 1838, seven persons were added to the church under the charge of Mr. Davis. In May Mr. Mylne returned to the United States, for the restoration of his health, having suffered from repeated attacks of fever, till his constitution was so much enfeebled as to preclude the hope of his recovery in the malarious atmosphere of Edina. Not regaining that degree of vigor which seemed to warrant his return to his field of labor, Mr. M. has received an honorable discharge from his connection with the Board. Miss Rizpah Warren arrived at Edina in September, 1839.

For the above statement of facts and the accompanying éut, we have been indebted to the "History of American Missions to the Heathen," &c., published at Worcester, Mass., by Messrs. Spooner & Howland. For more recent events connected with this mission, the reader is referred to the journals of Messrs. Crocker and Clarke, published in the last and present volumes of the Magazine.

#### EXTRACTS FROM THE JOURNAL OF MR. CROCKER.

(Continued from page 52.)

*Visit to Edina—Journey to the interior—Effects of the climate—Bobli—Dua Will's place.*

Dec. 27, 1839. Edina. Came down to this place on the 17th inst. to attend the meeting of the Association. Found that the members of the church residing in Edina had taken some steps preliminary to their being organized as a distinct church. On the 13th inst. they were unanimously dismissed from the church at Bása Cove according to their request, and on the 20th were constituted into a church. They chose br. Day their pastor, and br. Robert Page, deacon.

On account of the prospect of war at Monrovia, the brethren in that vicinity did not attend the Association. We were therefore obliged to omit all business.

Jan. 24, 1840. Returned to-day from an excursion into the country. Started on the 20th inst. up the Mechlin river, with the design of reaching Bobli. But the river being very low at this season of the year, I stopped several miles

\* For a description of the mission premises at Edina, see last No. of Magazine, p. 172, et seq.

short of my destination, at a town called Ma. Spent the night at this place. Found myself quite uncomfortable from the cold, which was probably about 65° Fahrenheit; and though we had a good fire during the first part of the night, I waked about 12 o'clock, and found one of my native boys crying on account of cold! So even is the temperature here, that a change of a very few degrees is severely felt. While a New Englander at home would be perspiring profusely, we, with the same degree of heat, seem to be on the point of freezing. This will give some idea of the change which a person from that part of the world experiences in the process of acclimation here. Called the people of Ma together, and imparted to them some of the truths of the gospel. Next morning started on foot for Bobli, and arrived there about noon. The town is situated on Meclin river, at the head of canoe navigation, about 45 miles from the mouth. Spent one night at this place, and the next day proceeded to Dua Will's place, six or eight miles further in the interior. My native men who accompanied me, tried much to dissuade me from going there. They said it was very far, the path very difficult, that I "no fit to walk him," that "war lived in the path," &c. &c. The head man at Bobli also tried to persuade me not to go. But by coaxing, and threatening to employ other guides, I obtained the consent of my men to go. They seemed, however, afraid, when we were passing through a forest of some miles in extent, that some persons might be lurking at the side of the path to destroy us. I found it a shorter and more pleasant walk than I anticipated. Dua Will's place is the largest and one of the most pleasant towns in this section of the country. It is just beyond a ridge of high hills which run parallel with the coast for many miles. Dua Will is called the Devil Master. He decides in all their "devil palavers;" i. e. in all their trials for capital offences. He is a man possessed of a strong mind, and much shrewdness. He is said to be superior to any man in this part of the country in pleading a cause. When I first arrived, there was quite a scampering among the children. After the alarm was over, I was surrounded by a number of natives. As they supposed I did not understand them, they were quite free in their remarks upon my appearance. The head man ordered something to be cooked for me, and after a

while, he began to inquire into my business. This gave me an opportunity to state to him some of the truths of the gospel. As these natives are exceedingly suspicious of white men, I was explicit in stating the object of my visit. I told him I was desirous that he should know all that lived in my heart in regard to them,—that it would be useless for me to say much about my "fash," as strangers always used sweet words,—he could inquire of Sante Will about that,—if I did the country people "rogue fash," I was a single man, and in their power, &c. He said he would collect his men in the morning, and I could tell them all together. The principal men were collected the next day, and I explained my business to them. Dua Will gave me one of his sons and a nephew to instruct. At Ma, on my return, the head man gave me a boy. As we proceeded back from the sea, the face of the country was more hilly, and the air more salubrious. I saw several places which seemed far more eligible for securing health than any I have heretofore found. My way seemed to be prepared before me in a measure, as the people had heard of me, and a favorable report had reached them. I would now bless the Lord for all his kindness in leading me out, and suffering me to return in safety.

*Visit to the Kpese country—Ksima's place—The natives' ideas of sin—Their views of Mr. C.'s visit.*

Feb. 8. Sante Will's place. Returned yesterday from a visit into the interior of nine days. Wishing to have more correct information respecting the interior than can be obtained by report from the natives, and also to preach the gospel to those who have never heard it, I commenced my journey with the intention of reaching, if practicable, the Kpese tribe. This tribe occupies the country back of the Bása people, and furnishes a large portion of the slaves which are exported from this part of the coast. It appears to be quite numerous. Started on the 23d ult. a little before sunset, and arrived about an hour after dark at Ziate's town. Next morning we started for Gedevle's place, six or eight miles distant. There I took breakfast and conversed with the people upon the subject of religion. They were not very attentive. After leaving this place, our only alternative was, either to continue

our walk till sunset, or sleep in the woods. We arrived just before dark at a town called Goweng. I was exceedingly fatigued, and could hardly eat or sleep. Next morning called the people together and addressed them on the concerns of eternity, and proceeded on my journey. Reached Kaigma's place about sunset. This is quite a large town for this part of the country, containing perhaps from 800 to 1000 people. It is the seat of power in this region. A barricade from ten to fifteen feet high surrounds the town, which is entered by passing through three gates. It is surrounded by several smaller towns or villages. The head man is powerful, and has great influence if not absolute authority over the Kpese people. He was then on a visit to that tribe, and his brother had charge of affairs in his absence. To him I applied for liberty to pass into the Kpese country. He said Kaigma was expected every day, and he wished me to wait for his return. As I was desirous of spending the Sabbath there and becoming acquainted with the state of things in that region, I consented to wait three days. If Kaigma did not return within that time, he was to consult with others and give me an answer. Knowing that my journey was viewed with suspicion, I endeavored to allay it, by telling them they had me in their power if I injured them, &c. At the end of three days he gave me an answer, the purport of which was, that as I was a gentleman, and the first white man who had visited that town, it was not suitable to send common men with me, (I was dependent upon him for an interpreter in the Kpese language,) lest I should be injured by the Kpese people. Moreover, if any accident should happen to me, his brother, Kaigma, would make a palaver for him for letting me go without his consent. He said if Kaigma should be willing after his return, that I should visit the Kpese people, he would send a man and let me know, and he, Kaigma's brother, would accompany me thither. As I was within a day's journey of that tribe I was anxious to proceed; but after finding my efforts to induce him to permit me to go on were fruitless, I gave it up. While at this place, I had opportunities of acquainting the natives with some of the most important truths of the gospel. I felt, however, the need of a good interpreter, as the one I employ at home was detained by lameness. After addressing them in

relation to the wickedness of man, a state of retribution, the necessity of a new heart, &c., they inquired of one of my native men, what evil thing they had been doing. He, nearly as ignorant of the gospel as they, told them that if they would become Christians, they must have but one wife. Thus he brought forward, as the sum and substance of all sin, a practice to which they have been accustomed, from time immemorial, and which, so far from suspecting to be wrong, they consider as essential to respectability. Though aware that they ought to be acquainted with this truth, I was averse to its being so introduced. I therefore gained their attention once more, and took up their question, "What evil have we done?" I endeavored to show them that all sin had its foundation in want of love to God. Put the question whether they had sought to do the will of God in any thing they had ever done; and to show them more fully their guilt, attempted to describe the feelings and practice of a true Christian. But oh how painful to be obliged to convey truths essential to the salvation of the soul, through a medium which distorts, and often wholly misrepresents them! Nothing, except my own sinfulness, distresses me so much as my inability to convey my ideas clearly to the natives in their own language. I hope, however, by the blessing of God on patient and persevering effort, to accomplish this to some good extent, at least. But if God, in his righteous providence, shall remove me hence before I attain this object, I trust others will have this privilege; and that many to whom this language is vernacular will be prepared by the grace of God and the education they are now receiving, to communicate to their countrymen the precious gospel of Christ.

So far as my observation extends, the interior seems to be more healthy than the coast. As you go back from the sea, you ascend into a higher and purer atmosphere. The last town which I reached must be, I think, several hundred feet above the level of the sea. The man who would delight to be instrumental in raising the most degraded of his species to the dignity of "sons of God," would find ample scope for the exercise of his benevolent feelings among the Kpese tribe. It is, however, my impression that such a person would be under the necessity of remaining at Kaigma's town for some

time, in order to secure that man's confidence, if not in his doctrines, at least in his character as a man of integrity and benevolence. Kaigma has too much power and is too remote from the coast to have much fear of civilized nations, and he could probably stop any effort which might be made for the benefit of that tribe, if he chose. After I passed beyond the circle of my acquaintance, I seemed to be an object of suspicion. Some supposed that I was going to the Kpese people to buy slaves; others viewed my coming among them as ominous of some dreadful calamity. What it presaged, they could not exactly tell, but sagely conjectured that the head man of the country was about to die! Various were their conjectures, but few persons, if any, gave me the credit of acting from a benevolent motive.

*Return to Made Bli—Serious palaver—  
Obstacles to the conversion of the natives.*

On the 5th inst. started on my return home, by a different route from that which I came. The last day's journey was more painful than any of the preceding, in consequence of my suffering from fever. Started from Bobli soon after sunrise, and after a walk of about six miles, stopped at a town upon the path to take breakfast. Here one of my native boys blundered against a grigri, which the natives said they had been at some expense to procure from the Kroomen, knocked it down and broke it. The consequence was, of course, a serious palaver. As in such cases the injured party assess the amount of damages, their cupidity leads them to demand as large a sum as they think they can possibly extort. At first a slave was spoken of as the proper compensation. Not being at all disposed to concede to this, I anticipated some trouble. The sun was fast approaching the zenith, and having a fever, and a dozen or fifteen miles to walk before reaching home, the event was attended with some inconvenience. One of my native men attempted to conciliate them, by saying that I was not acquainted with their grigri, &c. However, though I regarded the thing as nothing worth, yet, as they had sustained what they considered a real injury, I consented, at last, to give them articles of the value of *fifty cents*, and so settled the palaver. They said, as I was a white gen-

tleman, and did not understand their grigri, they would consent to take that, but if a native had been responsible in this case, they would have charged a slave, bullock, &c. The true reason probably was, they thought that they could not get any more; as I expressed a determination to proceed on my journey, let the consequences be what they might, and they feared to detain me. I was glad, however, to get away without a collision, which might have been injurious to the cause in which I am engaged. We parted in apparent friendship, and I arrived at Sante Will's place about two hours before sunset. I felt quite refreshed at seeing my native boys, who, as soon as they saw me, came running towards me, manifesting great joy at my safe return.

9. There were a number of aged persons present at worship, who, probably, never heard the gospel before. Had some freedom in addressing them, and as they were attentive, I hope the truth will not be altogether lost upon them. In the afternoon addressed my native boys in their own language. My general method with them is catechetical. By this means I can keep their attention, and ascertain whether they understand me. They seemed to apprehend my meaning very well. I am at present quite limited in my use of the language, but am able to convey truths in it which if received into the heart will save the soul.

19. Returned yesterday from attending the meeting of the Association at Basa Cove, which had been deferred about two months on account of the prospect of war in the vicinity of Millsburg.

The services of the meeting were interesting, and the business conducted with harmony. I trust, as the effect of remarks made, the churches will be led to take a deeper interest in missions and Sabbath schools.

24. Yesterday, being the Sabbath, I went out as usual to call the people to worship. It being a busy season of the year, most of them were at work on their farms. I told the head man I wished him to come to meeting. He made some excuses, that he had not time, &c. I told him he would have time to die, and to hear God's palaver after he died. He then said he would come. Only two others came with him, so I had but three besides my native children present. The natives here have learned so much of the truth

as to know if they embrace the religion of Christ, they must give up many things in which they now take great delight; and as they are unwilling to renounce their idols, they do not like to have their consciences disturbed by the preaching of the gospel. The head man has had, I think, some convictions of sin at times, but there are many obstacles in the way of his receiving the gospel. He has twenty or thirty wives. If these were given up, he would be considered a poor man. Besides, if a man puts away his wife without her consent, he is bound, by country laws, to pay a considerable sum of money. He has not, probably, one fourth of the amount requisite for the putting away of his wives. There is a law which extends far and wide in this land called the "devil law." To violate this, constitutes a capital offence. There are some things in this law, which, if he should become a Christian, he could not conscientiously sustain; and he might feel constrained to take a course which would probably result in the confiscation of his property, if not in the loss of his life. The head men, far and near, seem leagued together to preserve this "devil law" inviolate; and no rank secures the offender from its penalty. Is it strange that a man thus situated, in a state of unregeneracy, with very obscure views of truth, should turn with reluctant feet to the place where he hears his neglect to obey the gospel reproved, and is strongly urged, in view of all the consequences, to engage immediately in the service of God? My hope is, that the Spirit will operate so powerfully upon his heart, that he will be willing to renounce all for Christ, and that the influence of his example may be such as to prevent some, at least, of the evils anticipated. The situation of such persons presents strong claims on our sympathy, and should lead us to earnest prayer that the bands by which they are bound may be burst asunder.

March 6. On the 3d inst. received a letter from the Board, stating that they could not send us out a printing press for want of means; and that they must make a reduction in our allowances. And is it so, that this mission, after struggling with the difficulties incident to an unhealthy climate, and encountering the prejudices of the natives against instruction, just as it was beginning to see some of these evils disappearing, must it be thus crippled in its infancy, because the members of

the Baptist churches in the United States cannot afford to give once a year, to their only mission on the whole continent of Africa, *one half a cent each!* Oh, how easily might a few of our wealthy brethren in America, without diminishing a single comfort of life, replenish the exhausted treasury of the Board, and relieve their missionaries, in some measure, at least, while bearing the two-fold burden of heathen superstition, and the indifference of their brethren.

This language may seem harsh; but Christians at home cannot place themselves in the situation of their missionaries abroad. I say not this because I expect my personal comforts will be abridged. They *could not be*, probably, consistently with health; and I shall lay up as much money as if I had ten thousand a year. My greatest fear has been, lest we should be obliged to dismiss some of our native children. But we are resolved to try to keep them, hoping, by rigid economy, to keep our expenses within the limits assigned by the Board. But if we maintain our present position, still we are deprived of the press, which to us, feeble and few, would be one of the most important means of diffusing the light of truth.

#### *Marshall—Protracted meeting—Baptism.*

15. Returned yesterday from a visit to Marshall, on the Junk river. A few members of Baptist churches residing at that place, being destitute of the stated means of grace, have been anxious for a long time, that some of the ministers of the Association should visit them, and hold a series of meetings. Accordingly a meeting was appointed; and being desirous of visiting a large native town in that region, I agreed to meet with them. Br. Davis, pastor of the Bása Cove church, and I started from this place on Monday, and after a fatiguing walk of about twenty miles, under an almost vertical sun, we arrived at the native town. Not finding a canoe at this place as we expected, we walked several miles the next day before we procured one. We reached our place of destination about three o'clock. Br. Cheeseman from Monrovia, came the same evening. On the two successive days there was preaching three times a day. On Tuesday, a female, who had been waiting for some time, related her Christian experience, and

was baptized by br. Cheeseman. The season was refreshing. The gratitude of our Christian brethren at that place, and the benefit which they apparently received from our visit, amply rewarded us for our toil. After preaching Thursday evening, I was attacked by cholera morbus, which lasted most of the night, and was followed by a fever. We were about four hours ascending the Junk river the next day. As I lay in the canoe, being unable to sit up, the rays of a powerful sun, with the burning heat of the fever, compelled me to be frequently dipping my handkerchief in the water, and laying it on my burning forehead. By frequently stopping to rest, I performed my journey more comfortably than I expected.

*Bage and Sante Will—They subject themselves to Colonial laws—Excuses for violating the Sabbath.*

19. Bage, who fought the colonists at Little Basa last July, being desirous of settling the difficulties which have existed between him and the colonies, asked me to go with him to Gov. Buchanan, who was on a visit at Basa Cove. He was afraid to go alone, for fear the governor would injure him. Wishing to promote peace as much as possible between the natives and colonists, I consented to go. Day before yesterday we visited Gov. Buchanan. The matter was adjusted, and Bage consented to subject himself and his people to the laws of the colony. He agreed in writing, to have nothing more to do with selling slaves, and to prevent others selling them to the extent of his power. As I suggested the idea that Sante Will might be disposed to place himself under the colonial government, the governor concluded to accompany me home yesterday. Sante Will consented to do this, and signed writings to that effect. This step, which will identify the interests of the natives with those of the colony, will, I trust, prevent frequent collisions between them. May it tend to advance the kingdom of the Prince of Peace!

22. Went out to-day to call the people to worship. Found them engaged in talking a palaver. Waited for them a long time, and went out again. The head man apologized for their absence on account of the palaver. He, however, came with several others. Talked to them about the folly and wickedness of trusting to their grigris. They gave good atten-

tion. Had an interesting conversation with the head man after meeting. As I said in the course of my remarks, if they loved God, they would not spend the Sabbath in talking palavers, he attempted to justify himself by saying if he put off palavers, which were brought him to settle, because it was the Sabbath, they would be angry with him, call him "God man," &c. I asked him if he feared men more than God. He was unwilling to reply in the affirmative. I said, How do they manage to dispense with these things on the Sabbath in America? He replied, if he had been brought up to regard the Sabbath, it would have been different;—that his children would learn about this thing, but he was too old. I asked him if he did not wish to go to heaven as well as his children? He said yes. I then showed him that men had been called to give up their lives in seeking to do the will of God, and that if he would please his Maker, he must obey his commands, whatever might be the consequences. He said he was just beginning to understand these things. Oh, how slow is man to understand unwelcome truths! I sometimes indulge the hope that his conscience is aroused a little. Oh that he may know by his own happy experience, that a man may "be born when he is old?"

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EXTRACTS FROM A LETTER OF MR. CROCKER, DATED MADEIRA, APRIL 7, 1840.

*Importance of the press to the mission.*

A request that a press might be sent to the mission to West Africa was made to the Board some time since. Though desirous of complying with the wishes of the missionaries at once, the Board have delayed doing so, 1st, Because of the exhausted state of the treasury. The application was made at the time of their greatest embarrassment, when it was a question whether means would be obtained to enable them to continue operations already commenced, deemed equally or even more important than the subject of this request. A second reason for delay with the Board has been their desire to procure a suitable printer to accompany the press, and take charge of the printing department in the mission. Their enquiries for such a person have hitherto proved fruitless.

We have been looking forward with much solicitude for an increase of means

to carry forward our operations, and we met with sad disappointment. We are aware that the Board are painfully embarrassed, and have acted as we believe according to the best of their judgment. But in denying us aid, they have stopped at an important point. By withholding a press and types they render our previous efforts comparatively unimportant. What would it avail if the whole bible were translated, and hundreds of natives were qualified to read it, if it could not be put into their hands? It may be said that a press will be sent out at some future time. But this dooms us to go forward in translating, (if indeed we do any thing at that work,) with some probability that in this sickly land we shall be called away, and our manuscripts will be used as waste paper. If we looked merely at the benevolence of the churches, aside from the promises of Jehovah, we should expect this result. But we trust in God that it will not be so. That He designs to employ the press as an important instrument in diffusing the light of truth, we have abundant evidence. And upon this principle the Board seem to have acted in their appropriations to other missions. It is true, in this country the people cannot read. But the press is required to furnish them books that they may learn to read. Our boys who study the native language, have read what we have published, till they are tired. They need some new truth to interest them. We can teach them to read English. But this does not seem to be the best course, if we wish the knowledge of God to be generally diffused. A native boy would probably understand a book, in his own language, more perfectly after six months spent in learning to read, than he would the same book in English in four years. It seems desirable that boys of great promise should have the stores of English literature open to them. But the mass of children will probably be obliged to learn to read their own language, or not learn at all. After the first expense of a printing office, press and types, the amount which will be expended for several years, will not probably be great. It will be long before there will be an opportunity of spreading hundreds of thousands of tracts over this country. Of whatever may be published for some time to come, the editions need not be large. We shall need, it is true, a printer, but

if he should be a man of the right stamp, and especially if he should be qualified to preach, he could, besides printing, discharge all the duties of a missionary at the Edina station. Then Mr. and Mr. Clarke would be at liberty to go into the country, as they have long been desirous of doing. The Board will probably say to all this, "Our funds are exhausted: if we do any thing more for the African mission, we must rob others." It might seem selfish and unreasonable to ask for any thing more after this. If I were pleading for my own personal comfort, I should deem it so. But this is not the case. That we are willing to make some sacrifices of this kind for the welfare of the mission, and indeed that *we have done so*, we think we could make abundantly evident.

I hope the Board will not view this as the language of complaint. They have no doubt acted in view of their weighty responsibilities as the public guardians of the churches' consecrated offerings. And they have the best means of judging impartially of the respective wants of the missions under their care. Yet I trust they would not have their missionaries withhold any considerations which we may deem important, which might throw light on their path, while we still leave the Board to act freely according to their best judgment. To no class of men can missionaries look with so much confidence for sympathy in their trials, as to the members of the Board. I am confident that *our* burdens are *theirs*; and that nothing would be more gratifying to them than to be enabled to announce to us that our means of usefulness were about to be trebled.

#### *Prospects of the mission.*

The prospects of this mission, previously to our reception of the letter from the Board, were more flattering than ever before. We had begun to collect female children into the school, with the prospect of a gradual increase. We saw the prejudices of the natives against education slowly disappearing, the field of labor widening, and we were looking with eager eye to our beloved country for additional associates in our labors. Two of the boys belonging to the school at Edina, have been baptized, and some others have manifested much seriousness. The health of the mission family, with the exception of sister Warren, has



been tolerably good. She has been unwell much of the time since her first attack, though usually able to assist in teaching the girls. My time since I finished the translation of Matthew and John, has not been occupied in making new translations, but in revising and re-revising what has already been done. I have been more anxious that what is printed, especially of the word of God, should be *correct*, than that it should be abundant. I am confident, that with all the pains I take, errors will now escape my notice, which a more perfect knowledge of the language will enable me to detect.

### Karens.

#### EXTRACTS FROM THE JOURNAL OF MR. VINTON.

##### *Excursion to La-poo Pa-tah—Baptisms.*

Maulmain, Sept. 23, 1839. I am now revising the translations of the epistle of James, 1 and 2 Peter, the last two epistles of John, and Jude, and hope soon to have them ready for the press. I shall then commence Hebrews, the only remaining book I have engaged to translate. This I hope to complete in the course of another year without interfering with my great work of preaching Christ to the perishing.

Jan. 2, 1840. Left Newville on an excursion to La-poo Pa-tah, a section of country deriving its name from two rivers emptying into the Dah-Gyieng. Visited numerous villages and was kindly received at all. I seldom meet with opposition, but indifference, stupid indifference! It is the work of God to wake men out of their slumbers. It is ours to preach and pray, and God through us will arouse them. During this excursion I found many who apparently were deeply interested in what they heard. But the grand difficulty is, our great enemy is ever vigilant, and after we leave, he takes away the word sown in their hearts. One object in itinerating is to look out places to locate native assistants, who can take up the work where we leave it, and carry it forward till a permanent impression is made. But for this, I should be almost disposed to abandon it altogether. It is indispensable that I spend so much of my time with the Christians, that my other excursions are comparatively of but little account. Had I an associate, he might take charge

of the native churches, and leave me to locate myself in some new section for the whole season, where a permanent impression might be made, and one or two new posts gained every year. But it seems we are destined to labor single-handed and alone.

21. Left for Maulmain.

24. Have examined the contents of two boxes for schools, sent by our kind friends in America. They have come safe, and are just the things we need at this time. Did our friends know how much they serve the cause by sending us these things, they would never faint in their well doing. Left our dear friends in Maulmain, some of whom I never expect to meet again in this world. Br. and sister Comstock, and br. and sister Stilson are about to sail for Arracan. May the Lord go with them and bless them.

27. Baptized nine converts, one a sister of Ko Chet'thing. His father, brother and four sisters have now been baptized.

30. Left on an excursion up the river.

Feb. 8. Returned. Have received many pledges from various individuals that they will worship God. But I have learned to place but little confidence in appearances. All my hope is in God. If he vouchsafe his blessing, the work will go forward, and the heathen will yet praise him.

17. Have been making special efforts for more than a week past, with two of our best assistants, for the conversion of the people at the lower village. But all the visible effect produced is, we have waked up such a spirit of opposition to the gospel as I have never before seen among the Karens. The fact is, human nature is every where the same. Only give it an opportunity, and, unsubdued by the spirit of God, it will invariably show itself the deadly enemy to every thing that is good. Baptized an aged female, who has recently come over from the Burman side, that she might know and embrace the truth before she died.

20. Just returned from Machaw—seven or eight miles down the river. Visited a number of villages, and found some little encouragement.

26. Started on a short excursion upon the Burman side.

March 2. Returned. Have visited eleven villages—have seen many apparently sincere inquirers, and some who say they are resolved to become Christians.

3. Baptized three converts.

4. Mrs. V. left this morning for Newville, by the way of Maulmain.

5. Having agreed to meet Mrs. V. at a village on the Dah-Gyeng and proceed with her to N., I started this morning, and came to Thawmer. Here, where I have formerly met with nothing but opposition or indifference, I had a good assembly of attentive listeners.

6. Kacher. Some little encouragement. Two men gave us an attentive hearing.

8. Arrived at Newville. Mrs. Vinton unwell.

17. Have done little the past week but preach evenings and attend upon Mrs. V. She is now better, so that I hope soon to be out among the villages. Two candidates have been examined and approved for baptism.

#### *Visit to Te-no-bo—Earthquake—Baptism.*

20. Mrs. V. is now so well that I left her this morning to be absent eight or ten days. I go first to Te-no-bo, where I expect to meet Ko Panlah and Kahpaw. Ko Panlah is superintending the erection of a zayat, and expects to spend the coming rains there in teaching and preaching.

23. Te-no-bo. Arrived here this afternoon, and find that Kahpaw has gone up the river on a preaching excursion, to be absent eight or ten days. Ko Panlah's associate being ill, he left yesterday for Chet'thing's village. The zayat is nearly finished. As it is necessary for me to see Ko Panlah, to give him some further direction with regard to his future course, I have resolved to leave at once for Chet'thing's and spend the Sabbath there. We experienced quite a severe shock of an earthquake last night. The house where we slept shook as though it would fall to the ground. The Karens were greatly alarmed, and thought the end of the world had surely come.

27. Newville. Mrs. V.'s health is gradually improving. The Karens in the neighborhood of the Christians were so much alarmed at the earthquake, that in one village they held a consultation on the subject of coming down at once, even in the night, to be baptized. As the shaking subsided, however, they concluded to wait till morning; when, thinking themselves a little removed from danger, their fears and their religion all vanished together.

They still say, however, that if the earth shakes again, they shall not dare to wait any longer.

31. Baptized four.

April 1. Started for Chet'thing's-village,\* by the way of Maulmain.

21. Baptized five converts, making a hundred and forty Karens baptized in the vicinity of Maulmain, since we came into the country; and two hundred and fifty one from the commencement of the work among the Karens in this neighborhood.

23. Left our beloved jungle for the rains.

May 26. Baptized two members of the school—one an interesting young man from the Shyán Karens. He returned with the assistants I sent to that region. They succeeded in establishing a school, and one of them, with the young man above mentioned, came back to make some arrangements for his family, and return and spend the rains. On his return, however, he found the Karens in such a state of alarm in consequence of some threats of the Shyán government, that he judged it prudent to break up the school and leave. I also failed in establishing a school in another section from the same cause. The school here is doing well. It contains about the same number of pupils we had last year at this time. But we cannot continue to receive more scholars, as we did last year, for the state of Mrs. V.'s health will not allow it.

#### *Ko Chet'thing—Death of David Jones.*

July 16. Left on an excursion to Chet'thing'sville and Te-no-bo.

25. Returned and found Mrs. V. slowly recovering from severe indisposition. During my absence I was comforted in witnessing the adherence of the Christians to their professions of attachment to Christ. Ko Chet'thing contributes not a little to the steadfastness and consistency of deportment of the converts. He controls them with admirable skill and judgment. One little instance of his management I will mention. A number of buffaloes belonging to an unconverted neighbor, broke into the enclosure of one of the

\* Formerly written "Ko Chet'thing's village." There is no reason for naming this village New Chummerah. If either of the Christian villages should have that name, it is Bootah, upon the Attaran. But I see no reason for this, there being no name of that kind known in the Karen jungle.

Christians, and did considerable damage. The man was greatly enraged, and was going over to insist that Ko Chet'ing should prize the damages, and require the owner of the buffaloes to pay the full amount. K. C. knowing it would be useless to say any thing to him while he was angry, kept out of his way the whole day. Just at night he returned; and without giving himself time to take his accustomed meal, at once rang the gong for worship. The church assembled; and he preached a rousing sermon to them on Christian forbearance. The effect was just what he anticipated. The whole church, and even the man himself, were ready to respond to the sentiments he had expressed—that it is better to suffer wrong than to do wrong. He then went to the owner of the buffaloes, and admonished him to take care of them in future, and thus ended the whole affair.

Aug. 18. Baptized five of the children of the school. Mrs. V. still very feeble. Her physician has ordered her to Amherst for a change of air and sea bathing. We have been obliged to dismiss a number of the children of the school on account of the state of her health. Br. and sister Abbott have recently moved into our house, so that though we go to Amherst, we shall not be obliged to dismiss the school.

23. Left for Amherst, leaving the school in charge of br. and sister A. My time will now be wholly given to the revision of James, 1 and 2 Peter, &c., for the press.

Sept. 20. Returned to Maulmain. Mrs. V.'s health considerably improved.

22. Baptized another of the young men belonging to the school.

24. Closed our school to-day, and the children have returned to their parents. Have just heard of the death of David Jones, a Karen boy, who had lived in the families of brn. Boardman, Bennett, and Howard, and at last came to live in our family. He could speak, read, and write the English and Burman languages tolerably well; Burman, even better than he could Karen. A little before his death he called his young friends, told them he should die, and exhorted them to live worthy of their profession, and requested them to pray that he might have a safe and speedy exit into the presence of his Savior.

LETTER OF MRS. WADE, DATED TAVOY, NOV. 8, 1839.

*The School at Tavoy—The converted pupils.*

As the Karen boarding school for the rainy season has now closed, it becomes my duty to communicate its results, which, I am happy to say, have been to myself exceedingly satisfactory. More experience with regard to the best manner of managing the school, and books better adapted to the capacities of the pupils, have combined to render our system of instruction more efficient, while a more intimate acquaintance with their minds has given us increased facilities for imparting suitable religious instruction. Br. Mason kindly devoted one hour daily to our first class, which consisted of nine young men, besides which he spent some time in teaching them composition, and Mr. Wade gave about the same time to a different branch of their education. We feel much interest in the improvement of this class of our pupils, as from them we must look for the future teachers and preachers of this interesting people. We had also several promising boys in the second class, two of the oldest of whom have given us pleasing evidence of piety, so that we hope to see them in the first class next season. The school numbered fifty pupils, about twenty of whom were members of the church, and of the remaining thirty, more than half professed a change of heart, though we feel and speak with caution of their conversion until we have had time to know them by their fruits. Pupils from our schools, and indeed most of the converts from among the Karens, are under a course of instruction for a year or more, after professing faith in Christ, before being baptized. Our list of such inquirers now numbers above thirty, all of whom are connected with the Mata station, besides some others connected with each of the smaller stations. On this account, we seldom mention the number converted in our schools from year to year, though it has been quite large, and we have had fewer cases of discipline among them than among the older members of the church. The expense of the school for the season, including board, clothing, washing, lights, teachers, and indeed every expense, with the exception of the buildings, has cost a trifle more than two company's rupees for

each pupil, per month. The strictest economy has been observed, but the unusual price of provisions the present year has prevented our reducing the expense as we had hoped experience would enable us to do. We trust, however, that no pecuniary embarrassments of the Board may render it necessary to withhold from us the means of continuing from year to year a school which not only *promises*, but has already been productive of so much benefit to the Karens. The expense of this school during the dry season, in Mata, you already know is but trifling, and is defrayed by the Tavoy Missionary Society. The Board will understand that the charge of schools of this kind, requires such an uncommon exercise both of the mental and physical powers, that those sisters who have the care of children of their own, ought not to be expected to engage in them, unless their husbands can devote themselves to the same object. The Karens from living constantly in

a jungle, and from other causes, are a delicate, and even sickly people, so that the care of the health of fifty or sixty pupils draws very heavily on our time and strength. Then it is to be remembered that these children have never learned from their parents the first lesson of obedience, so that much wisdom and care are necessary in governing such a family; while all the assistance we have in preparing their food, taking care of the sick, or teaching in the school rooms, is rendered by those who are like mere children themselves, and need also much of our care. Notwithstanding all this, five years experience has given me a still higher idea of the value of this kind of school, not only for the training of the young mind in general, but for the foundation of the *characters* of those who are to be the future under-governors of the people, and pastors of the churches, and also for the immediate conversion of the dear pupils thus committed to our care.

### Miscellany.

#### THE INTRODUCTION OF THE GOSPEL TO THE NAVIGATORS' ISLANDS.

We continue from our last the account of the progress of Christianity among the South Sea Islands. Mr. Williams, having succeeded in establishing the gospel on the Hervey Islands, resolved, during a residence on Rarotonga, to visit the Navigators' group, which lies still further westward, as soon as circumstances would permit. But before this resolution could be carried into effect, he was under the necessity of providing himself with the means of crossing several hundred miles of trackless ocean. For this purpose he determined to build a ship, and in the short space of three months a vessel of between 70 and 80 tons burden was completed, with no other assistance than that of the natives, and notwithstanding he was scantily supplied with the tools and materials required. In regard to the building of this vessel the Christian Observer says—

Considerable ingenuity was requisite even in preparing to commence such an undertaking. So destitute was he of the necessary implements, that he was reduced to the necessity of constructing a bellows of

wood, for heating his iron. He had no saw to make planks, but split the trees with wedges, and then the natives, with adzes, made of small hatchets tied to crooked pieces of wood as handles, reduced the divided trees to planks. Ropes, sails, blocks, had all to be prepared. Every thing, even the hanging of the rudder was, however, at length accomplished, and the "Messenger of Peace" launched. It was thought proper to make trial of the new vessel for a short distance at first. After a somewhat disastrous commencement they succeeded in making a trip to and from Aitutaki, an island about 170 miles distant from Rarotonga. Having got the little vessel strengthened by additional iron work, prepared by his new colleague Mr. Buza-cott, Mr. W. accompanied by Makea, the king of Rarotonga, made sail for Tahiti, and after a voyage of 800 miles in their home-built vessel, "caulked with bark, and covered partly with lime, and partly with gum from the bread-fruit tree, instead of pitch," with mat-sails, and cordage made from the bark of the hibiscus plant, they arrived in safety, to the no small astonishment and delight of their friends.

From Tahiti Mr. W. returned to Raiatea, and having made the necessary preparations for his voyage, he sailed from thence accompanied by several native teachers, May 24, 1830. He touched first at nearly all the Hervey Islands, where he found the progress of the gospel and civilization was steadily onward, and on almost every island the majority of chiefs and people were professed Christians. Instead of proceeding directly to the Navigators' Islands, he landed first on Tongatabu, to obtain such intelligence as might be useful for his future guidance. The Observer says—

Fortunately for Mr. Williams he providentially met here a chief of one of the Navigators' Islands named Fauea, who had been many years absent from his native land, and was exceedingly anxious to return. He was not a convert to Christianity, but "decidedly friendly," and promised to use "his utmost influence" with his countrymen, and especially with the chiefs, many of whom were his relations, "to induce them to receive the teachers kindly and listen to their instructions." Regarding this as a providential juncture, Mr. Williams cheerfully consented to take the chief on board. After leaving Tongatabu, and witnessing the success of the gospel at the Hapai island likewise, they bent their course direct for the Navigators' group. On the seventh day the cloud-capped mountains of Savaii were in view, and on their nearing the shore, Fauea, who dreaded great opposition from a formidable chief named Tamafaiga, learned with joy that the object of his fears had been slain by the people about ten or twelve days previously. After much labor in beating about against adverse winds, and seeking anchorage, they at length reached Sapapalii, the settlement to which Fauea belonged. They were very kindly received by Tamalelangi in absence of his brother Malietoa, the principal chief, and a relative of Fauea. The chief's absence was caused by a war then raging in the island of Upolu,\* in consequence of the death of Tamafaiga, whose relatives sought to avenge themselves on his murderers. Malietoa, however, soon arrived, after he had received intelligence of their presence at his settlement. He professed to be highly pleased, on learning the cause of their visit, and desired to receive instructions from them. On the following day the chief welcomed them on shore, and invited them to take up their abode at his own house. The native teachers were provided with a suitable abode, and treated with much kindness by the people. There was afterward a formal in-

terview and presenting of presents. After thanking the chief for the tokens of friendship, "we added," says Mr. Williams,

"That to obtain his property was not the object of our visit, for we had come exclusively to bring him and his people to the knowledge of the true God, and to place on their island persons to teach them the way of salvation; and we now wished to know whether he was willing that we should remain, or whether he would allow his people to be instructed? He replied that he was very thankful to us for coming, and that he would receive the teachers, and treat them with kindness. We then explicitly inquired whether he and his people would consent to be instructed, or whether there would be any obstruction thrown in the way? To this he made answer—'I and my people must go over to Upolu to the war; but immediately after my return, I will become a worshipper of Jehovah, and place myself under the instruction of the teachers. In the meantime, this house is yours as a temporary place in which to teach and worship, and when we come from the war, we will erect any building you may require, and all the people who remain at home may come to-morrow, if they please, and begin to learn about Jehovah and Jesus Christ.'"

After this frank assurance of protection to the teachers, four of them were placed under the immediate charge of Malietoa, and the rest under the charge of his brother. Mr. Williams and his colleague had several opportunities of experiencing the generous bearing of this old warrior, and witnessing the manners of his people. Having accomplished their object with a success beyond expectation, and having exhorted and prayed with the teachers, they prepared to depart. Matetau, the chief of Manono, and a man of gigantic stature, paid them a visit before their departure, and expressed his eagerness to obtain a teacher. They promised on their next visit to satisfy his desires, by supplying him and his people with instructors. The kind attention of the chiefs, and the readiness of the people to receive instruction, is ascribed by Mr. W. to the influence which Fauea was able to exert, and to the curiosity which his account of the triumphs of Christianity at Tongatabu had excited. "And," says Mr. Williams, "all these circumstances considered, we cannot but conclude, that in first going to Tongatabu, we were led by an unerring hand, and that our meeting unexpectedly with such an assistant as Fauea was a remarkable and interesting intimation of Providence, that the set time for God to accomplish his purposes of mercy to the Samoa islanders was come."

\* See Magazine, present vol. p. 113, et seq.

Mr. Williams returned to the Hervey Islands where he attended to the duties required of him, and then prepared for a second voyage to the Navigators'. He sailed from Rarotonga, Oct. 11, 1832, accompanied by Makea, king of Rarotonga, and a native teacher for Matetau, the chief of Manono, and arrived at his destination on the 17th of the same month. He visited several islands of the group where he had not previously been, and found that the tidings of the new religion had been spread over them all. The people and chiefs were anxious every where to receive teachers. He thus describes his meeting with Matetau—

"On Saturday afternoon we reached Manono, and as we were passing this little garden island, my colossal friend, Matetau, came off to us. After embracing me cordially, and saluting me according to the custom of his countrymen, he said, 'Where is my missionary? I have not forgotten your promise.' 'No more have I,' was my rejoinder; 'here he is.' I then introduced Teava and his wife, when he received them with delight, saluted them heartily, and exclaimed, '*lelei, lelei lava*,' 'good, very good, I am happy now.' Having stated to the chief that I was anxious to reach the missionary station before dark, and that he must either accompany me and return in a few days, or go on shore, he said, 'I must hasten back to tell my people the good news, that you have come and brought the promised missionary.' Again saluting me, he stepped into his canoe, and skimming over the billows sailed towards the shore, shouting, as he approached it, that Mr. Williams had brought them their missionary!"

The meeting with the old chief Malietoa was also very interesting.

"After the usual salutation, he expressed his sincere pleasure in again welcoming me to the shores of Savaii, where they had been most anxiously expecting me for several months. He then said that it afforded him the greatest satisfaction to be able to present to me all my people in health, and to say that neither their persons nor their property had suffered injury. He added, that he was truly thankful that the good word of Jehovah had been brought to his islands, and that so many had embraced it; and now, continued he, with an animation which indicated his delight, 'all the people will follow; for by your return, they will be convinced that the *lotu* (Christian religion) is true, and will believe the assurance of the teachers. For my own part,' he added, 'my heart is single in its desire to know the word of Jehovah.' After thanking him for so faithfully fulfilling his prom-

ise, I introduced my companion, Makea, the king of Rarotonga. The old chieftain viewed him with an eagle's eye, and after various inquiries, gave him a cordial welcome to his island, and complimented him by saying, that he was the finest man he had ever beheld, and was not to be equalled by any chief in the Samoa group."

Mr. W. preached to a congregation of about one thousand persons, and after the conclusion of the service, one of the teachers arose and appealed to Mr. W. in confirmation of all that they had taught. Malietoa made "a most sensible speech" in reply, in which he exhorted the people most strenuously to receive the new religion. The following are his words—

"Let all Savaii, all Upolu, embrace this great religion; and as to myself, my whole soul shall be given to the word of Jehovah, and my utmost endeavors employed that it may encircle the land."

A public meeting was held soon after the events alluded to, at which Makea delighted and entertained the people with an account of the introduction and effects of Christianity at Rarotonga, and exhorted "Malietoa and his brother chiefs to grasp with a firm hold the word of Jehovah: for this alone," he added, "can make you a peaceable and happy people. I should have died a savage had it not been for the gospel." In reply to this exhortation, Malietoa declared in the strongest terms his determination to support the cause of Christianity, and spoke of the unanimity which prevailed among the people in resolving to be Christian disciples. Being somewhat closely interrogated by Mr. W. regarding his willingness to protect the lives and property of English missionaries, the chief replied, with a little exhibition of wounded pride—

"Why do you ask that question? Have I not fulfilled my promises? I assured you that I would terminate the war as soon as possible; this I did, and there has been no war since. I gave you my word that I would assist in erecting a chapel; it is finished. I told you I would place myself under instruction, and I have done so. Twenty moons ago, you committed your people, with their wives and children and property, to my care; now inquire if, in any case, they have suffered injury. And do you ask me whether I will protect English missionaries, the very persons we wish to have? Why do you ask such a question?"

Mr. Williams assured the chief that he had no doubt whatever of his faithfulness, but merely wished to have an assurance which he might report to the people of England in the chief's own words. Malietoa immediately exclaimed—

"Oh! that is what you wish, is it?" and significantly moving his hand from his mouth towards Mr. W., he said "Here they are (the words), take them; here they are, take them; go and procure for us as many missionaries as you can, and tell them to come with confidence; for if they bring property enough to reach from the top of yonder high mountain down to the sea-beach, and leave it exposed from one year's end to another, not a particle of it shall be touched."

Mr. W. received from the teachers a history of their proceedings during their residence in the islands, and the following extract, containing an account of the singular experiment made by Malietoa, may serve to exhibit some of the characteristics of his mind. A chapel had been built, the war was terminated. On the day fixed for opening the chapel, the chief assembled his family, and told them of his determination to become a worshipper of Jehovah.

"With one accord they replied, that if it was good for him, it was equally so for them, and that they would follow his example. But to this he objected, and declared that if they did so, he should adhere to the old system. 'Do you not know,' he said, 'that the gods will be enraged with me for abandoning them and will endeavor to destroy me, and, perhaps, Jehovah may not have power to protect me against the effects of their anger. My proposition therefore is, that I should try the experiment of becoming his worshipper; and then, if he can protect me, you may with safety follow my example; but if not, I only shall fall a victim to their vengeance, you will be safe.' The young men manifested great reluctance to comply with this request, and wished to know how long a time he required to make this singular experiment. He informed them, that he desired a month or six weeks; and after some debate, they unwillingly acquiesced in his proposition. It was, however, a time of general and intense excitement, and messengers were frequently despatched to different parts of the island, to announce the triumph of Jehovah's power. At the expiration of the third week, however, the patience of the young men was exhausted, and going to their father, they stated, that he had tried his experiment sufficiently long; that no evil had befallen him, and that therefore they would immediately follow his example. He gave his consent; when not only his relatives, but nearly all his people, abandoned their heathen worship. This appeared to me," adds Mr. W., "a most singular and interesting incident. In the first place, it evinced a great *disinterestedness* and great *magnanimity* in

Malietoa; and also showed us, that the watchful eye of God was open to all such events, and that he governed them for the furtherance of his purposes of mercy. Had any indisposition befallen this chieftain during the time he was thus trying his experiments upon Jehovah's power, an effectual barrier might have been raised against the progress of the gospel among that people; and if Malietoa had died, our teachers would very probably have fallen victims to the fury of the heathen."

After the successful termination of this experiment the abandonment of idolatry became general, or rather the heathenish worship was forsaken; for these people have generally no *idols*. They used to fix, discretionally, upon some fish, bird, or reptile, in which they supposed the spirit of their god to reside, and that they worshipped. On the occasion here alluded to, they showed their contempt for these imaginary tabernacles of deity, by cooking them and eating them!

"The *etu* (or god) of Malietoa's sons was a fish called *anae*; and, on the day appointed, a large party of relatives and friends were invited to partake of the feast. A number of *anae* having been dressed, and laid upon newly plucked leaves, the party seated themselves around them, while one of the teachers implored a blessing. A portion of the *etu* was then placed before each individual, and, with trembling hearts, they proceeded to devour the sacred morsel. The superstitious fears of the young men were so powerfully excited, lest the *etu* should gnaw their vitals and cause death, that they immediately retired from the feast, and drank a large dose of coconut oil and salt-water, which was certainly a most effectual method of preventing such an evil. The favorable result of these experiments of the chief and his sons decided the people of the settlement to place themselves under the instruction of the teachers. Like the ancient Milesians, they expected that the daring innovators would have swollen or fallen down dead suddenly; but seeing no harm come to them, they changed their minds, and said that Jehovah is the true God."

After seeing the gospel introduced into the principal islands of the Navigators' group, and the native missionaries laboring under the protection of powerful chiefs, Mr. W. returned to the scenes of his former labors. During his voyage he was compelled by the leaky condition of his little ship, to put into Vavau. He landed on this island during his first passage to the Navigators', when the chief Finau not only refused to listen to missionary instruction, but

even threatened with death any of his people who should do so. Now the despot was changed to an humble, docile Christian, and with all his people was receiving gladly that instruction which he had formerly rejected. At Rarotonga—

He found every thing most propitious. The schools were crowded with children. At the three different stations, the total number receiving the elements of education were 2,100! But ten years before, the people were amid the gloom of thickest darkness; now, light beamed upon them from the upper sanctuary, bringing along with it the blessings of civilization and peace. Nothing in the history of the church of Christ, for many years back, equals the triumphs of truth in these islands. It is by no means to be doubted, that the people in the first instance were actuated by mixed motives, many of them entirely

worldly; but the effect was to make them all at least, willing *hearers* of the word of God, and many of them consistent and devoted followers of Christ. And we may well ask with Mr. Williams, "Does the history of the Church furnish a more striking or beautiful fulfilment of the prophetic declaration—'The isles shall wait for his law'?"

When we look back upon the past, and peruse the narratives of brutal licentiousness and savage cruelty, which the early visitors of these islands have laid before us,—when we consider the degrading superstition which held sway among them,—and the horrors of human sacrifice and infanticide; then are we able to estimate the glorious changes which the religion of truth is able to achieve—then have we cause to rejoice in God for the work which, through His divine grace, has been accomplished.

## Other Societies.

### **Am. Bap. Home Missionary Society.**

This Society held its eighth annual meeting at the Baptist Tabernacle, Mulberry St., N. York city, on the 28th of April, at 3 o'clock P. M., Hon. Heman Lincoln, President of the Society, in the chair. After the usual introductory religious services, the Treasurer read his annual report. The receipts of the Society from various sources, with the amounts collected by the several auxiliaries, whose reports had been received, were \$51,503.48; and the expenditures of the Parent Society and auxiliaries, were \$46,670.10, leaving a balance in the treasury of \$4,833.38.

The number of missionaries employed by the Society the past year, was 93. In the performance of their labors they travelled 33,130 miles, preached 2380 sermons, baptized 761 persons, organized 24 churches, and ordained 15 ministers. The auxiliary bodies have employed during the same period 153 missionaries and agents, making a total of 246 missionaries, whose labors have equalled 178 years.

Hon. Heman Lincoln, of Massachusetts, was re-elected President of the Society for the ensuing year, with 42 Vice Presidents; Rev. Benjamin M. Hill, Corresponding Secretary; Horatio Leonard, Corresponding Secretary; Mr. Runyon W. Martin, Treasurer; and John R. Ludlow, Auditor.

### **Northern Baptist Education Society.**

The twenty-sixth annual meeting of this Society was held at the Federal St. Baptist Meeting House, Boston, May 27, at 10 o'clock A. M., Rev. Daniel Sharp, D. D., President, in the chair. From the report of the Secretary, it appears that the number of young men who have received assistance during the past year is 109. Fifteen have been received under patronage, and fifteen have been dismissed, leaving the present number of beneficiaries, 94. The number sustained by the funds of Branch Societies, is 32. Total assisted by the Parent Society and its Branches, 126—being 22 less than were reported last year, and 50 less than in 1836.

The receipts of the Society the past year amounted to \$6,956.73, and the expenditures to \$6,431.20.

Rev. Daniel Sharp, D.D., was chosen President of the Society for the ensuing year; Rev. Ebenezer Thresher, Corresponding Secretary; Rev. Joseph W. Parker, Recording Secretary; Mr. Gardner Colby, Treasurer; and Mr. Chas. D. Gould, and Mr. S. S. Arnold, Auditors.

### **American Home Missionary Society.**

The anniversary of this Society was held at the Broadway Tabernacle, New York city, Wednesday evening, May 13. The meeting was opened by prayer, after which the Treas-



urer read his report. The receipts of the Society the past year, with the last year's balance in the treasury, amount to \$80,812.40; the amount of expenditures and obligations incurred for the same period was \$87,512.73; leaving the Society in debt \$8,983.84.

The whole number of missionaries and agents in commission the past year was 680, who have labored in 22 states and territories, and in Lower Canada; 842 congregations have been supplied wholly or in part, with labor amounting to 486 years. The number added to the churches on a profession of faith is about 2,840.

#### American Education Society.

The anniversary of the Society was held at the Broadway Tabernacle, May 14. After prayer an abstract of the annual report was read by the Corresponding Secretary. The number of individuals aided by the funds of the Society since the last anniversary, is 914, who pursued studies at 103 different institutions.

The receipts of the Parent Society and its Branches during the year were \$51,307.60;

the expenditures were \$58,636.67; leaving a deficiency of \$7,329.07; which, added to the previous debt, increases it to \$32,837.31.

#### American Board of Commissioners for Foreign Missions.

**SANDWICH ISLANDS.** A meeting of the missionaries to these islands was held at Honolulu, in May, 1839, at which reports of the condition and circumstances of each station were made, and some time was spent in "devising measures for giving more efficiency to missionary labor, and improving the condition and character of the people." It appears that there have been printed in connection with this mission, during the year reported, 11,750,866 pages, in which are included 10,000 copies of the second volume of the Old Testament; thus completing "the printing of the entire scriptures in the Hawaiian language." There were, a year since, 18 native churches at these islands, the past prosperity and present condition of which will appear by the annexed table, copied from the Missionary Herald.

STATIONS.		Whole No. add. to Chh. on examination.	Admitted on examination the past year.	Admitted on certificate the past year.	Died.	Excommunicated.	Suspended.	Dismissed to other Chh.	Now in good standing.	Candidates.	Av. No. of congregation on the Sabbath.
KAUAI.	Waimea,	191	69	5	1	2			152	21	1000
	Koloa,	158	37	28	8	9	6	12	123		600
	Waioli,	70	9	6					82		
OAHU.	Waialua,	361	202	3	1	7	4	7	535	203	1350
	Ewa,	808	742	2	6	20	12	5	765	100	1500
	Kaueohe,	139	85		5	4	1		130	48	900
	Honolulu, 1st,	865	390	16	12	6	6		719	102	2000
	Honolulu, 2d,	754	672	8	20	11	3	13	707	290	2000
MOLOKAI.		280	59		2	4		3	269		850
	Lahaina,	382	131	4	8	3		5	313		1800
MAUI.	Lahainaluna,		20						23		
	Wailuku,	497	200			3			487	50	
	Hana,	71	62	9		1			70		
HAWAII.	Hilo,	5964	5244	10	49	35	67	12	5804	200	4000
	Kohala,	778	149	46	7	7	64	20	750		2250
	Waimea,	4900	2300		54		250	112	4474		
	Kealahakua,		262	4	5	8	17	2	385		1200
	Kailua,	369	92	29	3	1	2	3	327		2000
		16587	10725	170	181	121	432	204	15915	1014	21450

The following extract presents the extent to which this people are now laboring and contributing of their substance to provide themselves with school houses, and houses of worship.

The reader is requested to consider the

following statements in connection with the fact, that less than twenty years ago these islanders were nearly as degraded a race of heathens as could be found on the earth, to whose minds nothing could be more remote than the idea of making large

contributions of money or labor for erecting houses for Christian worship, or for conducting schools and seminaries. Now, at

*Waiohi, (Kauai).*—The church and people are collecting materials to build a meeting-house. They have planted seven acres of sugar-cane, the avails of which are to be appropriated to this object.

*Honolulu.*—The first church and congregation have commenced a stone meeting-house, 144 feet by 78, the walls of which, including the basement and under-ground story, have been raised about twenty feet. The king has given \$3,000 in money towards its erection, and voluntary contributions of about \$2,500 more have been made by the chiefs and people. It is expected that a much larger sum will be needed for raising it fifteen feet higher and completing it.

The second church and congregation have nearly finished a dobie meeting-house 125 feet by 60. The walls are three feet thick and thirteen feet high. It contains eight large pannel doors and sixteen glass windows.

*Waialua.*—Two large native school-houses have been built at out-stations during the year.

*Kaneohe.*—The people have built a good dobie school-house and furnished it with seats sufficient to accommodate one hundred scholars.

*Wailuku.*—The church and people have nearly completed the walls of a stone meeting-house, 100 feet by 53, with a gallery. At Haiku, an out-post, fourteen miles from Wailuku, the people have nearly completed a good stone meeting-house, 96 feet by 42.

*Kohala.*—A school-house has been built during the year at Kohala.

*Waimea, (Hawaii).*—The walls of a stone church, 120 feet by 50, have been reared at Waimea. A large and commodious school-house has also been erected during the year.

*Kealahakua.*—The walls of a stone church, 120 feet by 54, are nearly completed at Kealahakua.

*Hilo.*—At Hilo a new grass meeting-house has been built, spacious enough to accommodate 3,000 people. A school-house also, 80 feet by 28, for the boarding-school.

In addition to these exertions, native converts not only contribute to maintain the means of grace among themselves, but they furnish them to the distant heathen. One church, after raising \$300 for the support of their own pastor, added \$444, to sustain the mission to the Oregon Indians. Should all Christian

churches give in the same proportion to their ability, there would be no want of means to send the gospel to the heathen.

#### Baptist (Eng.) Missionary Society.

The forty-eighth anniversary of this society was held in Exeter Hall, London, April 30, at 10 o'clock, at which Sir Curling Eardley Smith presided. After the divine blessing had been implored, and remarks made by the chairman, the Secretary, Rev. J. Dyer, read the annual report. It states that the Society during the past year, has sent five missionaries to reinforce its Asiatic stations, and six to those in the West Indies. Three additional laborers are soon to embark for the East. It has received into its treasury the past year for general purposes, 15,236*l.* 8*s.* 10*d.*; for other objects 3,837*l.* 4*s.* 2*d.*; making a total of 19,073*l.* 13*s.* It has expended during the same period, 19,781*l.* 6*s.* 9*d.*, which, with the balance of the last year's account, remaining undischarged, leaves a deficiency of 3,341*l.* 7*s.* In accordance with a resolution offered, William Brodie Gurney, Esq., was requested to continue his services as treasurer, and that the Rev. John Dyer and Rev. Joseph Angus be the Secretaries the ensuing year.

#### London Missionary Society.

This Society held its forty-sixth anniversary at Exeter Hall, May 14. Right Hon. Sir George Grey, Bart., presided. Prayer was offered by Rev. R. Knill, and remarks were made by the chairman, after which the Rev. A. Tidman proceeded to read an abstract of the annual report. It states that the missions to the Hervey and Navigators' Islands continue in a state of eminent prosperity. The commercial difficulties in China have excluded the missionaries from the neighborhood of Canton; but "the missions in Malacca, Batavia, Pinang and Singapore, were replete with promise." In India reverses have been experienced by the failure of the health of many missionaries, some having been compelled to retire temporarily, and others permanently from their labors. In South Africa large accessions have been made to many of the mission churches. Madagascar is still closed against the gospel, and the native Christians were suffering under the most fearful persecutions. In the West Indies the word of God has had free course, and has been glorified. The state of religion among the members of the churches and congregations, has been, for the most part, gratifying. The contributions of the missions

churches in different parts of the world, during the past year, for the extension of the gospel, had amounted to the extraordinary sum of 15,000*l.* Collections during the anniversary, 1,354*l.* 10*s.* 4*d.* Total receipts of the Society, 91,119*l.* 12*s.* 10*d.* Expenditures, 82,197*l.* 0*s.* 4*d.*

Thomas Wilson, Esq., was elected Treasurer of the Society; Rev. William Ellis and Rev. Arthur Tidman its Foreign Secretaries, and Rev. John Arundel its Home Secretary, for the ensuing year.

### Wesleyan Missionary Society.

The anniversary of this Society was held at Exeter Hall, May 4, Sir Peter Laurie, Kt., in the chair. After the introductory services of the occasion were concluded, the report was read by Rev. John Beecham. It adverted to the condition of the Society's Missions in Ireland, where it has 23 missionaries, and 17 central stations; in Sweden, where Mr. Scott continues to prosecute his labors with success at Stockholm; in Germany, where upwards of 250 additions have been received to the Societies of Winnenden and Wirtemberg, which now number 703 members, who hold eighty religious services weekly, in forty-one different places. In France the Societies now contain 946 members, and the schools 1055 scholars. 215 members have been added to the societies the past year. The Society's missionaries, Messrs. Rule and Lyon, have been banished from Spain by the influence of the popish priesthood, but its mission at Gibraltar is prosperous. In South Ceylon it has five English missionaries, nine assistant missionaries, and fifteen local assistants. The societies contain 741 members, of whom 72 have been added the past year. In 71 schools there are 3434 children under instruction. In North Ceylon there are 134 members, and about 2000 children in the schools. On the continent of India, "two promising young natives have become assistant missionaries, and a new station has been

commenced." The ship Triton has been purchased, and sent out to maintain a regular intercourse among the missions of the Australian and Polynesian Islands. Eleven missionaries were sent out to these stations the past year. In New South Wales there are 308 members of the Society, and 589 children and adults in the schools. A mission has been established among the natives of Australia Felix.

The mission at Van Dieman's Land consists of 5 principal stations, where there are 570 members and 922 scholars in the schools. In New Zealand the number of members is more than 1000. The mission to the Friendly Islands continues to be prosperous. On four of the islands there are 8364 members, and 8217 scholars. On the Feejee Islands are 273 members, and 77 schools with 720 scholars. In South Africa the Society has missions in the Cape Town, Albany and Caffraria, and Bechuanaland Districts, which contain 1592 members, and 3722 scholars in the schools. In Western Africa it has stations at Sierra Leone, Gambia, and the Gold Coast, which contain 2754 members; 1520 scholars are taught in the mission schools. In the West Indies there has been a net increase of 5000 members the past year, which makes an aggregate of 48,021 members of the different stations. The Society has 87 missionaries to the British possessions in North America.

In the course of the year 48 missionaries have been sent out, and 10 have died. 245 central stations have been occupied by 371 missionaries, besides local preachers, assistants, superintendents and teachers of schools, of whom more than 300 are employed at a moderate compensation, and 3,400 serve gratuitously. The number of communicants at all the stations, according to the latest returns, is 78,504, being an increase of 5,707 the past year. The number of scholars in the mission schools is 55,078.

The income of the Society the past year was 92,697*l.* being an increase over that of the previous year of 7,879*l.* The expenditures were 104,007*l.*

### Intelligence.

**DOMESTIC.**—The Rev. H. Malcom, late Financial Secretary of the Board, not recovering the free use of his voice, and having accepted a situation which promises usefulness without the necessity of public speaking, tendered the resignation of his secretaryship, which was accepted July 6.

**GREECE.**—A letter from Mr. Love, dated at Corfu, May 15, 1840, has been received, which communicates the intelligence of his removal from Patras, on account of the frequent and severe attacks of disease which he suffered while residing at that place. Previous to his final removal, Mr. L. visited Corfu for the benefit of his health, and there partially recovered from the effects of his repeated illnesses; but

on his return to Patras he was again seized with more than usual severity. He writes—

"After eighteen days, by the blessing of our heavenly Father, I again rose from my bed. But the time of recovery was not yet. After a few days I suffered a relapse, but little less severe than the first attack, which confined me to my bed again for two weeks. During my sickness, our children were both taken seriously ill, as were also the son of Mrs. Dickson, Mrs. D., Mrs. Love, the two domestics and an assistant. Sabbath, March 15, not a person in our house was able to rise from the bed, and there was not one of them not dangerously ill. For a time we were entirely alone. But the presence of our heavenly Father was manifest in a peculiar manner, and I trust He sanctified to us the sorrows and sufferings of that day. Thus we were all confined till near the middle of April. If any recovered partially, it was only to suffer relapses but little less, and in some cases more severe than the original attack."

Mr. Love left Patras in compliance with the advice of his physician, there being no hope of his recovery while remaining at that place, and no good reason to hope that he would not still be subject to similar attacks if he should again return to reside there. The climate of Corfu, he says, is healthy, and apparently free from the miasma of Patras. He expresses the hope that all the members of his family were out of danger.

Mrs. Dickson sailed May 15 for Scotland, where she contemplates remaining a sufficient time to recover her health, having also suffered repeated attacks of fever at Patras.

GERMANY.—We learn by the June number of the Baptist (Eng.) Magazine, that Mr. Oncken, missionary at Hamburg, has been arrested by an order of the Senate and cast into prison. The London papers further state that two police officers have been stationed at the meeting-house, to prevent the congregation from assembling in it for worship. No communications to this effect have been made to the Board, from this mission; still, from the state of things known to exist in Hamburg, there is much reason to fear that the intelligence is true.

By the last Missionary (Eng.) Herald, we received the painful intelligence of the death of the Rev. W. H. Pearce, whose return to Calcutta, from England, was noticed on p. 94 of the present vol. of the Magazine. He died of cholera, at Calcutta, March 17, 1840. Information of this afflictive event was communicated by Rev. Mr. Yates to Dr. Hoby, which reached England May 8. Further particulars concerning the death of this esteemed brother may soon be expected.

### Donations.

FROM JUNE 1 TO JULY 1, 1840.

#### Maine.

Sedgwick, 1st Baptist church,	
monthly concert, per Rev. David Nutter,	9,00
Thomaston, a friend to missions,	
per Rev. Job Washburn,	10,00
	<u>19,00</u>

#### Massachusetts.

Carver, Mrs. Betsey Pratt,	
for bible in Burmah,	,50
" tracts "	,50
" Indian missions,	,50
per Rev. Mr. Glover,	1,50
Westfield Bap. Association, Solomon Root treasurer—	
Sundry individuals	4,00
John Newton, for Burman mission,	10,00
	<u>14,00</u>
Old Colony Baptist Miss. Soc.,	
Levi Peirce treasurer, per Mr. Petty,	150,00
Boston, a member of 1st Baptist Free Church, in part to constitute the Rev. Nathaniel Colver a member of the Triennial Convention,	50,00
Lynn, Baptist church, per Jonathan Bacheller,	88,25
Barnstable, a member of the 1st Baptist church, per Rev. William B. Jacobs,	10,00
Canton, a friend to missions	10,00
Weston, a friend to missions, per Rev. Origen Crane,	50,00
Newton Upper Falls, Baptist Female Education and Foreign Mission Association, Miss Eliza Jameson treasurer, per S. Wallace,	9,00
	<u>382,75</u>

#### Rhode Island.

Providence, Rev. Dr. Woods	10,00
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#### Connecticut.

Thompson, Female Benevolent Society	50,00
" Baptist Miss. Society	18,25
	<u>68,25</u>
Saybrook, Baptist church, per Rev. W. G. Miller,	50,00
	<u>118,25</u>

#### New York.

New York city, Missionary Society in Sabbath school, East Broome St. Baptist church,	9,89
" Missionary Society in Sabbath school, 1st Baptist church,	19,00
per Rev. S. H. Cone,	22,89
" McDougal St. Baptist church, per Rev. Duncan Dunbar,	180,00

Hamilton Literary and Theological Institution, for African mission, per Peter Colgrove,	30,00
Poughkeepsie, Female Mite Society, for Burman mission, per Mrs. D. H. Holbrook,	42,00
Mayon, Wayne co., Baptist church and society,	50,00
Seth Eddy treasurer,	7,07
Lockville, Baptist church and society	7,07
per Bennett, Backus and Hawley,	57,07
Dutchess co., Sunday school, per Miss Julia Lathrop, for Burman mission,	7,00
Greenport, Baptist church, per Rev. S. White,	5,50
Whitehall, Washington co., Mrs. T. Chalk,	11,00
Misses Sarah and Ann Chalk	6,00
Monthly concert	3,00
	20,00
	290,46
<i>New Jersey.</i>	
Cedarville Baptist Sabbath school—	
For Indian missions,	3,97
" Burman mission,	8,41
per Rev. E. D. Feudall,	12,38
Tioga co. Missionary Society,	
E. Canfield treasurer, per William Colgate,	100,00
	112,38
<i>Pennsylvania.</i>	
Bridgewater Baptist Association,	
M. S. Wilson treasurer, for Burman mission,	65,00
Philadelphia, Dr. D. Jayne, for Burman mission,	25,00
" American Baptist Publication and Sunday School Society, for publishing tracts in Burmah,	396,34
" Margaret Hiles	2,00
" Francis Smith	1,00
" Thomas Rawling	5,00
" Hannah B. Rawling	5,00
" Central Baptist church monthly concert, pr. Thomas Rawling,	5,00
Lower Merion, J. S. Stearne, for Burman schools,	2,75
Ridley, Baptist church, per William Ridgway,	15,00
Meadville, 2d Baptist ch., mon. concert, per Rev. William Lock,	10,00
per Rev. B. R. Loxley,	442,09
	532,09
<i>Maryland.</i>	
David F. Newton, for Burman mission, per Wm. Crane & Co.,	20,00
<i>District of Columbia.</i>	
Washington, Navy Yard Baptist church, (including \$5 from Mrs. D. and \$5 from br. R.) per R. P. Anderson,	30,00

*Virginia.*

Richmond, Thomas B. Anderson, his third payment of the same sum,	50,00
Rev. W. F. Nelson	10,00
Beulah, King William co., Baptist church, monthly concert, per William Gwathuey,	13,25
Virginia Baptist Foreign Missionary Society, A Thomas tr.,	2022,50
	2095,75

*South Carolina.*

St. Helena, Baptist church, per Rev. Daniel Bythewood,	100,00
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*Georgia.*

Georgia Baptist State Convention, Absalom Jones treasurer—	
For Burman mission,	193,75
" support of Rev. E. A. Stevens,	133,43
" African mission,	15,06
" general purposes,	1800,55
	2142,79

*Alabama.*

Little Sandy, Tuscaloosa co.—	
Benjamin Hodges and Mrs. Hodges	2,00
J. Mitchell	2,00
J. Eddins	50
J. S. Caldwell	3,00
Mr. Hornburgher	3,35
B. F. Eddins	2,00
	12,85
Philadelphia, Reuben Dodson	2,00
Nathan Thompson	1,00
Lewellen Gay	2,00
	5,00
Enon, Pickens co., Baptist ch.	8,20
Salem, Greene co.—	
John W. Dillard	2,00
Daniel Eddins	3,00
M. Calloway	13,00
J. A. C. Milton	5,00
Thomas Thurmond	5,00
Mrs. S. S. Stevens	2,00
Collection	6,56
	36,56
Alabama Baptist State Convention, Rev. D. P. Bestor tr.—	
For African mission,	6,87
" general purposes,	237,55
	244,42
Marion, Perry co.—	
John C. Jerrell	5,00
Mrs. A. Yarrington	50
M. Young	1,00
F. A. Harlowe	5,00
L. A. Cone	5,00
E. R. Lockhart	5,00
M. C. Griffin	20,00
Julia D. Barron	25,00
Miss Gorman	2,00
Miss Crumpton	1,00
Rev. M. P. Jewett	4,00
Malinda Tarrant	5,00
Elizabeth Tarrant	5,00
Miss M. J. Sullivan	1,00
Miss E. L. Sullivan	50
Collection	24,40
	109,40
Concord, William Ford	1,00
S. B. Thomas	1,00

B. F. Ford	1,00		Montgomery, Montgomery co.,		
William Muckle	50		collection	54,07	
O. C. Eiland	1,00		Centre Ridge, Carlowsville,		
William Waters	50		Mrs. S. J. Fountain	10,00	
		5,00	Mrs. M. E. Etheridge	1,00	
Pisgah,		1,60	Enoch E. Kirven	6,00	
Shiloh, Rev. O. M. Peterson	1,00		" for Bur. bible,	1,00	
Mrs. Mary T. Peterson	1,00			7,00	
J. Fuller	1,00		Mrs. Margaret A. Kirven	2,00	
J. H. Haskins	1,00		James Lide	10,00	
T. H. Wright	50		" for Bur. bible,	10,00	
W. E. Fuller	1,00			20,00	
J. Langford	50		Eli H. Lide	5,00	
John Bailey	2,00		" for Bur. bible,	5,00	
John B. Burford	1,00			10,00	
Elizabeth Jackson	1,00		Levi H. Stone	1,00	
Mary Bailey	1,00		" for Bur. bible,	2,00	
P. P. Harvill	1,00			3,00	
Rebecca Bailey	1,00		Rev. Jesse Hartwell	10,00	
Elizabeth Bailey	1,00		Mrs. Margaret F. Hart-		
Eliza Ford	50		well, for Bur. bible,	10,00	
John Y. Jackson	1,00		Rev. Wm. Kirven	7,00	
J. Glaze	1,00		" for Bur. bible,	5,00	
James Jackson	1,00			12,00	
John G. Bailey	5,00		Mrs. J. E. Wallace	1,00	
Collection	5,15		Miss Mary Thompson	1,00	
		27,65	Miss H. E. Kirven	1,00	
Oakmulgee,		8,87	Miss A. J. Kirven	1,00	
Woodville, collection	5,21		R. P. Lide	15,00	
James Woodfin	1,00		Mrs. M. A. Lide	3,00	
		6,21	A friend	20,00	
Hamburg, G. P. Leak	1,00		per Rev. J. Hartwell,	107,20	
John Lightsey	1,00		Fellowship, Wilson co.—		
Rev. Samuel J. Larkins	5,00		Collection	8,25	
Daniel Peterson	1,00		James Scott	5,00	
George Brame	75			13,25	
Abram Trigg	10,00		Friendship, Rev. L. W.		
A. Breed	1,19		Lindsey	2,00	
		19,94	John G. Dekle	1,00	
Hopewell, W. J. Parker	1,00			3,00	
J. M. I. Seag	1,00		Allenton, Rev. T. I. Sessions	2,00	
L. Goree	5,00		William H. Linam	3,00	
J. A. E. Taylor	3,00		John Hopkins	50	
A friend	3,37		A. Crook	50	
		13,37	James W. Andrews	50	
Wetumpka, Autauga co.,		11,62	Joseph Rives	50	
Benton, Lowndes co., col.	8,38		Wyley Williams	1,00	
J. W. Mundy	2,00		E. Lindsey	37	
O. P. King	1,00		Conrad Sowerbauer	1,00	
Obadiah Lamar	5,00		William Miller	50	
W. H. Tarrance	2,00		H. Rowel	50	
J. P. Larkins	1,00		H. Tanner	50	
R. Mundy	1,00		R. M. Burns	50	
William C. Stewart	5,00		Margaret Reaves	50	
Mary A. Stewart	5,00		W. J. Sessions	45	
		30,38		12,32	
Shiloh, C. H. Cleveland	5,00		Springhill, Marengo co., col.	18,75	
Buddy Bohannon	5,00		Mrs. E. Lipscomb	3,00	
		10,00	D. M. Noble	1,00	
Bethany, collection	13,63			22,75	
Aaron Loveless	2,00		Mt. Pleasant, collection	9,25	
John T. Toney	3,00		Linden, "	14,37	
		18,63	Nanafalia, "	12,47	
Mt. Gilead, collection	11,30		Alabama Miss. Society, Hezekiah		
Town Creek, Dallas co.—			Nettles treasurer,	11,00	
Collection	8,45		Shiloh, collection	8,00	
Littleton Edwards	5,00		Friendship, collection	3,70	
Rev. John Crumpton	5,00		Mrs. Mary A. Dumas	20,00	
Mrs. M. A. Crumpton	2,50		Bethel, A. A. Hardy	1,00	
Miss M. G. Crumpton	2,50		per Rev. Dr. Woods, agent		
		23,45	of the Board,	941,79	
County Line,		24,56			
Mt. Pleasant,		5,05			
Providence,		10,05			
Salem, collection	3,30				
Andrew Mayes	2,00				
		5,30			

## Tennessee.

Little West Fork, collection	32,61
Clarksville, "	19,50
Harmony, "	30,50
John Menacee, for Chinese type,	10,00

## Donations.

Nashville, collection	101,30
Gallatin, "	36,93
Charles Watkins	5,00
Hopewell, collection	14,57
per Rev. A. Bennett, agent of the Board,	250,21

## Kentucky.

A Presbyterian friend	5,00
Muscle Shoals, collection	10,00
Greenups fork, "	5,25
Owenton, "	8,12
Cyrus Wingate	1,50
Long Ridge, "	22,25
New Liberty, "	21,62
Henry Blanton	2,00
Sharon, "	25,00
Ghent, "	19,00
Jacob Elliot	2,00
Mrs. Lucinda Elliot	1,00
Miss Eveline Elliot	1,00
R. and W. Elliot	1,00
Bowling Green, collection	109,00
" " colored friends	12,50
Russelsville, collection	108,25
Union, "	10,20
Rev. Thomas Watts	2,00
T. E. Boon	1,00
Elkton, collection	8,62
" Female Bap. Miss. Soc.	17,62
E. B. Richardson	1,00
A colored friend	1,00
Bethel, collection	50,00
Hopkinsville, collection	100,00
Salem, "	68,40
Franklin, "	12,56
Thomas Quigley	5,00
William Dunn	50
Mrs. Mary Ann Holman	50
A poor man	12
James Robinson	1,00
Bulleisburgh, collection	50,37
Rev. Robert Kertley	5,00
Mrs. Mary Kertley	2,00
Rev. William Whitaker	2,00
per Rev. A. Bennett, agent of the Board,	693,38

## Ohio.

Granville College, Religious Society for Inquiry,	23,00
Cincinnati, Female Mission Society of the 1st ch.	73,00
Monthly concert, "	16,00
Caleb Trevour	10,00
per Rev. A. Bennett agent of the Board,	122,00
Garrettsville, Portage co., Baptist church, for Burman mission, per Rev. P. S. Richards,	13,00
Perrysville, Absalom Runyan, per Rev. Dr. Going,	5,00
	140,00

## Indiana.

Misses Nancy, Lucinda and Eliza Faulk, children's box,	2,22
Miss Mary A. Holman	1,00
J. Lynch Holman	1,00
Aurora, collection	18,43
Lawrenceburg, collection	6,68
Ebenezer, "	10,00
" Female Society	12,00
Samuel Dow	2,00
Mrs. Dow	1,00

Thomas Townsend	5,00
Collection near Col. Ferris's	2,50
A. Rumsey	1,00
Sparta, collection	2,00
" Female Society	4,75
Wilmington, collection	3,63
Laughery Bible Society, Rev. Al- vah Churchill treasurer,	3,00
New Albany, Baptist church	8,75
Rev. Henry Adams	1,00
per Rev. A. Bennett, agent of the Board,	85,96

## Illinois.

Rockford, Winnebago co., George Haskell, per A. Wilbur,	14,00
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## LEGACIES.

Estate of Daniel Smith, Ky., de- ceased, William H. Smith ex- ecutor, (in part,) per Rev. A. Bennett,	20,00
Kingsbury, Washington co., N. Y. estate of Samuel Cole, deceas- ed, per Rev. N. Fox executor,	370,00
	390,00
	\$8368,81

The sum of \$5000 has been received  
from the American and Foreign Bi-  
ble Society, per William Colgate,  
treasurer, to be appropriated to the  
circulating of the scriptures in Asia.

## BOXES OF CLOTHING, &amp;c.

Lawrence, N. Y., Foreign Missionary Society, a bundle containing blan- ket, crash, yarn, &c., for C. H. Slater.	
Worcester, Mass., a box of clothing for Leonard Slater.	
Lebanon and N. Berwick, Me., mem- bers Bap. ch. and soc., box of cloth- ing for Rev. Ivory Clarke and Af- rican mission school,	37,71
Chelmsford, Ms., Reading Society, a bed-spread, for Indian mission.	
East Randolph, Vt., Sewing Society, a box of clothing.	
Norwich, Conn. Female Miss. Soc., a box of clothing, hard ware, com- munion service, &c., for J. H. Vin- ton,	65,01
South Brookfield, Mass., friends, a box of clothing for T. Simons,	25,00
Philadelphia, Am. Pub. and S. S. So- ciety, publications of do., per B. R. Loxley, for A. Judson.	
New York, For. Miss. Society, 1st Baptist ch., a box of books, hosiery, papers, &c., for J. L. Shuck.	
Cummington, Mass., Robert Dawes, box of clothing, essences, books, &c. for L. Ingalls.	
Kilmarnock, Va., Rev. A. Hall, box of clothing, books, &c., for J. L. Shuck,	27,00
Stratford, Ct., Rev. James H. Linsley, books for J. H. Vinton,	3,12
Boston, Mass., friends, two mattresses for Miss Rizpah Warren.	

H. LINCOLN, Treasurer.

THE

# BAPTIST MISSIONARY MAGAZINE.

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NO. 9.

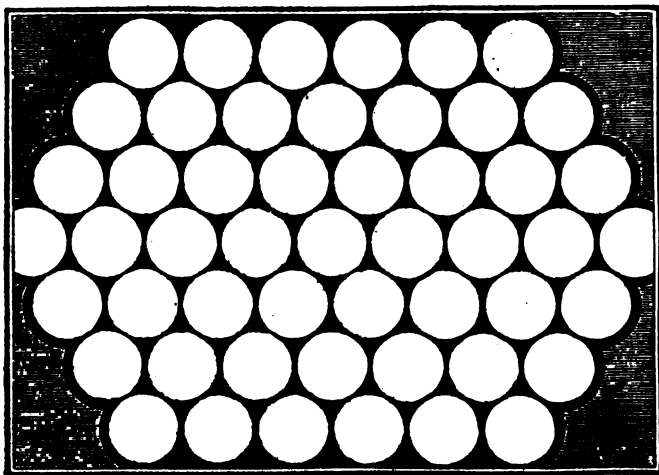
## American Baptist Board of Foreign Missions.

### BUDHIST GEOGRAPHY.\*

[REV. JOHN TAYLOR JONES, OF THE MISSION TO SIAM.]

This system prevails in Ceylon, Nepal, Thibet, Burmah, Siam, and, so far as Buddhism is understood, in China. The Buddhists are indebted for it to the

Hindus, but have introduced many modifications. Here astronomy, astrology, cosmogony and geography properly so called, are all intermingled. According to this representation, there is an infinitude of systems of worlds, all combined, and composing the universe.



[A portion of the infinitude of systems, each in every particular like all the others.]

\*The system of orthography observed in this article, is that now generally adopted in India, on writing names and words of Indian origin, viz :

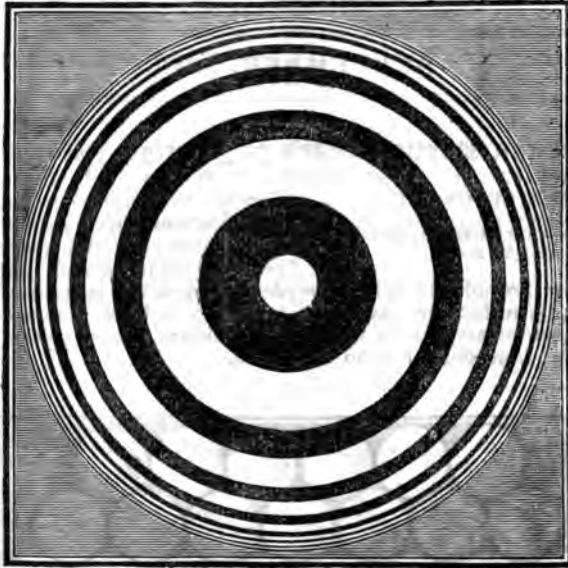
a like a in American	i like i in pin	u like u in duty
ā like a in father	ī like i in machine	ū like u in rule
e like e in they	o like o in not	ai like ai in aisle
ē like ay in mayor	ō like o in note	āi like ay in aye.

The drawings from which the accompanying cuts have been executed, were furnished by Mr. Abner Webb, late missionary at Rangoon.



Each system embraces a great central mountain called *Meru*, (Burman, *Myen' mo*,) seven seas and seven ranges of mountains encircling the central mountain, and four continents—one in each of the four cardinal points of the compass—and each of these continents surrounded by five hundred islands as natural satellites. Each system is also encompassed by a mountainous wall

84,000 *yu za ná\** (or nearly 840,000 miles) in height. The height of Mount *Meru* is the same, and the height of the seven encircling mountains gradually diminishes, the first range being half the height of Mt. *Meru*, or 420,000 miles; the second, half of that, or 210,000, and so on in regular gradation. Each of these systems is denominated a *chak ra wála*—i. e. a planisphere, from



[Ground view of the Meru Mount, with its seven surrounding oceans and mountains, and mountainous wall.]

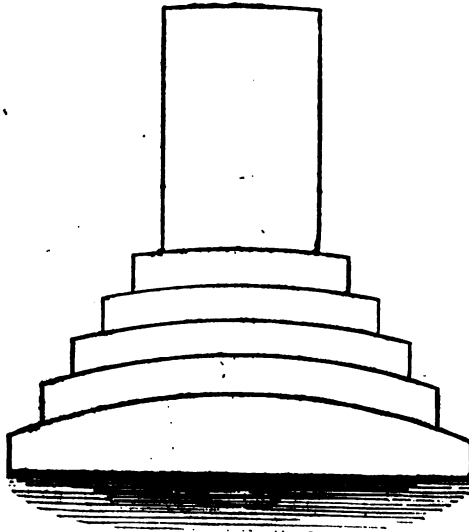
*chakra*, a wheel. Attached to each system are celestial regions, including the revolving luminaries, and the infernal regions. Those luminaries are sun, moon, and planets. The celestial regions are twenty stories—the first six of which are appropriated to *Te wás* or *De wás*, and the fourteen upper ones to Brahmas. *Te wás* are a kind of genii who have once been men, but having attained great merit during their human existence, receive the rewards of that merit in those realms of blessedness. The first story of those realms is situated round the waist or centre of Mount *Meru*, and called *Chá tu ma há ra chhiká*, (or in Burman, *Sá tu ma há*

*rit*.) The second is on the summit, and is called *Dá wa dūng sá*, or *Ta wa taing thá*. The four others rise in successive stories above the mount, and then follow the Brahmas countries; the four superior ones are immaterial or spiritual. These Brahmas have also once been men, and may, in the course of transmigration, become so again; but having attained superior merit, are now exalted to superior stations and superior bliss. When their merit is exhausted, their rewards cease, and they transmigrate into some other condition of being.

Mount *Meru* descends into the water the same distance that it rises above, viz. 84,000 *yu za ná*. Its diameter at

\* The measure called *yu za ná* is variously estimated at from 7 to 12 English miles. By accurate calculation, however, it is found to be  $9\frac{89}{129}$  miles. In this article, for convenience, it is reckoned 10 miles.

the base is also represented by some centre diminishing in five successive to be equal to its height, its waist or encircling gradations.



[Mount Meru.]

The base of the mountain is guarded by innumerable gigantic monsters of various races, some of whom are represented as resembling birds with men's heads; others are serpents of enormous magnitude, possessing many of the attributes of man, but exceeding him in knowledge, strength and power of locomotion, having the faculty of traversing the air, &c. Behind this mountain the sun goes every day, or rather every night, to hide himself, and this causes day and night to mankind.

The great Western continent is called *Amera khô yá na*—is shaped like the moon in her quarters, and is 7000 *yu za ná* or 70,000 miles long and broad. [How the semidiameter can equal the diameter, it never troubles a Buddhist's head to consider!] The great Eastern continent is called *Bup pa wi té*, and is shaped like the full moon, with length and breadth the same as the former. The Northern continent, called *U ta ra kha ró*, is said by some authorities to be square, by others triangular, and to be 80,000 miles broad and long. *Chham bu* or *Tsam bu*, the Southern continent, is said to be shaped like a cart body—i. e. a quadrangular parallelogram, 100,000 miles long and broad. [Here again the two equal diameters of a parallelogram

are no difficulty to a Buddhist.] Whatever the shape of the continent, that of the faces of the men who inhabit it, and of the five hundred islands which surround it, is the same. Thus the western continent being shaped like a half moon, the faces of the men there must be semilunar, and all the islands that surround it must be semilunar.

These continents are so remote from each other that no human being has ever passed from one to another. All the knowledge, therefore, which is attainable respecting them, except that on which we live, is purely matter of revelation.

The celestial region on the summit of Mt. *Meru* is of the same length and breadth as the southern continent; so also are some of the infernal regions.

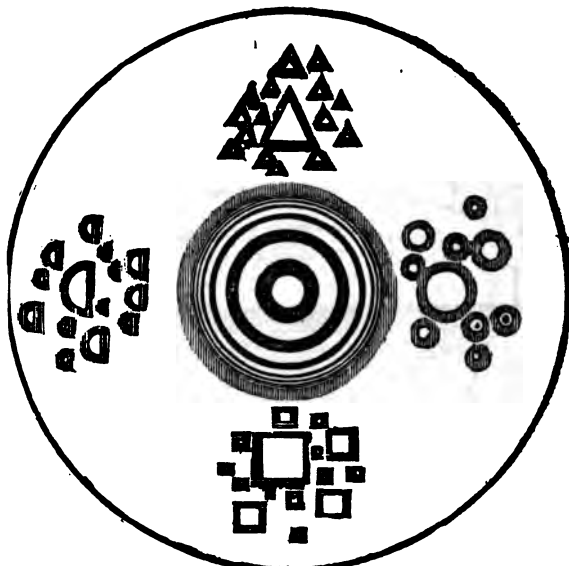
The continent called *Chham bu* is so called because it contains a tree so named, and that tree is its distinguishing characteristic. Its circumference is 16 *yu za ná* or 160 miles; its height before you reach the branches is 500 miles; after reaching the branches, to the top is 500 miles more; its four (some copies say five) branches also spread out 500 miles; its fruit is the size of the spire of a palace—eaten sometimes by land animals, sometimes it falls into the sea and is eaten by

fishes, sometimes it falls on the banks, where it *sprouts up* into gold. There are also trees of various name, which are characteristic of the other continents, whose dimensions are the same as the one here stated—and they will all endure while the world stands.

The southern continent has 9,600,000 caves—and five great rivers, all issuing from a great lake in an immense and

impenetrable wilderness called *Hima wanta*, or Snowy Wilderness, round which are mountains 100,000 miles high. [This is no doubt a marvellously exaggerated account of the *Himalaya* and the surrounding desert.]

Such is a brief account of one of the *chak ra wá la*. With such systems the universe is full—their number is infinite.



[A system of worlds.\*]

These were not created, for Buddhists allow no Creator. They came into existence thus: First a large cloud arose, from which descended a mist, which gradually was agglomerated into drops. The wind then began to blow from all points of the compass and forced these drops into a mass. On the surface of this mass there gradually rose a scum, which thickened and grew till it hardened, at length, into the surface of our earth. Our world therefore consists of a stratum of earth, resting upon a stratum of water, and this again upon a stratum of air, beyond which is empty space. This stratum of air is easily agitated or set in motion, and agitates the superincumbent waters. Those again shake the earth, and thus earthquakes are accounted for.

In regard to the peopling of the earth, each time it is reproduced, Buddhists maintain that after the earth has grown, Brahmás descend from the celestial regions, resplendent with their own light—and, passing at will through all the realms of space, dwell in happiness on earth, but, gradually corrupted by earthly relishes, they become men. Yet, at first they live to a great age. They have a number which they designate *ason'g kai* (Burman, *a theng kye*), which is expressed by a unit with 168 cyphers annexed. The first men live an *ason'g kai* of years—but as their corruption increases, their lives gradually shorten, till men are old at ten years of age. After this, men begin to reflect and reform, and the duration of life increases from 10 to 20, 30, 40, 100,

\* About 12,000,000 of miles in diameter—the central figure representing Mount Meru, &c., as in the second plate, and the adjoining clusters the four continents, each with a few of its 500 islands;—the whole enclosed by a circular wall 840,000 miles high from the surface of the water, and extending the same distance beneath.

Note. The proportions in this plate could not well be preserved, the diameter of the Meru Mount, (the small space in the centre,) being 840,000 miles, while that of the continents is about 100,000.

1000, 100,000 years, until it reaches an *ason'g kai* again. This gradual diminution and increase takes place 64 times, and then the world will be destroyed.

This destruction extends simultaneously to 100,000 times ten millions of systems of worlds. It takes place sixty four times in succession, which completes one series of changes, in the following order, viz: the first seven times by fire; then the eighth time by water; then seven times by fire, and once by water. It goes on in this way till it has been destroyed fifty six times; then seven times more it is destroyed by fire, and the sixty fourth and last time by wind.

The account of the destruction of the world by fire is this. In consequence of the wickedness of men, rain ceases to fall, and all the fruits of the earth are dried up. After a lapse of 100 years,—1,000 years,—10,000,—or 100,000 years,—there bursts forth another sun: From that time there is no longer night and day, but perpetual day. When one sun sets, another rises. The sun also increases in magnitude so as to fill the whole range of vision on looking upward. Nor is the sun obscured by any cloud or even mist. After a long time all the streams dry up, except the five great rivers. Then a third sun appears in the sky, and the five great rivers all dry up. Of these three suns, one rises, one sets, and the third remains stationary in mid heavens. After the lapse of many years, a fourth sun appears and dries up the seven great lakes. At that time the water of the ocean, which is 840,000 miles deep, evaporates so that it is not deeper than the height of seven palm trees—then to the height of one palm tree—to the height of seven men—then only ancle deep. When the fifth sun bursts forth, the water of the ocean is completely exhausted. On the appearance of the sixth sun, there arises a smoke which spreads and diffuses itself throughout 100,000 times ten millions of *chak ra wda* systems. Then bursts forth the seventh sun, and the flames are kindled throughout 100,000 times ten millions of systems. Now there are seven classes of great fish,—some 8, some 9, and some 10,000 miles long. Their bodies being exposed by the drying up of the ocean, the oil is fried out of them, and penetrates the whole earth, and furnishes fuel to the flames, which rage till every thing combustible is consumed, and then expire for want of material to act upon.

Budhists regard the sun and moon as planets, and reckon eight planets, viz: Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn and Ráhu. The latter is not discoverable to human vision, but is said to be the residence of the mighty monster, also called Ráhu, who occasions eclipses by taking the sun or moon and gambolling with them, sometimes thrusting them into his nostrils, sometimes into his mouth or ears. Whenever this event occurs, and the sun or moon is seen to be obscured, the inhabitants of Buddhist countries have recourse to gongs, tin kettles, musical instruments, Chinese crackers, guns, and every thing that can produce noise, and make the most furious clangor imaginable, to frighten the monster, as they say, and make him give up his grasp. Still, in consequence of tables and rules derived from the Hindus, the Budhists can calculate eclipses with tolerable accuracy. The *rationale* of their calculations they can never explain.

Such is a brief and hasty outline of the views taught in the sacred books of Buddhism. The books which teach these views stand upon the same foundation as those which teach their religion—indeed, these views are found commingled in all their sacred writings. No violation of the fundamental principles of science, right reason or sound sense, is too gross for the acceptance of a Budhist. He may be taught the fallacy and the folly of such ideas of cosmogony and astronomy, and persuaded to renounce them; but it does not follow that he will consequently renounce his religion and embrace a better. There requires something higher and mightier to touch the heart.

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#### Karens.

EXTRACT FROM A LETTER OF MR. MASON, DATED TAVOY, NOV. 5, 1839.

#### *Karen Translation of the New Testament.*

I have the pleasure of informing you that I have completed the translation of the New Testament into Karen, and have commenced the Psalms, of which I am making a double translation, one into prose, and the other into poetry, for which the Karen language is specially well adapted. In saying I have completed the New Testament, I do not, of course, have any reference to

those epistles which my brethren are expected to furnish. Mr. Wade will translate Corinthians, Mr. Abbott Timothy, and Mr. Vinton Hebrews, James, Peter, Jude, and the last two epistles of John. Br. Vinton has just sent me his portion of the work, excepting Hebrews, saying, "I have ventured to send it, leaving it at your entire disposal, to make any corrections you choose, and print it at once, or send me your suggestions and let me look it over again." I have concluded on the latter course, and am now engaged with that labor and with revising an original work on geography, in Karen, by Mrs. Mason, very much needed in our schools. The dry season is now opening upon us, and I must, at least, visit the southern Karens. I have usually gone into the Burman villages, but in consideration of the Board's circular on retrenchment in travelling expenses, I have abandoned the idea of doing any thing in that way this season.

*Excursion to Pyaung Pyet Creek—Conversion of drunkards—Interesting female convert.*

19. I have just returned from a visit with br. Wade to the head waters of Pyaung Pyet Creek, where there are ten or a dozen Karen houses scattered over an extent of half a day's walk from one extreme to the other. Though the inhabitants are few and scattered, yet the region is full of intensely interesting associations, connected with the first promulgation of the gospel to the Karens. Here was the scene of some of br. Boardman's earliest efforts, and here it has been my privilege to enter into his labors. Repeatedly have I gone down with the joyful converts into the transparent streams, in obedience to the Savior's command; but many of the Christians have moved away to other neighborhoods. The number of baptisms is however but a poor index to the missionary's feelings. The little evidences he obtains of truth taking deeper and deeper root in the hearts of Christians or inquirers, that might pass unnoticed by a casual observer, are more cheering to his spirits, and afford far more satisfactory evidence that the Lord is with him, than "the numbering of the people," which is so popular with the public. A few years ago, the heads of the family in whose house we spent the Sabbath, were regarded as hopeless drunkards, and when I went that way they would

scarcely give me a patient hearing. Three or four years ago they promised me to abandon their wicked practices, and they have, I believe, been faithful to their promise. Though neither of them has been baptized, yet they both give increasing evidence of conversion. The old man accompanied us to the houses of some unbelievers, and when one of them observed carelessly, "I do not understand these things," he remarked, "We never understand if we do not believe; but when we believe, then by little and little we understand." The observation was so spontaneous and appropriate, as to show that light was progressing in his own mind far more conclusively than any direct statement could have done, however clear. On Saturday evening the old woman showed me a pile of fuel gathered for the following day, and pointing to it at the foot of the steps, said, "Will it be right to take it up as we want it tomorrow, or ought I to bring it up into the room?" Such inquiries, if they do not show much knowledge, at least show a sincere desire to know, and, what is better, to do what the precepts of religion require.

Though there are about fifteen Christians here, few of them can read intelligently, and a young married woman, who was in Mrs. Wade's school, is, it appears, both the principal reader and expounder of the scriptures, when they assemble on the Sabbath for religious worship. She certainly manifests a most laudable desire to understand the scriptures, and far excels any of the other sex in her neighborhood. At every favorable opportunity she was at my side, with her babe on one arm and her book in the other hand, to make some pertinent inquiry in relation to one passage or another. Sometimes the question was, "Is this verse to be understood literally?"—and at others, "What is meant by this figure?" I thought of Mary, who sat at Jesus' feet; and it appeared to me, that to give the gospels—all that she had of the bible—to one such inquiring mind, was worth all the money that Christians in America have subscribed to support the Burman mission; as I felt sure the privilege of preparing these gospels for such inquirers, and then expounding them, was worth all the sacrifices required of missionaries, and that it is a work inferior only to that of the angel who shall proclaim, "The kingdoms of this world have become the kingdoms of the Lord and of his Christ."

*Baptism—Gratitude of an aged Christian.*

On the Sabbath two persons were baptized by br. Wade—one a woman who several years ago was a pupil for a few months in Mrs. Mason's school, and was remarkable for nothing so much as her stupidity. But there is something about her history that seems to point her out as one of God's chosen people. She came to the school from a neighborhood that has always been opposed to Christianity, and from a family that has ever preserved an unbroken front in their ranks. Several years after having been married to a worldly man, she was left a widow. She has recently married a Christian, at the same time declaring her determination to become a Christian herself; and her sincerity is unquestionable, though her opportunities for Christian instruction are few. The other was a young woman who had lived with us, and of whose piety we then had satisfactory evidence.

One or two houses of unbelievers among the hills on Nyaung creek, which we visited, have persons among their inmates who are not destitute of religious impressions, though they are living in heathenish practices. At one house the woman said, "I approve of Christianity; it is a pure and holy religion; but what can I do among unbelievers?" At the other we found the head of the family exceedingly hardened and obstinate, as usual, but his wife declared herself in our favor, and said she would be a Christian, were it not for her husband, and that she was often abused for her partiality to Christianity.

On Monday we made a visit to two Christian houses on Khat creek. We found the mother of one of the families, who nine years ago was brought on the back of one of her children several miles to be baptized, still "rejoicing in hope," in the midst of great infirmities, and her mouth filled with thanks to God for all his goodness. "How often," she said, "have I heard the associates of my former days pray that they might meet with the words of God, and they died without finding them, while I am permitted to hear them. Great is the goodness of God. And thou, my son, though I cannot speak thy language, thou canst speak mine. I recollect when one of the teacheresses was here, I could not understand her, and she could not under-

stand me, so all I could do was to gaze on her face in silence; but she told me that in heaven we shall all speak one language. Ah! how I love to think of heaven, and long to arrive there, and to the presence of God and of Jesus who died for us. How he must have loved us to die for us! Who ever before heard of one so loving another as to die for him?" Such are the hopes and consolations which God has confided to American Baptists for this waiting people. Are they too poor to send them, that they halt in the work, so auspiciously begun—yet only begun? Look at the houses and lands taxed for Baptist societies, or count the meeting-houses consecrated to Baptist principles, or glance, on the Sabbath day, within their walls, and say, Is it indeed true that "we are too few to go up and take the land?" Shall not the voice of those who die praying for the "words of God," and find them not, enter into the ears of the Lord of Sabaoth to our condemnation?

*The Communion at Tavoy—Prospects for laborers among the Burmans of Tavoy.*

24. I have just had the privilege of administering the communion to the little Burman church here, and though we are a little flock, few in number and small in graces, yet as I looked on the feeble inroad that has here been made into satan's kingdom, my heart overflowed with gratitude to God for "the day of small things." The occasion was the more interesting from the fact that it was the last meeting in which we expect to be together, till the close of the season, should our lives be continued through its labors, Br. and sister Wade intend starting tomorrow morning for the Christian settlements near Eseh, at the head waters of Tavoy river. The dreary wilderness through which they must travel for several days, exposed to the wild beasts, is fresh in my memory, having traversed it myself last season. The father of a little girl on our compound was devoured by tigers near where I slept one evening, and I have lain awake there, listening to the blowing of the elephants near, whose ponderous step would have been instant death. The privilege of being allowed to make any little sacrifices for Him who sacrificed heaven and himself for us, is a sufficient reward.

"How damp were the vapors that fell on his head!  
How hard was his pillow! how humble his bed!  
Come saints and adore him, come bow at his feet:  
O give Him the glory, the praise, that is meet."

Having completed my part of the translation of the New Testament, I feel more at liberty to devote a portion of my time to active labors among the Burmans around me, than I have done for some years. I feel urged the more to this cause by the recent intelligence from the meeting in Philadelphia, by which it appears no new laborers are to be sent out, and all hope of seeing a missionary wholly devoted to the Burman population of this place has expired. I know of no place that I would choose in preference to Tavoy, were I laboring exclusively for the Burmans. It is true, the church has been decreasing for the last year or two, and so would a church in America with no more attention bestowed upon it than has been given to the Burman church in Tavoy. Active labors among the Karens, preparing books and conducting them through the press, have almost exclusively occupied the attention of Mr. Wade and myself, and the Burmans have been almost wholly left to the native assistants.

The Tavoyers are almost proverbial for their opposition to Christianity, but I am not willing to admit that they are any more inaccessible to the truth than other heathen people, who having satisfied their curiosity, which always makes a new people appear for a time promising, have not been the subjects of evangelical labors to a sufficient extent to induce them to think and weigh the claims of the new religion offered them. When I go out into the streets and yayats, I meet with about as much attention to my message as I should expect to meet in the streets of a city in America; as much as I have actually met with among the promiscuous multitude in the roads about Boston. In every part of the world where my lot has been cast, I have found the "love of the world" the real cause of all opposition to the holy doctrines of evangelical religion, though often met in different garbs. "If God, by praying to him," said a man to me the other day, "will give me food and raiment, silver and gold, I will believe in him. As it is, I must work, I cannot sit down to read books." Another observed, "We know very well that your religion is good, but we cannot keep it.

There are abundance of people in town who would receive your religion if they were capable of observing it."

Tomorrow I propose starting on my annual journey to the south, among the Karens, and the Burmans can have very little attention before next rains; and this is, and always has been, most disastrous to all efforts for the Burman population. But as the path of duty is plain, we must walk in it, and leave the thousands of Tavoy to appeal to the churches at home, and inquire why they do not have a missionary.

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EXTRACT FROM A LETTER OF MR. ABBOTT, DATED MAULMAIN, DEC. 26, 1839.

The visit of Mr. Abbott and Mr. Kincaid to Rangoon, as mentioned in Mr. Kincaid's letter, (p. 164,) will be recollected by our readers, and also the invitation of the viceroy for their families to come and reside in that city. In order to comply with this request, Mr. Abbott left Rangoon Dec. 15, (Mr. K. having previously left,) and returned to Maulmain, intending to go back to Rangoon with his family as soon as the proper arrangements could be made. While at Maulmain Mr. A. writes under the above date concerning—

*The state of things at Maubee—Pantau—Bassein.*

I remained at Rangoon six weeks, where I had an opportunity of seeing all the assistants, and many of the Christians, and of learning more particularly what had passed among them during my absence.

At Maubee and in the surrounding villages, several of the assistants have spent their time in preaching from house to house, attending funerals, and conducting meetings on the Sabbath. They suffered no persecution during my absence, and were as free from oppression as any of their fellow countrymen are under the iron hand of despotism. They could not see why I should leave them; and it was with difficulty I could make them understand that it was for *their sake*—that they were more likely to suffer from their rulers, if it were known that they had any intercourse with foreigners. I had no idea, till my late return, what an effect it had upon them, simply to know that a missionary was in the country, although but very few of them might ever see him. They are well

aware of the jealousy of the Burmese government towards foreigners just now, and that even *their* loyalty is suspected; still they would by all means prefer to have me remain there, and risk the consequences. Such affection and confidence towards their teachers, repay them for all their sufferings and toils, a thousand fold.

There have been a few cases of backsliding in the Maubee church, which will require discipline. One, I fear, will need to be excluded. The others (three) appear penitent, have confessed their faults, and continue in the fellowship of the church. How many have embraced the gospel since I left, it is impossible to tell. A large number are anxious to be baptized, and are willing to suffer whatever may result if I will make them a visit.

Shortly after my arrival at Rangoon, several of the assistants came in to see me, who had just returned from Pantanau, and Bassein, where they had spent several months. The reports they brought from those places were of the most cheering character. The Pantanau church is walking in the fear of the Lord, and in the comforts of the Holy Ghost, and very many in the surrounding villages have turned unto the Lord during the year.

*Success of the gospel at Bassein—Opposition of the Karens.*

At Bassein, the "young chief" continues to be as actively engaged in doing good as ever. His house is a great Bethel—a temple of God, whither the people from the neighboring and distant villages resort, to learn to read, and how to worship God. He is the only baptized individual in that region, and consequently is the only one who can be reckoned a member of the church. How many there are there who would be considered proper subjects of baptism it is impossible to say. The assistants think there are from 600 to 1000 who are decidedly Christians. Although but one has been baptized there, still the line of demarcation between those who serve God and those who serve him not, is distinctly drawn, and generally, there exists on the part of those who reject the gospel, a most bitter hatred towards the Christians. In fact, the Karen converts fear their own countrymen, who are enemies to the gospel, more than Burman officers. Sometimes, even in families, there exists the most

deadly opposition, and not only are "a man's foes they of his own household," but they are often his bitterest foes. Notwithstanding, I know of several villages where the people are all decidedly Christian; and although it has been denied by some that there are "whole villages who have turned to God," yet if they will take a trip with me into the Karen jungles I will show them several such!

*Political aspect of Burmah—Prospects for missionary labor at Rangoon.*

Mr. Kincaid and I intended to go to Rangoon immediately with our families, relying on the promises of the woondouk who was there when we arrived, who invited us to bring our families and promised us protection. But he has gone up to the capital in disgrace, and his successor is another man. A few days since, I received letters from the British resident there, Capt. McLeod, and from British merchants, which indicate that their stay in the country will be short. Even before I left, affairs wore a gloomy aspect, and, since then, the resident made up his mind to leave the country altogether; but was induced to remain by the woondouk, who told him he would make ample and satisfactory explanations, &c. The resident refused to remain any longer within the stockades, and has secured a more safe residence *without the town*, on the bank of the river, where he has gun boats, and an armed schooner near by, for his protection. All the English gentlemen there consider it would be the height of presumption in us to think of removing our families there at present.

I expect letters in a few days which will determine the question. But with the permission of divine providence, I shall go, and shall hope to be allowed to see the Karens who may come into the city, to encourage and direct the assistants, and to afford to all the Karen Christians the satisfaction of knowing that their teacher has not forsaken them.

I believe nothing can be done effectually among the Burmans under the present government. Among the Karens, I should deem it highly imprudent, to say the least, to make any efforts openly myself. Much can be accomplished among them through the assistants, as they can travel and labor quietly without being recognized as teachers of religion, by the ever watch-



ful, jealous Burman officers. And I shall deem it my duty to stop at Rangoon and direct their efforts, if I can do it with safety to them, and with any hope of effecting more good than injury.

### A'sa'm.

#### EXTRACTS FROM LETTERS OF MR. BRONSON.

In a communication from Jaipúr, of date Oct. 23, 1839, which accompanied copies of elementary school books prepared by the missionaries, probably the first books ever printed in the Singpho and Nága languages,—Mr. Bronson, after announcing the printing of these books, adds—

The question now arises, Are our hearts to be cheered by seeing these tribes become a reading people? To see them forsaking the customs of their ancestors, who have ever been prejudiced against books, and bearing home to their villages the silent messengers of truth—to see the chase given up for the school, and their numerous festivities for the house of prayer and praise—to see the Savior enthroned in many of their hearts—these are changes almost too great and glorious, for a weak faith confidently to anticipate. But our God has promised, and he will perform.—In preparing elementary books, it is painful to know that we are not directly teaching “Christ and Him crucified,” but it is an alleviating thought, that we are by this means acquiring that familiarity with the dialects of the tribes, which is essential to enable us to proclaim the gospel with success. The Catechism in Nága is in type, and will be printed in a few days.

Many rumors of war with Burmese, Singphos, and Khamptis, are current here, and a large number of troops are now out against the last two tribes. How this will affect our mission is known only to God. The fact is, but little direct missionary work can be done, until the question of war or no war with Burmah is settled; and probably not until this whole tract of country comes under the British sway.

Mr. Bronson writes further from Jaipúr, under date of Dec. 1, 1839, as follows:

*The whole of that fertile country lying northerly between this and Sadi-*

yá (called Mattak,) has been this week taken by the company—and I pray God that now Satan may be spoiled of his goods here, that it may be retaken and won over to Christ by our missionaries,—and that it may become as noted for its zealous Christianity, as it has been for its heathenism. Every worldly interest in this country is prospering. The sons of Japhet are being enlarged, and they are dwelling in the tents of Shem. And may not faith anticipate that all these movements will be made to conduce to throw over this naked, sunken people, the mantle of salvation? How long ere this shall be, we cannot predict; and what is to be the chain of events that shall set wide open every door into the Singpho, Burmese and Chinese countries, is known to God alone; but there is much in the political aspect of this country, to promise the speedy consummation of this desirable object.

Since my last, I have been making the necessary arrangements for a second tour to the Hills,—and getting through the press the Catechism, and a small book of phrases in Singpho and Nága.

I have much pleasure in informing you that the Hon. S. C. Robertson, deputy governor of Bengal, has forwarded through Capt. Jenkins to me, 200 rs. for the Nága mission, to be spent in defraying the expenses of a second tour. That Hon. gentleman formerly held the post now occupied by Capt. Jenkins, and is a warm friend to the best interests of this province. I also forward to you a note from Capt. Jenkins who proposes to give a donation of 500 rs. for the benefit of schools among the Nágas.

Thus you see that the Nága mission has friends here who have liberally contributed funds for its benefit. The question that remains to be settled is, will this people so change their long-standing customs as to receive books and become a reading people? Will they follow the example of the Karens? As yet we have had but little encouragement from them, but we must trust in Him who can turn the hearts of men as the rivers of waters are turned. They are almost daily at my house, and I have frequent opportunities of conversing with them upon the great truths of the gospel, and of showing them clearly my object in coming among them. They appear friendly, and I hope to have the joy of leading some of them to the Savior.

Our school has never been as flourishing since, as it was before the war. That scattered our precious company, and recently the cholera raged to so alarming an extent, that the place was for a time rapidly depopulating. We have a very pleasant school now, numbering from fifteen to twenty scholars. Mrs. Bronson devotes much of her time to the instruction of the school, which has relieved me of care, and left me time for other important duties.

Mr. Bronson having visited the Nam Sàng Nàga Hills, in the prosecution of his missionary labors, writes to his brethren at Jaipúr, under date of January 1, 1840, as follows :—

I have been led to query whether I ought not to aim at something more than I formerly have done in laboring here. It is just one year to-day since I first set out to make inquiries as to the expediency of visiting the people of the hills. The result you know. God has seen fit to approve the measure. Friends and donors have unexpectedly appeared, until there is quite a fund on hand, to be devoted expressly for the benefit of this people. A kind providence has favored us until we have been able to publish the first books in their language, and to erect a small mission house among them. This has given time and opportunity to test their feelings, and to judge pretty nearly what will be the result of missionary effort on their behalf. Notwithstanding all their fears, prejudices, and apparent disinclination to books, there are evidences and encouragements amounting almost to certainty, that they will, "in due time," become a reading and religious people. The great objects now to be accomplished are, 1st—*The acquisition of the language.* 2d—*The translation of the scriptures and useful books.* 3d—*The instruction of the youth.* 4th—*The preaching of the gospel.*

These objects cannot be as well accomplished by dividing the time of the missionary at the two places; since, if he succeed in gaining the attention of the people at all while with them, it would very likely be diverted during his absence. For these and other reasons, it becomes a question whether it is not my duty to remove with my family at once, with the intention of spending the most of the ensuing year at this place, aiming directly at the accomplishment of the first three objects mentioned above. One circumstance

that renders it desirable is, I have engaged the services of a most useful person for the next two years, and I may not be able to secure him longer. Another circumstance to be taken into the account is, now the natives are quiet, but it is very doubtful what will be the state of things two or three years hence. In Boliram we have also an excellent assistant, and he will doubtless be able to employ his talents in a way more useful to the mission than ever before. In case new missionaries should be sent out, some advance of this kind should be made in order to assist them in entering upon their labors advantageously.

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EXTRACT FROM A LETTER OF MR. BROWN, DATED JAIPU'R, JAN. 10, 1840.

During the rains of the summer it was very sickly here, and much of the time little was done besides taking care of the sick. The cholera, raged dreadfully for about six weeks. This scourge has passed over all A'sám this season, and even now it is said to prevail in some places.

My own health for the last three months has been miserable, and I have sometimes almost concluded it was duty to give up my labors for a season, and take a journey upon the water for its benefit. I trust, however, that I shall not be reduced to that extremity. I have returns of fever and ague about once in two weeks, which are very severe, and as they generally last a week or more at a time, they render me almost unfit for business. It is only by the free use of quinine that the fever is broken up. Mrs. Brown is equally subject to these attacks, so that we are often both sick at the same time.

Amidst all our afflictions and discouragements, however, we have reason to say that God has been good to us. We have passed through scenes of trial and danger the past year, and our lives have been graciously preserved through them all. We trust the afflictions we have experienced have been sanctified to us for our good.

Since arriving at Jaipúr, I have resumed the practice of daily evening worship, and reading and explaining the scriptures in the native language, though the service has seldom been attended by any but our own servants, and the workmen in our employ. They always listen with attention, but the

truth seems to have little effect upon their hearts.

As a station, Jaipur bids fair to become one of the first in importance in A'sám. Although it is but two years since a commencement was made here, it has now a large population. The tea establishment promises to be far more successful than was anticipated. During the past season, the territory of the Mattak Raja, extending from Sadiyá to the Buri Dihing river, has been transferred to the immediate government of the company; and the Jurhath District having previously been taken possession of, we have an ample field, and full access to every part of Upper A'sám, without fear of being molested by any of the native rulers.

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### Teloogoos.

EXTRACTS FROM A LETTER OF MR. DAY  
DATED MADRAS, JAN. 15, 1840.

Since my last communication my residence has continued in Madras, and here have been my most important labors. As to this section of Teloogoo *work*, (not *country*, for it is Tamil country for fifty miles around us,) we have here opportunity for preaching the gospel, and distributing many tracts, from which we cannot but hope that much good will result; still we regard the field for Teloogoo labor as less inviting and encouraging than that presented in the proper Teloogoo country. In my excursions through the city for tract distribution, although my resort is to such parts as contain most Teloogoos, the demand for Tamil tracts equals and generally exceeds that for Teloogoo. In the early part of the last year I made a long tour into the Teloogoo country, with scriptures and tracts, where I distributed about 3500 tracts, and nearly 500 portions of scripture, (mostly Matthew,) where none had ever been seen before; usually giving but one tract to an individual, and that on his proving his ability to read, by reading a few lines in my hearing. During this tour into the central portion of Telingana, my heart was often encouraged by the fact, that among the people to whom my life is devoted, so large a proportion are able to read their own language. The more acquaintance I gain with the Teloogoos in their own country, the more interest I feel in them as a people, and the more I am impressed with their supe-

riority over the Tamilians, and the importance of the missionary enterprise being carried forward among them with energy. You will perceive by the above that there is an interesting field before the laborer for this people, and we may expect that it will prove a wide door of usefulness. Since July last I have had one efficient assistant, a native of Tanjore, a Tamil, who is, I trust, a sincere and devoted disciple of our blessed Lord and Savior. Since August he has been in Nellore, a large town, 110 miles north of Madras, and the centre of a vast population of pure Teloogoos. By accounts which he sends me twice a month, I have reason to believe good is being done there.

Later intelligence from Mr. Day intimates that he proposed removing from Madras to Nellore, "not relinquishing Madras as a station of the Board, but vacating it for a time, until a missionary can be specially assigned to that city."

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### Germany.

EXTRACT FROM A LETTER OF MR. ONCKEN,  
DATED HAMBURG, MAY 26, 1840.

The report of Mr. Oncken's imprisonment, mentioned in our last No., is painfully confirmed by the following letter, *written in prison*. Our readers will rejoice, however, that it has been the good pleasure of our Lord to make these trying circumstances an occasion for the greater display of his power and grace in upholding his servants; and their prayers, we trust, will be fervent, that the faith and patience of our beloved brethren fail not, that the measures adopted for their release may be rendered of God effectual, and that the present hindrances to the spread of the Gospel in Germany and other European countries, may be speedily taken out of the way.

The Lord Jesus has now counted me also worthy to suffer bonds for his sake. The threats of the senate have at last been put into execution. I was arrested on Wednesday evening, May 13, and lodged in this prison. A few days after, I was taken up to the police office, and asked why I had continued to preach, notwithstanding the prohibition of the authorities. I answered, because I was following the command of Christ, as contained in the scriptures, and the dictates of my conscience, as controlled by those scriptures; and because I believed no magistrate had a

right to interfere with a man's conscience in matters of religion. This was put down, with what I must not omit to add, the declaration, that I should never depart from the line of conduct hitherto pursued in this matter; and I was taken back to prison. On the 23d of May I was again taken to the police office, when the sentence of the senate was read to me. It is to the following effect: "That whereas John Gerhard Oncken has continued to preach, baptize and administer the Lord's Supper according to his own confession, notwithstanding the prohibition of the authorities, it is ordered that he be imprisoned for four weeks, and pay the costs\* of his prosecution, and be informed that severer measures will be resorted to in case of any future transgression of the orders of the senate. Brethren Köbner and Lange were each sentenced to eight days imprisonment. I was then escorted back to prison. My dear wife has been permitted to see me, only in the presence of the keeper, but he would not allow us to speak in English. The people, assembled on the evening of my arrest, were dispersed by the police and soldiers.

As the memorials presented to the Hamburg senate by the many pastors of our denomination, both in the United States and in England, have produced no effect, at least so far as I know, it has been strongly recommended to me by our lawyer and Christian friends to induce our brethren, both in the United States and Great Britain, to present another memorial through their respective governments. I beg to call your early attention to this subject, and request you, if it be at all practicable, to lose no time in effecting it. It should also be stated, that according to the practice of our churches I have been regularly ordained.

I rejoice to say, that the Lord is keeping me in perfect peace, and free from all anxiety as to the result of the present struggle. All power in heaven and earth is in the hands of Him, who is upholding the universe only for one purpose—his own glory, in the ingathering and eternal salvation of his elect. Hitherto the grace and providence of God have been so wonderfully manifested, in our preservation and increase, that from this consideration, also, we

are bound to exercise the strongest confidence in our sovereign Lord.

Since my last, we have had constantly new accessions, and one of my first acts after my release will be to baptize several dear converts, who have been already accepted by the church. Our meetings I shall have to conduct on a smaller scale, by which my labors will be much increased. This, with the possibility of being imprisoned again for a longer time, makes me now think seriously of giving up my official connection with the Edinburgh Bible Society, as I fear I cannot pay so much attention to its object as I should. Dear brethren, pray for us, that the Lord may make us faithful to his word. For what you have already done for Germany, and especially for the cause at Hamburg, accept of my warmest thanks and those of the church. I doubt not the many precious souls—especially the one hundred and more united together in church fellowship in this city—will be your richest reward.

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#### Domestic.

#### INSTRUCTIONS OF THE BOARD TO MESSRS. CONSTANTINE AND FIELDING, MISSIONARIES TO WEST AFRICA.

[Presented by the Foreign Secretary, and published by order of the Board.]

DEAR BRETHREN,—The Board of Managers of the Baptist General Convention have directed me to meet you on this occasion, and to recognize you publicly as missionaries of the gospel under their appointment to Western and Interior Africa. I am also instructed to state to you distinctly, though briefly, the nature of the relations thus constituted between you and the Board, and the reciprocal duties and claims involved therein. These relations are of a most intimate and influential kind, and, with the favor of Providence, not to be sundered during your natural life. And it seems proper to enter into a more full exposition of their nature and of the obligations which they impose, as mutually understood by us, than it has been convenient to present at any one previous interview. You are on the eve of your departure for the distant land of your assigned service. If the views entertained of the connection now formed, were, on our part, inconsistent with yours, it would be important to ascertain the fact before you leave your native shores, that by friendly consultation face to face, we might adjust our differences, or, failing of this, might amicably and with least disaster dissolve the connection.

\* These amount to \$80; and as I cannot conscientiously pay such an iniquitous exaction, I expect the police will take my furniture.

We feel it also a *pleasure* to make an unreserved disclosure of our own understanding of these relations, in token of the confidence we repose in you, and as a pledge of Christian frankness, which ought from the first to characterize the intercourse of fellow-laborers in a work of disinterested love, and which, by the grace of God, we intend habitually to exercise, in confident expectation of its being reciprocated in turn by you.

The simple statement of the relations subsisting between you and the Board of the General Convention, is, that you are sent by them to a foreign land to aid in communicating the gospel of Christ to such as have not received it. After years of patient and careful inquiry, you are satisfied that it is your duty, and with the conviction of duty it has become your choice, to go *in person* to disseminate the gospel in heathen lands. To fulfil this service the more expeditiously and effectively, you have sought the countenance and coöperation of Christian brethren. You have made known your convictions of duty and your desire to act conformably to them, to the Board, and have requested their sanction, direction and support. The Board, acting on behalf of the General Convention and of the community whom the Convention represents, and approving your views in respect to your personal duty and the general principles affecting its proper fulfilment, have, in accordance with your expressed wishes, appointed you to the service; and thus, we have mutually incurred and imposed responsibilities which it will be alike our happiness and our sacred duty faithfully to discharge.

It will be *your* part, on reaching your field of labor, agreeably to your present expectation and purpose, to give yourselves wholly to the work for which you are sent.

As it regards the heathen for whose salvation you go forth, you will endeavor to gain early access to their understandings and hearts, acquiring their language, so as to write and speak it with correctness and fluency, securing their confidence, ascertaining the readiest modes of influencing their feelings and conduct, and employing assiduously every right means in your power to impart to them the knowledge and fear of the Lord. You will preach the gospel to them,—to individuals, and to assemblies, in the house and by the way, in city and in forest. You will translate the Holy Scriptures into their native language, reducing the language, if need be, to a written form; you will establish schools, to teach them the elements of useful science, and especially how to read and understand the scriptures; you will, if blessed in your labors, constitute churches, and raise up native assistants and preachers of the word; you will, in

short, lay the foundations of an intelligent, moral and Christian community, who shall embody within themselves the means and the materials of their mental and spiritual edification, and by the grace of God be eventually built up a spiritual house, Jesus Christ himself being the chief corner stone.

As it respects the Board, under whose sanction and direction you go forth, you will frequently and fully disclose to them your missionary operations, and the results, and, as far as practicable, the circumstances affecting the same; and will freely confer with them in regard to all important measures and the grounds on which they are proposed, especially such as concern the particular sphere of your service or the pecuniary liabilities of the Board; carefully conforming your decisions to their instructions from time to time received.

On the other hand, it will be the part of the Board to convey you, by the earliest approved opportunity, to your place of destination, and promote your favorable reception among the people; to provide for your suitable support, so that your life and health may be prolonged, and your attention be given exclusively to your appropriate work; to furnish, as far as practicable, all desirable means and facilities for the accomplishment of the ends in view, and to impart such counsel and direction as your circumstances and their best judgment shall suggest. It will also be their duty, and the duty of the churches for whom they act, to keep themselves as fully acquainted as may be, with all your missionary concerns, to remember and care for you in their affections and prayers, to sympathize in all your perplexities and sorrows, to intercede for your early and large success, and to see, so far as their instrumentality may avail, that others be raised up to enter into your labors, so that what you shall have sown and watered with many prayers and tears, may be gathered in.

The field of labor allotted to you is the one of your choice, and in designating you to it, the Board have evinced the disposition which they uniformly cherish, to consult in this respect the predilections of their missionaries. And the designation is made in the hope that you will be permitted by a gracious Providence to enter there, and labor assiduously and successfully to the close of your lives. But if it be ascertained at any point that the way is not prepared before you, or that having reached the place of your proposed residence, you cannot prosecute your work to advantage, or that, for any sufficient cause, you would do well to retire to another station, the Board will hold themselves free to change your location in accordance with their clear convictions of duty.

They would not feel at liberty to act capriciously or hastily, or, in ordinary cases, without free consultation with the missionaries; but in view of considerations of great moment, such as, we doubt not, would make the decisions of the Board as satisfactory to your minds as to their own.

In regard to your mode and means of operation, wherever you labor, the Board will consider themselves bound to keep constantly in mind the object of their organization and of your appointment—the communication of the gospel to the heathen—and the course best fitted to promote this object they will feel constrained steadily to pursue. On one hand, they will not be empowered to assign to you any service incompatible with the judicious prosecution of the work to which you are sent; on the other, when you shall have presented all the facts and considerations bearing on a case, which are deemed important, you will esteem it a relief, we doubt not, to transfer to the Board, in all practicable cases, the responsibility of its decision, while their central relation to all the missions and their prolonged experience may be supposed to be eminently favorable to a safe and salutary result.

In consulting for the enlargement of your mission, both as to the number of its members and their effective means, the Board will highly appreciate whatever information you may communicate, but will necessarily graduate the manner and amount of their appropriations by the extent of the resources committed to their hands.

The subject of your personal expenditures is one of peculiar delicacy, but among brethren, having a common aim and confiding in each other's integrity and considerate kindness, will occasion no serious difficulty. The Board have appropriated to your personal support an annual sum graduated according to the experience of the missionaries now resident in Africa, and supposed to be ample. If, however, your location should be ultimately fixed as is contemplated, at a remote and interior station, the appropriation may prove inadequate, in which case you will freely make the fact known to the Board; or it may be found to be unnecessarily large, which also you will honorably disclose. On either emergency the Board will be equally prompt and cheerful in adapting the annual allowance to your circumstances and the means which shall be placed at their disposal; and having once ascertained and settled, on full consultation with each other, the rates of allowance, will freely refer to your option the continuance of your service, in case of their reduction. It is mutually understood by us, that all expenditures, both personal and common, are to be regulated by a strict and wise

economy, sedulously guarding against waste or extravagance, but withholding nothing essential to your health and the highest efficiency, which the funds entrusted to the Board can supply.

The relations between the Board and their missionaries being thus intimate, and the interests and duties that are involved, of so great moment, and in some respects difficult to be appreciated and fulfilled, it is reasonable to inquire into the grounds of our security that they will be duly sustained. What assurances have the Board that you will faithfully execute the service to which you are appointed? What are the grounds of your confidence that the Board, and the Convention for whom they act, will not cast off your claims to their support, though you abide faithful?

To these very natural and proper inquiries it may be answered, 1st. The relations subsisting between you and us are founded on prior relations, which we sustain in common to the Lord Jesus and those who have not received his gospel. We are all, professedly, servants of the same Lord, obligated and disposed to do his will and promote his glory among men. We are animated alike with compassion for those to whom the gospel of his salvation has not been sent. We are alike desirous to employ our strength to the best advantage in spreading the knowledge of this salvation throughout the earth. We are equally of one mind in regard to the nature of the Gospel, and the right methods of its promulgation. The Board have ascertained on mature investigation, satisfactory evidences of your personal piety and soundness in the Christian faith as held by the churches on whose behalf you go forth, and that you have received a dispensation from the Great Head of the church to this special service. On the other hand, the faith of the churches, their love to the Redeemer, and compassion for the dying heathen, and their constancy of purpose in support of the missionary cause, are known to you. It is this oneness of faith and character, this identity of aim, this community of interests, in respect to Christ and the heathen, that constitute one of our surest pledges of mutual fidelity. The very design of our connection—to facilitate and hasten the right accomplishment of the same specified result—and the acknowledged subserviency of our respective offices thereto, make our relations to each other, and to Christ, alike sacred and inviolable.

2. Superadded, however, to these primary obligations, and enhancing their force, is the fact, that a missionary connection has been formed between you and the Board, and a mutual pledge given, not indeed in express terms but by implication, that its conditions shall be honorably fulfilled. The Board have ap-

pointed you their missionaries in the confidence that you are not only competent to the work assigned, but will carry it forward in conformity with the principles on which the appointment is made; that as you have received the gospel, so you will impart the same, and not another; that you will publish the entire gospel, and keep no part of it back; that you will endeavor to make it, both orally and in the written translation, as intelligible to those to whom you dispense it, as it is to you; that you will devote yourselves honestly and exclusively to this one object, intermeddling with no other, except in its subserviency to your great work; and that in so doing, you will hold yourselves responsible to the Convention, through their constituted agents. On the other hand, you have the highest authority that the Board enter into their relations with you in good faith, and that their sympathies, and resources, and character, are equally embarked with yours in the enterprise, and are pledged to its faithful prosecution.

In estimating the worth of these implied assurances on either hand, it is important to take into consideration a peculiarity in the relations of the Board, affecting both the extent of their responsibility and the security that it will be duly fulfilled.

The Board act not for themselves, but for the General Convention, by whom they are constituted. Their doings are not simply their own, but, so far as these lie within the scope of their organization, are doings of the Convention. Their engagements bind not themselves individually, but officially the Convention, and themselves only as members of the Convention in common with others. They are strictly, as they are denominated, a Board of *Managers*, to whom the Convention for a limited period confide the management of their concerns, and who are bound to give account of their agency at the close of their appointed term of service, and whenever it is called for. They receive their powers and instructions from the Convention. If faithful to their trust, they are approved; if unfaithful, they can be superseded when the specified term of their service has expired. The continuance of the organization itself is dependent on the will of the Convention, constitutionally expressed; with the distinct reservation, nevertheless, that the authorized acts of the Board must be sustained by the Convention in good faith, on peril of forfeiture of Christian integrity and the Christian character of the associations and individuals represented therein.

Hence the security to missionaries that the Board will fulfil their engagements, is not simply the good will and integrity of the Board, but, in addition to these and as their surety, the

Christian love and faithfulness of the Convention and those whom the Convention represents. And the confidence reposed in the Board by their missionaries, cannot be put to shame until the churches of our communion throughout this land become recreant to themselves and to their Lord.

The relation of the Board to their constituents, modifies their relation to their missionaries, or rather their action, in another respect. Being obligated to account for their own agency, they are under the necessity of securing a like responsibility from all in their employ. Free as they might be, in the strength of their confidence in their missionaries, to forego the right of specifically appropriating the funds committed to them, and through them to the missions, and the pleasure of knowing to what beneficent purposes and with what success they are applied, the Board cannot withhold their supervision, nor release their missionaries from the duty of making stated and full report of their progress, without betrayal of their own sacred trust. Nor can they in any way, in the indulgence of generous sentiments, or the application of a worldly-wise policy, depart from the principle that they are agents, employed for specific purposes, and strictly responsible. There is, indeed, a *reciprocal* responsibility extending through all the departments of our enterprise. We are fellow-laborers, pledged to the same object, and to one another in its prosecution. We are members one of another, in one body, compacted together and mutually dependent: and "whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

3. But our trust is not in man alone. Our ground of confidence, in the last resort, and from the beginning, is the faithfulness of our Lord Jesus Christ. We are engaged in his service, in the way that he has appointed, and he has promised to be with his disciples, in the prosecution of this work, alway, even unto the end of the world. With him is all power, and all wisdom, and inexhaustible grace. The hearts of all are in his hand, and he can influence them as he will. His zeal for the accomplishment of the work committed to our charge is incomparably greater than ours. We cheerfully, thankfully entrust to his hands the direction and the issue of our enterprise. He may see fit to thwart our favorite purposes, and bring to nothing our best concerted plans, but we will neither question his right, nor distrust his wisdom and love; nor harbor the thought of self-reproach for having cast ourselves too confidently on his naked word.

Will any one say that, though unlimited confidence may be reposed in our Lord, his ser-

vants are finite and imperfect, and liable to err, and that diversities of feeling and judgment will unavoidably spring up even among brethren, though holding to the same general principles and pursuing the same ends? The correctness of the assertion will not be denied. Men even of equally sound judgments, and equally free from improper bias of feeling, may honestly differ in opinion, in consequence of the difference of aspects presented by an object from different points of view. Still, it is apprehended that no serious difficulty can arise in applying the principles on which the connection between the Board and their missionaries is based, provided the application be made in the spirit in which the connection is formed. It is the feeling of mutual affection and mutual confidence, and of a common aim, that has associated us, and it is the strength of the same "threefold cord" that must bind us together till transferred to a higher service in another world. Our connection may indeed be sundered at an earlier period by the hand of Providence, from sickness or other cause: but so long as it continues, we confide in the grace of our Lord, that he will enable us to fulfil our mutual obligations, to our mutual satisfaction; and that if discrepancies of judgment arise, not impairing the rights of conscience, they may be properly adjusted according to the principles just recognized. Beyond this point we are not careful to go. No provision is made for the safe and allowed dereliction of duty; none for the dissolution of our relations to each other, except for adequate cause. Whoever shall separate us, the manifest agency of God alone excepted, must do it by an unnatural violence, for which he must give account, not at the tribunal of man, nor of public sentiment merely, but at the bar of our Lord, when he shall come to reckon with his servants at the last day.

The views which we have thus presented, having received the express sanction of the Board, and meeting, it is presumed, with your cordial concurrence, I proceed with a few remarks designating more particularly your course of service.

It is expected that with permission of Providence you will depart on the morrow for Norfolk, Va., to take passage in the *Saluda*, for Edina, Liberia, the first of August. At Edina you will pass through the period of acclimation in the bosom of the Mission family, who will welcome you with thankful hearts to their little circle, and whose previous residence in the country, and familiar acquaintance with its peculiarities of climate and productions, will enable them to administer to your necessities with a degree of hopefulness corresponding

with the assiduity which their kindest sympathies will prompt.

Recovered from the effects of disease, which, with the blessing of our Heavenly Father on the improved condition of the missionaries, we trust will be comparatively light, your attention will be early directed to the place of your ulterior destination—the banks of the Niger—and the way and time best fitted for your removal to it. You are already apprized of the enterprise recently set on foot by British philanthropists and statesmen, for ascending the Niger by steam navigation, and introducing commerce and the arts among the numerous millions that border it and its tributaries. Should this immense project be carried into successful execution, the means of access to the interior tribes will be furnished to your hands. Proceeding to Fernando Po, or Cameroons Mountain, distant from the Niger but a few hours by steam vessels, and said to be peculiarly eligible for abode, on account of their salubrity of climate, rising above the sea from 10,000 to 15,000 feet, you will there collect the information and means requisite to your further progress, and will hold yourselves in readiness to penetrate the interior according as the design of your mission and the finger of Providence shall point your way. You will be cautious, however, not to forestall the clear indications of the divine will. Ascertain when, and how far you may ascend those mighty rivers with a due regard to the continuance of life and health, and the requisite freedom of communication with the civilized world and with the Board, and at what point and among what people it is the will of God that you labor, and the Board will second your entrance thither with their best exertions and prayers. If it appear, on the contrary, that the way is not opened before you, or that some other point of departure is preferable to those just designated, or that for any cause the period of your proposed attempt to advance into the interior should be deferred, the Board will justly appreciate the motives and the wisdom of your delay, and will expect fidelity to your commission, only to the extent and in the mode that the providence and the grace of God shall enable you.

It is pertinent to remind you in this connection, that the enterprise in which you are embarked will present a peculiar demand and scope for the exercise of a vigorous faith in God. You go out to a place to which we believe you are called, and which the people of God shall "after receive for an inheritance," but to you, and to us, a strange country; and the things which shall befall you there, are unknown. An ingenious fancy may sketch many



a scene of toil, of exposure, of animating success, or of disheartening failure. An affectionate sympathy may multiply expedients adapted to possible contingencies. But your best and only sufficient preparative must be a heart stayed on God; a resolved and collected mind, free to observe and judge, and prompt to execute, equally removed from precipitancy and dilatoriness, and deriving its tranquil energy from a consciousness of the immediate presence, sufficiency, and gracious regard of Jehovah.

Having alluded to the importance of exercising a vigorous faith in God, it were natural to prompt you to the assiduous cultivation of *all* the holy principles which lie at the foundation of the missionary enterprise, and by the constant efficiency of which you must be sustained till your work be done. If, relying on the strength with which you now feel endued, or presuming on the aid of adventitious circumstances, you lose sight of the necessity of *cherishing* the principles which have supported you hitherto, your confidence will prove a snare, and your expectation will perish. But we cannot enter, on the present occasion, into this very extensive department of fraternal admonition and encouragement. The sentiments which we would inculcate must be referred to the faithfulness of your own enlightened consciences, and, above all, to the promptings and teachings of the gracious spirit of God.

A single brief suggestion, and we close.

It is the distinct understanding and purpose of each one of you, and the expectation of the Board, that on entering the missionary service you give yourselves to patient toil, remembering that a *steadfast continuance in the ordinary routine of missionary labor* is indispensable to its proper execution, and that to this especially is the promise given of a spiritual harvest. But these cherished anticipations of your missionary usefulness must be held in abeyance to *His will*, whose prerogative it is to give or to withhold, to save or to destroy. And should it

seem good in His sight to test the constancy of your faith in Him by delaying, even for a long period, the anticipated fruits of your toil, let it not add to the severity of your trial, nor urge you to efforts beyond what you are able to bear, that we shall be constrained to the like exercise of faith, and of filial deference to our Father's good pleasure. In such a time of perplexity, let your hearts turn to God. Think not of us, except to assure yourselves of our sympathies and our prayers. We would especially deprecate all unseasonable and intemperate exertion. If the Master have need of you, we will not murmur though He send you an early summons. *Else*, we would wait till the day closes. The laborers are few. Waste not your strength. Avoid rash exposures. Aim to live long. You may glorify God on the earth; you may enjoy God here. And if you enter into rest when your work is *all done*, it will not be the less sweet, nor the less enduring.

It remains, dear brethren and sisters,\* that we give you the parting hand. In thought and heart we shall still be with you. We shall bear you company as you cross the sea, or embark on the shores of Africa; as you traverse the interior, or ascend the valley of the Niger. We shall especially meet you in our continual supplications for you before the presence of our Savior and King.

To the right hand of his righteousness, we now reverently, joyfully, commit you. To him we commend your mortal bodies and your undying spirits. We commend to him your path on the sea, and your lodge in the wilderness. We commend to him the souls of the heathen whom you go to save. The Lord preserve you from all evil; and having fulfilled in you the good pleasure of his will on the earth, grant you, at last, the recompense of those who, having been wise, shall shine as the brightness of the firmament, and having turned many to righteousness, as the stars forever and ever.

\* Mrs. C. and Mrs. F.

## Other Societies.

### Baptist (Eng.) Missionary Society.

**JAMAICA.** The Rev. John Clark writes from Brown's Town, April 16, 1840, that at the close of 1836 the church at that place contained 64 members, of whom 28 were baptized that year. In 1837, its members numbered 175; in 1838, 237; and in 1839, 460. Of these, 29 have been dismissed to form a church at Bethany, to which 39 members have been added by baptism. "Although four months of the present year have not yet elapsed, 109 have been added to the church,

and 150 more have applied for baptism; and about 100 persons are soon to be baptized at Bethany. In 1836 we had but one congregation, which numbered about 1000 persons; now there are five—one of 2000, one of 1200, one of 800, and two of 500 each. We then had no Sabbath school; now we have 1500 children and several hundred adults under instruction in the day and Sabbath schools."

The following table exhibits the condition of the different stations on this island at the time of their last annual report.

Stations.	Out-Station.	No. of Churches.	No. of Missionaries.	No. baptized.	No. of Members.	No. of Inquirers.	No. of Scholars in Sabbath School.
Kingston, Hanover St.,	12	1	100	1167	759	202	
Kingston, East Queen St.,	12	1	236	3373	2475	200	
Mount Charles,	12	1					
Belle Castle, St. Thomas in the East,	3	1	51	171	14	150	
Annatto Bay, St. George's,	1	1		1012	126		
St. Ann's Bay, St. Ann's,	4	3	259	826	1399	546	
Brown's Town,	12	1	173	487	1165	816	
Bethany,	12	1	39	72	612	284	
Port Maria, St. Mary's,	1	1	114	1243	740	123	
Old Harbor, St. Dorothy,	2	1	296	1439	170	141	
Ebony Chapel, Vere,	1	2	1	17			
Jericho, St. Thomas in the Vale,	5	4	3	539	2075	2054	424
Spanish Town, St. Catherine's,	7	2	1	278	2818	1750	914
Savanna-la-Mar, Westmoreland,	12	1		358	832		
Montego Bay, St. James's,	5	1	1	220	2984	2843	2015
Falmouth, Trelawney,	5	3	1	337	2518	1439	1358
Rio Bueno, Trelawney,	12	3	1	198	621	1160	590
Lucea, Hanover,	22	3	1	312	1669	2212	663
Salter's Hill, St. James's,	3	1		305	1827	1304	719
Bethsalem, St. Elizabeth's,						24	
Total,	54	37	22	3457	24677	21098	9150

### London Missionary Society.

We have been kindly furnished with a copy of a letter from Mr. Mead, missionary at Travancore, India, from which we learn the following facts:

"The good cause is gaining ground in every part of Travancore; but I shall confine myself to a brief sketch of what is passing under my own eye. Neyoor, from whence our mission branches out in every direction, was, about ten years ago, a palmyra plain, without an inhabitant, except hyenas and jackals. We began our out-houses first, and in these we lived until our mission house was finished. The heathens often tried to interrupt us, or to burn us out, but could not frighten us away. Now we have two mission houses; a printing office; a paper warehouse; a book-binder's shop; boys' and girls' school rooms; and a commodious place of worship, called Dartmouth chapel, surrounded by our native Christian village, containing 30 houses and about 162 souls. The village is increasing, and our opponents are removed, or converted into friends.

Dartmouth chapel will hold about 700 persons, but is filled at the annual meetings of our various benevolent societies. Indeed it will not contain all who come to these services. The usual Sabbath congregation is good, and occasionally a number from the neighboring villages attend,

and we have the delightful spectacle of a full house and attentive hearers. What hath God wrought!"

Mr. M. states that they have in their girls' schools about 260 pupils, several of whom are not only promising, but it is hoped they are living under the influence of religion. He also mentions 9 schools for boys, in each of which there are 10 scholars, "boarded, clothed and educated on the premises." In these schools they are endeavoring to prepare assistants and school teachers. He mentions three chapels as in progress of erection in connection with this mission. Of the assistants he remarks—

"Imagine about forty of these useful men going forth stately to preach the gospel to their countrymen, conducting public worship or private meetings for worship daily, and two or three times in the chapels on the Sabbath. The work of evangelizing the heathen is likely to be chiefly through native agents. Our people are beginning to feel the duties common to all genuine Christians, to assist in making known the Savior to others. The Native Bible, Tract and Building Societies have existed for several years. At their anniversaries our chapel is always full, where we have good speeches from the natives, and good collections. We raise for the Missionary Society about \$150 per annum, and the desire to give is evidently increasing."

### London Jews Society.

#### *Persecution of Jewish Inquirers in Turkey.*

The following extracts from the journal of Mr. Farman, missionary of the London Jews Society at Constantinople, expose the cruel persecution to which Jewish inquirers are subject from their brethren in that city. It should be noted, "that the Armenians, the Greeks, the Jews, and the Catholic Armenians, are recognized by the Turkish government as distinct communities, and all the subjects of the Sultan, except the Turks themselves, must be included in one or other of these legally recognized bodies. Each of these has power over its own members, to imprison in its own, or the government prison; and it is not considered responsible to the Turkish government for its conduct, although the government sometimes interferes in cases of imprisonment in their own and the local prisons."

Constantinople, Jan. 5, 1839. Philip informs me that the Jew A., who, it will be remembered, was put into the Jewish prison, and afterwards sent to Salonica, is now in the bagnio. It would appear that he managed to escaped from exile, and returned to his father's house at Ortakoy. He was again laid hold of by the Jewish community—whose mercies in an affair of apostacy, as it is termed by them, are cruel—and thrown into this Turkish prison, where he lies without any hope of rescue. I shall not leave any means untried to procure the liberation of this suffering inquirer from the horrid prison of the bagnio. From the Jews themselves there is no hope, for they most likely have put him there to starve and die.

9. Proceeded to the arsenal in which the bagnio is situated to visit poor A. This is the first time I have ever been near this far-famed place of punishment. At the gate of the arsenal I was stopped by the gate-keeper, who said it was contrary to custom for a Frank to enter. However, a few piastres gave us full liberty to break through the door-keeper's established custom, and having obtained a guide, we were conducted along the arsenal, where we saw divers groups of men engaged in the various affairs connected with an arsenal. We proceeded till we came to a dark and gloomy-looking building. "Here," said our guide, "you will find the person you are in search of," and then turned aside to an adjoining coffee-shop. This was the bagnio, properly so called. We walked up to the building, and were beginning to walk along the entrance-passage, when a voice ordered us to stop. This proceeded from a door-

keeper, who absolutely refused to let us proceed. Philip, however, being a native, after some parleying with the door-keeper, was permitted to enter. I learnt afterwards of him that he found A. in a most wretched room, where were crowded together a great number of prisoners, Turks, Greeks, and two or three Jews; some had mattresses to lie on, and some had none; some were doing one thing, and some another; some smoking, some laughing, some cursing and swearing, and some bemoaning their unhappy fate. It was a horrid sight, said Philip, and the stench of the place insupportable. Our poor friend had nothing to lie upon, no mattress had been given him by the Jews, and none had been allowed by the prison; for six or seven months he had been lying upon the bare ground; the prison not being floored in any way. Fortunately the winter hitherto had been comparatively mild. After I had waited in the above-mentioned entrance talking with the door-keeper a short time, I heard the clanking of pedicles along the passage. I turned and surveyed a wretched-looking being approaching in company with Philip, a squalid, pale, consumptive-appearing Jew, with rags from head to foot as a covering, in fine, a most miserable, care-worn looking man; such a one as I never have seen, nor desire again to see unless to afford assistance. It was, however, indeed the Jew A., for notwithstanding his wretched appearance, there were still left some traits of his countenance. His mind as well as his body had evidently been debilitated by long sufferings. The haggard and forlorn figure approached to talk with me. He narrated to me the story of his being taken at Ortakoy, his being compelled to divorce his wife, his being sent away to Salonica, his return to Constantinople, his being retaken and thrown into the bagnio, where he has been about seven months suffering from hunger, cold, and nakedness. The Jewish community would not allow him a "para," nor the pittance of a small mattress to rest his wasting limbs upon, and protect him from the cold. They seem to me to have thrown him there to die—and die there he will, it appears to me, if he remains much longer in his present condition, for he looks wasting and sinking into the grave. Glad, indeed, would the Jews be to hear of his death. After I had talked some time with him, I turned round to those who had, from the novelty of the scene, been attracted, and addressing myself particularly to two Jews, the one already mentioned, and the doctor of the prison, I asked what A. had done to merit such a punishment, had he been a thief, a murderer, or the like? Poor A.

too, coming forward towards the doctor, and bursting into a flood of tears, demanded suppliantly what he had done to be so treated. This was a heart-rending scene; but to see the repulse the doctor gave him was more than I could bear. "What has he done," I again asked in a louder voice, "to be so maltreated?" All that I could gather from him was, that A. had wicked thoughts in his mind, bad intentions in his heart. Not wishing to understand him as referring to A.'s desire to become a Christian, I addressed myself to all present. "Did ever any one hear of such a thing? A man to be thrown into this dungeon, and suffer so much for his thoughts and intentions? My dear friend," speaking to the doctor, "if you and I were to be punished for what is in our hearts, both you and I, and all, would be suffering like this poor man; yes, we should be suffering in a thousand-fold worse prison—in hell itself." All present assented, particularly the Turkish door-keeper, and the doctor held down his head in silence. "But tell me," I continued, "what crime has he committed that your community should put him here, and not afford him a piece of bread to eat by day, nor a mattress to protect him from the cold by night?" The other Jew began to reply, saying, that he did not know himself, but it was reported that he used to frequent some one's house at Pera, and got a book. Here he stopped short as bethinking himself that this would not be thought a crime by those present. I again retorted as not wishing to understand him to mean the New Testament. "Hear this; a man is put in prison for having a book and going to Pera, as it is said. And you," speaking to the Turk, "or I go to Pera, and suppose we there get a book, and suppose we read it too, are we to be put into this horrid place for having a book? Surely these Jews are without mercy!" The Turk agreed, and, although a turnkey, seemed to show more pity than the Jewish doctor. After this manner our conversation went on for a while till all present, except the Jews, assented that the Jewish body had put A. into the bagnio without sufficient cause. Before leaving I again addressed myself to the doctor: "Go, and tell what I say to the Hhahham Bashi and to the rabbies, that unless they liberate this man, I myself will endeavor to find means to rescue him; and tell them that what they will not do for one of their nation, a Christian has come to do." The two Jews who were present did not know who I was: if they had known my visit, perhaps it would do A. no good: it might have the effect of increasing his misery.

23. Went to Pera, and proceeded im-

mediately to the dragoman's residence, where I found the petition ready for presentation. The English dragoman not being able to go, sent a "jasakgee" by way of introduction to the Moustashar. On entering the room where the Moustashar was giving audience, the "jasakgee" informed him that I had brought the petition concerning the Jew in the bagnio of whom the British dragoman had already spoken to him. I then took out the petition, and delivered it. After the Moustashar had read it, he observed that it was a difficult thing to interfere with the customs of the Jews, who would not allow their people to search into Christianity without punishing them. "However," said he, after he had asked where I was living at the time the Jew came to my house for instruction, "let it remain, and I will inquire into it." I had anticipated a more favorable reply, but I was somewhat comforted on coming out, to hear it observed that it was on account of the people present (he was giving audience to others) that he was compelled to put this aspect on the affair; and his answer, that he would inquire into the subject, was interpreted favorably, as meaning that he would, if possible, get A. liberated.

Feb. 18. Again went into the city about A.'s affair. The first news I received from Philip was, that the Moustashar had, according to his promise, required the Hhahham Bashi to sign the firman, and that he had done it without attempting any further delay. The firman, as signed by the Hhahham Bashi, was shown to Philip. I also myself saw it to-day. It has, however, still to be signed by the Moustashar and the Reis Effendi. The secretary of the bagnio tells me that the Jews are determined to put A. into their own prison when he leaves the bagnio.

21. Went to the city to learn how poor A.'s affair goes on. Taking Philip with me, he informed me that it was expected A. would be out of prison to-day. And, indeed, on arriving at the bagnio we found it too true, as early in the morning the firman was brought by a person deputed by the Hhahham Bashi, and A. was led out, but compelled to proceed from the bagnio into the presence of the Hhahham Bashi, as we were informed. This is all we could learn. A., however, before he left, secretly desired the door-keeper to inform me that, if he was not detained forcibly by the Jews, he should immediately come to Bujukdere, but if thrown into the Jewish prison he could do nothing, not even communicate with me by letter. Poor A. has more than once observed that he can endure any thing but the bastinado. He is indeed too much weakened in mind

and body to undergo a great deal more of suffering. He knows too well the Jewish prison, and the bastinadoings he underwent there before, not to fear a repetition of the like cruelties. When I first heard these sad tidings, I resolved to proceed direct to the Hhahham Bashi's house ; but thinking a little more upon the subject, showed me that this step would only render A.'s situation more desperate, and that doubly severe measures would be adopted in punishing him in case they threw him into their own prison. The Jews, in fact, got out the necessary order or firman for his liberation, which was, according to rule, in their hands, and this as soon as countersigned by the necessary authorities, was re-delivered to them. They, therefore, had it in their power to send this order to the bagnio when they pleased, and they, in fact, did take the opportunity to do it when I did not expect it, very early in the morning, and without my being able to control even their motions, and A. was, by the bearer of the firman, carried before the Hhahham Bashi. And if it be true, that he is again thrown into the Jewish prison, the Jews have stretched their power to the full.

They argue, I suppose, that though the Moustashar compelled them to release A. out of the bagnio, he has not forbidden them to put him into their own prison. But even to the Jewish prison, I think, trusting in God's strength, we will reach. Neither the dragoman nor the Moustashar will suffer himself to be thus deceived.

28. Went to the city. Taking Orta-koy in my way, I learnt from Philip that the Jewish community have actually immured poor A. in their own prison, and that too for his life. The Jews have done this much against my expectation. Poor A.'s case is now a thousand times worse, and more wretched, than it was when he lay in the bagnio. After hearing these sad tidings, I lost no time in proceeding to acquaint the dragoman with them. The first words he uttered after I had recounted the affair to him, were daggers to me. "You must have patience," he said. However, the dragoman has promised to do all he can in the affair, and gives me hope of success, if I can but have patience. He appears to be more interested in the business now that he has seen the result of his former application. [*Jewish Intell.*]

### Intelligence.

**DOMESTIC.** *Designation and Departure of Missionaries.*—The Rev. Alfred A. Constantine, of Wallingford, Vt., and the Rev. Joseph Fielding, (formerly of England,) with their wives, Mrs. Mary Fales C., of Spencer, Mass., and Mrs. Maria P. Madeira F., of Philadelphia, were publicly set apart as Missionaries of the Gospel to West Africa, on Tuesday ev., July 28, in the First Baptist meeting-house, Philadelphia. Introductory Prayer, by Rev. G. B. Ide, Pastor of the First Baptist Church; Instructions of the Board, by Rev. Mr. Peck, Foreign Secretary; Consecrating Prayer, by Rev. Mr. Dodge, of the Second Church; Right hand of Fellowship, by Rev. Mr. Burroughs, of Sansom st. Church; Address to the Congregation, by Rev. R. W. Cushman, of Spruce st. Church.

On the following day, the Missionaries departed for Norfolk, Va., to take passage for Edina, Liberia, in the *Saluda*, Capt. Parsons, the 3d of August.

Mr. Constantine was educated at Hamilton Literary and Theological Institution, N. Y., and Mr. Fielding at the Germantown Collegiate Institution, Pa.

The *Saluda* also carried out supplies for the *Basa Mission*, including a printing press and

type, 200 reams of paper, and two frame buildings for a printing office and school house.

Since the above was in type, a letter has been received from Mr. Fielding, stating that the *Saluda* sailed from Norfolk on Tuesday, Aug. 4, but that on putting out to sea she had encountered a violent gale, during which she sprang a leak, and after being driven 150 miles was compelled to make for the nearest port. They reached Philadelphia on the 7th. It is supposed that the leak was owing to the starting of a bolt in the fore part of the ship, and that the detention will be only for a few days.

**BURMAH.** Advices from Maulmain of Feb. 7, 1840, have been received from Messrs. Stevens and Osgood. They communicate intelligence of the destruction of Mr. Vinton's house and outbuildings by fire, on the 3d of February. Mr. V. was absent in the jungle, and the house at the time was occupied by Mr. Abbott. Both these brethren have incurred considerable loss, though a portion of the contents of the house were preserved. The fire was communicated by the burning jungle, which had been kindled accidentally, and the flames raged with such violence as to render fruitless the attempts to arrest their progress.

On the 9th of February, five individuals were

baptized by Mr. Judson, at Maulmain. Three of them were girls, formerly connected with the boarding school, one a lad of about 15 years of age, of much promise, and the other a Tounghoo. Ko Sike, a native convert, has been baptized at Amherst.

TELOOAGOOS. Mr. Van Husen writes under date, Hoogy river, Feb. 19, 1840—

We have just embarked for Madras. While opposite Kedgerie, lying at anchor, waiting for the return of the flood tide, the pilot of the Dalmatia informed us that an English vessel was passing, bound to Madras. In compliance with my request he engaged a passage for us on board of her, and in a few hours we found ourselves embarked, with the prospect of a quick passage to our destined field of labor. This opportunity seems truly providential, as the monsoons are about changing, and there is only one other vessel to leave Calcutta for Madras, for months to come, and this one is now in sight. Our passage thus far has been quick, pleasant, and prosperous.

Our latest intelligence from Mr. Day is of Jan. 16. Two individuals were baptized by him at Madras in Oct., 1839, one an Eurasian woman, and the other a Tamil man.

#### Letters, &c., from Eastern Missions.

BURMAH. *E. L. Abbott*, Dec. 26, 1839.—*D. L. Brayton*, Oct. 1.—*R. B. Hancock*, Nov. 12, 30.—*J. M. Hassell*, Dec. 11, Jan. 1, 2, 1840. *H. Howard*, Nov. 1, 16, 1839, Jan. 1, 27, 1840, Feb. 10.—*A. Judson*, Nov. 13, 1839, Dec. 4, 22, 31.—*E. Kincaid*, Nov. 24.—*E. Macomber*, Dec. 15, Jan. 22, 1840.—*F. Mason*, Nov. 5, 19, 24, 1839.—*S. M. Osgood*, Dec. 31, 1838, Dec. 3, 21, 1839, Jan. 4, 1840, Feb. 7 (2).—*T. Simons*, Jan. 26.—*E. A. Stevens*, Nov. 19, 1839, Dec. 28, Jan. 7, 1840, Feb. 6.—*J. H. Vinton*, Sept. 23, 1839.—*J. Wade*, Nov. 4, *Mrs. Wade*, Nov. 8, 13.

ARRACAN. *G. S. Comstock*, July 25, Sept. 19, (j.) July 7—Oct. 14.

ASSAM. *C. Barker*, Feb. 19, 1840.—*M. Bronson*, Oct. 23, 1839, Dec. 1, 2, 9, Jan. 14, 1840.—*N. Brown*, Jan. 10.

SIAM. *R. D. Davenport*, April 1, 1839, Nov. 1, 15, Jan. 18, 1840. *Mrs. Davenport*, Jan. 9, 15.—*W. Dean*, Jan. 1, 13, 1839, June 25, Oct. 12, Nov. 2, 5, Dec. 31.—*C. H. Slafter*, July 1, Sept. 4, Oct. 31, Jan. 2, 8, 1840.

SINGAPORE. *J. T. Jones*, Sept. 25, 1839, Dec. 3, 18.—*J. Goddard*, Nov. 30, Jan. 3, 1840.—*J. G. E. Reed*, Dec. 4, 1839, Jan. 1, 1840.

CHINA. *J. L. Shuck*, Nov. 1, 1839, Jan. 1, 14, 1840, Feb. 12.

TELOOAGOOS. *S. S. Day*, Dec. 16, 1839, Jan. 15, 16, 1840.—*S. Van Husen*, Feb. 19.

AFRICA. *I. Clarke*, (j.) Oct. 19, 1839—Jan. 5, 1840, Jan. 18, April 8.—*W. G. Crocker*, (j.) Dec. 27, 1839—April 5, 1840, Jan. 17, April 7.—*R. Warren*, Jan. 18.

FRANCE. *E. Willard*, April 2, 25, May 1. GREECE. *H. T. Love*, Dec. 21, 1839, Feb. 25, 1840, May 15, June 13.—*H. E. Dickson*, March 13.

GERMANY. *J. G. Oncken*, Jan. 30, May 26.

#### Donations,

FROM JULY 1 TO AUGUST 1, 1840.

##### Lower Canada.

Eaton, Enos Alger, per Joshua Foss, 10,00

##### Maine.

Missionary Society in Waldo Association, A. D. Lowell tr., 3,75  
China, 1st Baptist church, monthly concert, 1,25  
per Rev. Hadley Proctor, 5,00  
Cherryfield, Baptist church and society, per Rev. Joshua Millet, 30,00  
North Livermore, friends to missions, per Rev. Charles Miller, 10,00  
Calais, Baptist church, monthly concert, per James Grant, 20,00  
Waterville, Bap. church, monthly concerts, from Feb. to July inclusive, 14,31  
" John Mendel, for the Maulmain station, 50,00  
64,31  
129,31

##### Massachusetts.

Boston, Baldwin place Baptist church and soc., additional subscription, per D. W. Horton, 85,83  
" Infants' Lord's day school in Federal st. church, for children in Burmah, per Miss Lucy M. Ball, 10,47  
Newton, 1st Baptist church, annual contribution at monthly concerts, per Prof. Ripley, 39,50  
" Upper Falls, Baptist Sabbath school, for Karen school, per J. M. Rockwood, 8,31  
Windsor, Zeruah Denham, 1,00  
Cambridge, Foreign Missionary Association of the 1st Baptist church and society, per William B. Hovey, treasurer, 481,93  
Plymouth, Mrs. Elizabeth Cobb, per Levi Farwell, 10,00  
Lynn, Jonathan Bacheller, for support of two American missionaries, at \$400 each, 800,00  
" Mrs. Mary Bacheller, for support of a native preacher in Burmah, 100,00  
1537,04

##### Connecticut.

Connecticut Baptist State Convention, Joseph B. Gilbert tr., 900,00  
New London, collection in Sab. school at Green's Harbor, 5,00  
A friend, 50  
Rev. Alfred Gates, 1,00  
per Rev. Alfred Bennett, ag't of the Board, 6,50  
906,50

*New York.\**

Saratoga Association, H. Middlebrook treas., per Rev. N. Fox,	194,78
Washington Union Association, G. M. Baker treasurer,	81,20
Alleghany and Cattaraugus Foreign Mission Society, per Rev. Otis Clapp,	190,00
Homer, Rev. Alfred Bennett	50,00
New York City, avails of jewelry, per William Colgate,	1,00
	516,98

*Virginia.*

Virginia Baptist Missionary Society, A. Thomas treasurer, a Baptist minister	50,00
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*South Carolina.*

Windsboro', Mr. Mobly, for Burman miss., per J. Chapman, Jr.,	2,00
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*Alabama.*

Montevallo, Edmund King, per Rev. Dr. Woods,	100,00
Two ladies, per Rev. Dr. Manly,	50,00
	150,00

*Kentucky.*

Shelbyville, Female Burman Society	10,00
" monthly concert	10,00
Rev. Alfred Taylor	5,00
Mrs. Mary Sharp	3,00
Louisville, 1st church, collected during the Convention,	36,65
" Female Missionary Society	6,00
" 2d Baptist church	93,62
Mrs. Martha Carr	5,00
William D. Young	5,00
Mrs. Mary Aprice	1,00
H. R. Lucas	2,00
Mrs. Miriam Buck	2,00
Cave Johnson	100,00
per Rev. A. Bennett, ag't B'd,	279,27

*Ohio.*

Monroeville, monthly concert	7,37
Sandusky River Association, per Rev. J. Jackson,	13,00
Rev. Benjamin White	2,00
Newport, Baptist church, monthly concerts,	35,00
Greentown, Baptist church	3,00
" col. at Sabbath school	62
A. Runyon	5,00
Newville, Baptist church	62
Peter Mills	30,00
Windsor, Baptist church, per R. Berkley,	2,56
Marietta, Baptist church, monthly concerts,	22,00
A friend	25
Rev. William Mears	3,00
George James	3,00
Ohio State Auxiliary Society, A. B. Wheaton treasurer,	19,50
Cincinnati, per John Smith, various collections at the 'West'	163,40
" James Wilson, for education of a Karen named John M. Wilson,	10,00
" Ninth street Baptist church	201,00

\*To this State should also be credited the sum of \$2477,68, acknowledged in the June No., as collected by Rev. J. D. Cole, agent of the Board.

Dayton, Baptist church	5,25
Newcastle, per E. French,	5,42
Cleveland, Baptist ch., monthly concert,	22,00
James M. Hoit	10,00
per Rev. A. Bennett, ag't B'd,	563,92

*Indiana.*

Madison, collection	20,50
Indianapolis, do.	22,37
" Female Missionary Society, per Rev. A. R. Hinckley,	13,00
" Rev. A. R. Hinckley	1,00
" Mrs. Louisa Hinckley	1,00
" Mrs. Eliza McCord	50
Indiana State Foreign Missionary Soc., per Rev. G. C. Chandler,	21,81
New Albany, subscrip. (in part),	16,37
Jeffersonville, collection	12,81
per Rev. A. Bennett, ag't B'd,	109,36

*Illinois.*

Upper Alton, Baptist ch., monthly concert, per John W. Griggs,	20,00
Illinois Baptist State Convention, E. Hebbard treasurer,	98,22
Rev. Joel Sweet	1,00
Edwardsville Association, per Rev. J. M. Peek,	3,50
Belleville, monthly concert,	1,50
per Rev. Alfred Bennett,	104,22
agent of the Board,	124,22

*Legacies.*

Hartford, Washington Co., N. Y., estate of Nelson Baker, deceased, per G. M. Baker, ex'r.,	8,80
Virginia, estate of Mrs. Alice P. Gaskins, deceased, A. H. Gaskins ex'r. per Arch. Thomas,	100,00
Kentucky, estate of D. Smith, deceased, William H. Smith ex'r., per Rev. Alfred Bennett,	20,00
	128,80
	4507,47

H. LINCOLN, Treasurer.

*BOXES OF CLOTHING, &c.*

New York State Temperance Society, a package of Temperance Records and Almanacs, for distribution.	
Salem, Mass., 1st Baptist church, four baptismal gowns, for Indian missions.	
New Bedford, Mass., Ladies of William street Baptist church, articles of outfit of Mrs. Constantine, valued at	80,00
Mt. Holly, Vt., per Rev. Daniel Packer, a box of clothing for outfit of Mr. and Mrs. Constantine, valued at 55,23, and contributed as follows: Mt. Holly, 17,79—East Poulney, 18,73—Middleton, (with 32 cts. from Baptist Sabbath school, for tracts for African children,) 8,13—Wallingford Baptist ch., 7,58—Miss Susan Robinson, Shrewsbury, 3,00—also, 40,00 in cash collected for the same purpose at the ordination of Mr. Constantine in Mt. Holly,	95,23
Ludlow, Vt., articles for outfit, valued at	11,12
South Dartmouth, Mass., " " "	31,99
Cambridge, Mass., Mrs. Levi Farwell, 2 bed-spreads, and 31 yards of sheeting, for Indian missions.	
Philadelphia, Young Ladies Literary and Missionary Association, per Mrs. L. S. Cushman, a box of articles for Mrs. Constantine.	

THE

# BAPTIST MISSIONARY MAGAZINE.

VOL. XX.

OCTOBER, 1840.

NO. 10.

## American Baptist Board of Foreign Missions.

Germany.

EXTRACTS FROM THE JOURNAL OF MR.  
ONCKEN.

(Continued from page 243, last vol.)

We have just received a portion of Mr. Oncken's journal, (last date May 23,) detailing the course of his labors and successes during the past year, and the circumstances attending his late arrest and imprisonment. The narrative, as heretofore, is full of interest, and bears on its face unquestionable proof that the writer has committed "nothing worthy of death or of bonds." We select a few passages indicative of their general character. A more complete and rapid sketch of the mission down to February will be found at pp. 103—7 of this vol. and in the annual report of the Board, pp. 132—3. See also p. 220.

*Repeated conversions—Tract distribution  
— Vierlanden — Intolerance and its  
cause.*

June 12, 1839. The Lord is still blessing my labors. A woman who attended for some time under my ministry, died on the 9th inst. rejoicing in Christ and the hope of eternal life. I visited her a fortnight ago, when she had as yet no assurance of her interest in the Savior, and she expressed a wish to receive the Lord's supper to this end. I pointed her to Him who alone can forgive sin, and informed her, that the Spirit of God is promised to all who seek his influence, and that it is his office to assure our conscience of its part in the Redeemer's blood and righteousness. The word was blessed to her, and was followed by the above happy result. She was snatched as a brand from the fire. Glory be to the triune Jehovah!

15. The attendance both morning and evening was most encouraging. Though still very weak from recent sickness, both mental and bodily strength was given equal to my work. Enjoyed much liberty in preaching the unsearchable riches of the gospel. Our every heart was filled with joy and gratitude at the prospect of having again additions to the church. Two young converts applied to-day for admission to our communion, among them a young woman who has just found peace through the blood of Christ. She could hardly find words to express the glory and blessedness she felt. Blessed be the Lord God of Israel for ever and ever!

28. The Lord is not only opening new doors for us by which we can sow the good seed far and wide, so that upwards of 30,000 tracts left my house this month, but he also graciously continues to bless the efforts made in the conversion of sinners. Two other very interesting persons (husband and wife) have applied for admission to the church. They have attended our services for a considerable time, and the gospel has been to them a savour of life unto life. It exposed their former false Christianity, and taught them to give themselves first to the Lord, and then to his people, according to the will of God.

July 1. Br. Lange, who is staying for some time at Vierlanden, a district 10 or 12 miles above Hamburg, belonging to the city, is in town to-day, and states that his efforts in the spread of the truth have roused the enemy. He has been ordered to leave that part of the country on the 5th inst. As br. L. has distributed many temperance tracts, and his accuser and judge, the chief magistrate, has lately established a distillery,



self-interest, I fear, is the main cause why our br. is expelled. But in what a state of heathen ignorance the country must be sunk, appears from the simple fact, that a peaceable individual is ordered to leave the country merely for distributing tracts.

4. Two of our dear brethren left us to-day on an itinerating tour into Prussia, Saxony, Hesse, Hanover, &c. They are both excellent young men, warmly attached to their Savior and his cause. The church commended them in prayer to the grace of God, and we cherish the hope that their testimony of Christ will be blessed to many perishing sinners.

The mother of one of the brethren just alluded to, called on me this forenoon, and gave a most interesting statement of the change that had passed on her views and feelings, since she had been induced by her son to attend my preaching. She had at first been much opposed to the uncommon seriousness of her son, and had often spoken against it, but having obtained mercy, she saw that we could not be too serious and devoted as Christians. My soul was filled with holy joy and gratitude to the Lord, for this new triumph of grace. As this dear sister is from Jever, to which place she will soon return, I trust she will strengthen and encourage the little band of believers there, by uniting with them.

7. Lord's-day. Enjoyed a blessed day in the service in which I was engaged. We had a numerous attendance; many strangers were present. The evening service was crowded. Had much assistance from above—my whole soul was engaged in dispensing the word of life.

Two applicants for church membership were examined, a young woman from the city of Hanover, and a young Dane from near Copenhagen. Both gave such an account of their faith and experience, as made our hearts leap for joy, and ascribe honor and praise to the great Author of such works of wonder and of grace. Oh, what shall we render to the Lord for all his goodness towards us? Whilst the ungodly are reviling, and the civil powers are threatening us with imprisonment as seducers of others, and as acting contrary to their law, the King of kings is smiling upon us, is blessing our word and work, and bids us go on and fear not. Oh! how richly does the Lord reward the imperfect services of his servants!

I closed the instruction this evening with the catechumens, who have attended regularly during the last ten weeks, on Lord's-day evening, at my house. May the spirit of God water the seed which has thus been sown, and grant me the desire of my heart, in their saving conversion to Christ and their union with our flock.

Our brethren were zealously engaged in supplying the numberless Sabbath breakers, who saunter on the public walks, with religious tracts.

#### *Baptisms—Imprisonment of tract distributors.*

9. Two young women were baptized on the Hanoverian side of the Elbe. We met with no interruption, and found that all Zion's ways are ways of pleasantness, and all her paths paths of peace.

13. Br. Lange returned to-day from Vierlanden, whence he has been expelled, by the civil authorities, for distributing tracts and speaking to the people about Jesus Christ.

Three new applicants for baptism were this day examined before the church and unanimously received. Eternal blessings to the triune Jehovah for all his mighty acts of grace. The services were well attended, and contrary to all expectation, we met with no molestation.

21. Received a letter from br. M—, a schoolmaster in —, whom I have employed as colporteur during the summer months when no school is held. He writes that he left home on the 8th of April, and that up to the 29th of June he had scattered the good seed far and wide without meeting with any opposition, but that on that day he had been arrested, and put in prison, and kept there for three weeks, when he was set at liberty; all his books consisting of 200 tracts, 20 bibles, and 25 new testaments, were taken from him, besides which they made him pay a fine of five Prussian dollars:—a specimen of religious and civil liberty in Germany, and a stronger proof, still, that no progress in science and literature will ever root out or modify the hatred which every natural man has in his heart against the gospel of Christ.

23. Brother M—, one of our members, left us this day on an itinerating tour for Mecklenburg. He took with him 5000 tracts, and between 40 and 50 copies of the holy scriptures. Br. M— has the confidence of the church,

having been a consistent member ever since he joined us, and our prayers and best wishes accompany him. May the precious gospel he is bringing to the benighted villagers of Mecklenburg, be abundantly blessed by the Spirit of the Lord, in the ingathering of his elect.

29. I have just received the intelligence that one of our brethren, employed as a silversmith at Döbeln in Prussia, has been imprisoned for distributing tracts. When brought before the authorities he was requested to sign a declaration that he would distribute no more. On refusing to do so, he was put into prison, and expects now every day to be sent to another part of the country.

August 6. Myself, several of our members and five new converts, crossed the Elbe, at an early hour this morning, on our way to a small island five or six miles from this, where the converts were baptized in the name of the Father, the Son, and the Holy Ghost. Though a number of Hanoverian villagers saw us, no one molested us.

17. Several thousand tracts left the depot this week; the demand for them increases.

28. The attendance at our place of worship has for the last fortnight been uncommonly numerous. How grateful should we be to Him, who is so graciously restraining the wrath of man; so that in the midst of opposition and threatenings we are permitted to meet undisturbed, for our edification—permitted to preach the unsearchable riches of the gospel.

September 5. In a letter from br. L. he informs us, that br. Lücken had been imprisoned at Belitz, a place between Potsdam and Halle. He had distributed large numbers of tracts and conversed very freely with the inhabitants at B—, at which his landlord was so much enraged, that he sent for the *gens d'arms*, who arrested him and took him to the *Bürgermeister*. This gentleman was no friend of the mystics, and sent him therefore immediately to a wet, cold dungeon. He had to lie here for twenty hours, without any nourishment; the consequence was, that he caught a fever. The jailor then had compassion on him, and one of the inhabitants' hearts was also moved for our brother; he came and supplied him with suitable refreshment. When br. L. received these accounts, he set off immediately for Potsdam, and soon obtained our brother's release.

All his tracts, books, letters, &c. were taken from him.

15. Had interesting news from our two colporteurs, brethren K. and Lücken, now at Leipsic.

Br. K. had met with much encouragement, and on his way to L. had distributed upwards of 1200 tracts, and conversed with many individuals on the one thing needful, who had listened with attention.

At Leipsic the brethren had also distributed a considerable number of tracts. This had attracted the notice of the police, who were now making diligent search for them. A full description of br. L.'s person, and the contents of one of the tracts distributed by him, was given in a newspaper, in a spirit which only tends to show the necessity of such efforts, as those in which our brethren are engaged.

Jan. 18, 1840. The owner of the little vessel, who on various occasions took us kindly down the river when the ordinance of baptism was to be administered, called this evening and offered himself as a candidate for the same. I have looked upon this man as changed in character for a considerable time, and of the duty of believers' baptism he was convinced long ago, but false views as to his qualifications have prevented him from rendering obedience to Christ's command sooner.

27. The attendance was last night still more numerous; many new faces present, among them the husband of one of our members, who during the last five years has left nothing untried to induce his wife to give up her profession. Her great decision and faithfulness are already partially rewarded. He is already quite friendly to us, and at his request a number of our members, including me, were invited to spend an evening at his house. I have heard that he was well pleased with our company. Five new applicants for admission tickets, called to-day.

Feb. 1. This morning our dear sister Z— brought me the joyful news that her husband (alluded to Jan. 27,) was now suing for mercy at the feet of Jesus. We wept together for joy and then kneeled down to ascribe glory to Him who can, and who has in this case, changed a heart of stone into a heart of flesh. The enmity manifested by this poor sinner during the last five years, can hardly be described. He has pleaded on his knees with his wife to give up her religion—he has stood over her with a knife, to stab her

if she would not comply,—but all in vain;—our beloved sister remained as firm as a rock. The Spirit of the Lord strengthened her to endure all with meekness and to dread nothing. I shall never forget the affecting scene at her baptism. It was on a cold day in April. When she had come up out of the water she prostrated herself before the Almighty, and with uplifted hands implored him to make her faithful even unto death. The Lord has heard and answered. Her husband was induced by her entreaties to attend at our place of worship for the first time Jan. 27th, when I preached from John iii. 3. The discourse, as he states, made little impression on him. On the Wednesday following he attended again, after much entreaty of his wife; the sermon had no effect on his mind. We had on that evening a church meeting preparatory to the Lord's supper. As the Lord would have it, I gave that evening a very solemn exhortation to the church, on self-examination. To all this Z. was listening outside without our knowledge, and this was the appointed means to strike conviction to his heart. He waited till the meeting closed, when he asked one of our brethren to accompany him home, and when he had reached his dwelling, he said: "Now K—, it is all over with me." Br. K. remained with him till midnight, pointing out to him the way of salvation. If the conversion of this sinner proves to be genuine, of which I cannot doubt, it will be another striking comment on the words of Paul in Rom. ix: "So it is not of him that willeth or runneth, but of God who showeth mercy." My soul is filled with wonder, love and praise. One such display of sovereign grace compensates for a thousand revivings from the world.

*Freiburg—Baireuth—Jever and vicinity.*

Feb. 5. One of our brethren left us this day for his native place, Freiburg; where, we trust, the Lord will make him useful in the spread of truth. He has some talent in communicating instruction to others. He was supplied with 1360 tracts and a number of good books.

9. Lord's-day. Our evening service was crowded. Two converts were examined and accepted by the church. One of the brethren engaged in tract distribution, had his tracts taken from him by a police officer.

10. Several persons called to-day apparently much affected by the truths they have heard at our meetings. They were all pointed to the Physician of souls. Some of the individuals who have but recently begun to attend my preaching, already give pleasing hopes that the truth has come home to their heart, and that before long they will be joined to us. The prospects of the church and the mission generally, are most encouraging.

Have had another most encouraging letter from br. Knauer at Baireuth, from which I learn that the truth is spreading. Br. K. had made a tour to several places, distributed a considerable number of tracts, and conducted large religious meetings. He was kindly received on this tour by a young Lutheran clergyman, who acknowledged that the truth is on our side.

As the labors of our br. K. have been signally blessed, it was to be expected that neither the devil nor the ministers of the national establishment would remain long quiet. The consistory has felt itself too weak against our poor illiterate brother, or else too holy, like the senior of the Hamburg *ministerium*, who refused to converse with me, though I applied twice, because I was an arch-heretic—it has therefore applied to the civil power to suppress the religious meetings conducted by our brother, to crush, as they have expressed it, the mischief in the bud. Br. K. and a young woman, a relation of his, at whose dwelling these assemblies were conducted, have been several times before the police, and as they did not regard their prohibition, both have been imprisoned. Our friends are however not intimidated by this, but continue to meet for the worship of God, and the persecution has rather strengthened them in the good cause.

17. I was the whole of this day, till late at night, engaged in conversing with inquirers, some of whom are under deep conviction of sin and see their danger; others have found peace and joy in believing in Christ. Two offered themselves as candidates for baptism. Our prospects are glorious. The Lord grant us the full desire of our heart in the conversion of multitudes.

24. Had again several hopeful inquirers with me to-day, among them a man who, till a few weeks ago, was of a most abandoned character. The change produced on this individual is

truly astonishing. What cannot the grace of God effect! It can turn the lion into a lamb. This person offered himself as a candidate for baptism. Another individual could hardly find words to express the joy of his heart, for the great change effected in his wife. She had been much opposed to the gospel, and greatly embittered his life, but eight days ago she was prevailed upon to attend our meeting, when the word came home to her heart with power; since which time she has manifested the greatest anxiety about her soul. He stated farther, that two of his countrymen, (he is a Hanoverian,) who had come to this city and spent all their money in riotous living, had also been brought under the influence of the gospel, and given the most satisfactory evidence that they had passed from death to life. His house is now a house of prayer; the above two friends coming now every evening to his house, when they all join in the worship of God.

26. Preached both at the English chapel and to my own people. The attendance at our place still more encouraging.

March 1. Lord's-day. Preached in the morning at the Independent chapel and in the evening to my own people. The attendance at our place encouraging.

Br. M. from Jever, (he conducts the religious meetings,) has just arrived on a visit. He brings gratifying news. The work of God among them is prospering. Eight or ten persons give evidence of a change of heart. The meetings are so well attended, that br. M. is looking out for a larger dwelling. The authorities have as yet done nothing to molest our friends.

At Sillenstedt, a village five miles distant from Jever, where one of the members of the church resides, a meeting is regularly conducted for prayer and the reading of the scriptures. It has been well attended. A young teacher in the village school has espoused our cause, and will probably soon be put out of the synagogue, for his faith in the Son of God. He has decided on following his Lord in the ordinance of Christian baptism.

*Hamburg church—Interference of the police—Immediate occasion of the late persecution.*

2. We had a full missionary prayer

meeting this evening. A gold brooch and a tobacco pipe with silver mounting, were put on the plate.

Several hopeful individuals called to-day. The Lord has evidently brought home his word with power to the hearts of many of my hearers, within the last few weeks. The dead have heard his voice, for in some there are evident signs of life. Glory be to his name forever!

4. Preached this evening both in English and German. We had at our place a most encouraging attendance. Visited, after the meeting, a poor woman in great distress of mind. She had neither taken rest nor food for three days. She wept most bitterly, and cried out, "I cannot be saved," "I am lost." I remained with her till midnight and prevailed on her to take a little refreshment. The invitations and promises of God appeared to make no impression on her mind. May the great Physician of souls have mercy on and reveal himself to her. It appears that this poor creature has lived a most wicked life. Her sins now rise up before her, and as she is unacquainted with the refuge for the guilty, they are more than she can bear. When a slight and partial view of our iniquity produces such a hell here, what must the hell be where the lost spirit sees the full extent of its guilt,—where God reveals his wrath without measure or limitation? Good Lord, from such an end deliver us!

5. Commenced again a course of instruction with our new converts and other hopeful persons, who had previously applied for it. I had the pleasure of seeing not less than eighteen persons around me. May the Lord teach both me and them, that our meeting together may tend to his glory and our good.

18. In the midst of my labors I have been laid aside again for ten days, by severe indisposition, which has reduced my strength not a little. I am now recovering, and had the pleasure of meeting my catechumens last night, and of addressing my people this evening. Br. Köbner was last night interrupted by a police officer, whilst preaching at a member's house in the suburbs, and is summoned along with two of the brethren, to appear at the police office.

22. The Lord enabled me to preach both morning and evening to my dear people. We had a glorious Sabbath.

The meetings well attended—in the evening it was crowded. Three candidates for church membership were examined, and gave a satisfactory account of their conversion to God.

The re-admission of one of the brethren, who seceded from us three years ago, was very affecting. He made a full confession of his sin before the church, asked forgiveness, and stated that after much prayer and searching in the scriptures, he was fully convinced of the truth of the doctrines of sovereign grace, and that they had become to him a source of comfort unknown before. Many tears of gratitude to God were shed, for his faithfulness in reclaiming a brother from his wanderings in error.

24. An old man from the Hartz mountains has come all that way on foot to Hamburg to obtain tracts. As he appears to be a good man and anxious to do good to the souls of his fellow-men, we have given him one thousand copies.

Br. V. and myself received a summons to attend to-morrow at the police office.

25. Have been at the police office. A complaint had been made against me and br. V. by a citizen, for seducing one of his sons to leave the Lutheran community. I was questioned if it was my intention to baptize the person alluded to. I replied in the affirmative. I had to hear some bitter things from the person who examined me.

This case, though it will probably cause us much trouble, is highly interesting, and just shows, that opposition to the gospel, and especially persecution, will, if its subjects are of the right stamp, only promote its growth in the heart. The case is simply this: One of our brethren became acquainted with the young man in question. He found him a youth who feared God, but who needed one to show him the way of God more perfectly. Our brother began to visit his parents, and in their presence he stated what he and we hold to be scripture doctrine. The parents and other members of the family were so much pleased with the first interview of our brother, that they requested him to renew his visits, and our brother did so. In the meantime one of their sons had begun to attend our preaching and carefully examine the New Testament on the points of difference between us and the Lu-

therans, and was fully convinced that he had been quite in the dark as to Christ's command to all believers to be baptized. He also got a clearer view of the doctrine of free grace, and was graciously delivered from the spirit of bondage, under which he had labored. The consequence was, that he decided to join us. As he felt exceedingly happy in the acquisition of the truths referred to, he was probably not quite so prudent as might have been desirable in advancing them. When his parents discovered the change in his sentiments, and his intention to join us, they were enraged. They sent for their different relations, who, when they had come, did not employ the most gentle means to bring our young friend back from his "heresies." When this proved fruitless, the minister was sent for. The consequence of this interview was, that when the minister had left, a younger brother declared, that as the learned pastor had not even attempted to sustain himself from the New Testament, the truth must be on the side of his brother, and that he should go with him to his place of worship. This enraged the parents still more, and they applied to the civil authorities to prevent their joining us. Both the young men were taken by police officers from their home, and escorted to the *stadt-haus*, where they were detained for five hours, and threatened with imprisonment, &c., but in vain. The Lord was their strength. They boldly confessed their faith in Christ, and told the authorities, "You may take off our heads, but we shall never give up our faith in the Savior." They were then permitted to go home.

27. Received an order from the police not to baptize the Kirsings, (the name of the two young men alluded to,) or any other person belonging to this place, either on Hamburg or other territory, on pain of being, without fail, forthwith imprisoned.

28. Had another threatening injunction from the police, not to conduct any religious meeting nor to participate in the same, on the same penalty as in the preceding prohibition. It appears from this that the authorities are in earnest to attempt to suppress us. May the Lord stand by us in the trying hour.

29. Lord's-day. I was fully prepared for the prison to-day, as I shall never desert the standard of the cross,

to which I have sworn eternal allegiance. In the morning I did not attempt to preach, but commenced expounding Acts iv., as I expected every moment the police would break in upon us. All however went off quietly, and we were greatly blessed in meditating upon the above chapter, the contents of which were so much adapted to our circumstances.

Of course we expected for a certainty the unpleasant visit in the evening; but again the Lord was better than our fears;—the service closed without any interruption. Most of the members assembled again for prayer, at different places, later in the evening. About thirty brethren and friends met with me at a member's house, where we pleaded our cause before the Lord.

*"Have any of the rulers believed on him?"*

31. Called on the senator at the head of the police, to request him to have the kindness to withdraw his prohibitions and threats, as he was not justified to proceed against us, even according to their law, whilst the case was pending with the *Oberalten*; but I did not succeed. I had a pretty long interview with this gentleman, from which I could gather, that we have to expect no favor from the authorities. The fact, that the members of the church are nearly all poor, at least that there are no wealthy merchants amongst us, is a sufficient reason why we are not to be tolerated. It was said that if our cause was good, very different persons would have joined us before now. I was also told that my efforts to make proselytes, were considered by the senate as altogether a mercantile transaction, for which if I succeeded, I would be well paid with pounds sterling. He added, "In a civil point of view, your doctrine is most dangerous, as it teaches the people that at least in one point they need not obey us." The Lord lay not the sin to his charge, of despising the little flock, redeemed by the precious blood of Christ, and sanctified by his spirit, for whom a crown and a kingdom are prepared that shall never fade. Notwithstanding these dark and foreboding prospects, my mind has been kept in perfect peace—stayed on the Lord. Though I cannot see any opening for us, I am enabled to exercise a lively confidence in Christ as the governor of all events, that he will

overrule all for his glory and the advancement of his own kingdom. He lives, and we shall live also.

One of the persecuted young men called to-day to inform me that last Lord's day they had not been permitted to leave home, and that it was now decided both should leave Hamburg, to prevent their being baptized and infecting other members of the family. Both the dear brethren remain firm in the truth, a cause of gratitude to God, who still chooses the weak things of the world, and in their weakness magnifies the power of his grace. This afternoon I received tidings from the brethren at Stuttgart that filled my heart with joy. Br. Schauflier's wife, who has been a most violent opponent to the truth, and a great cross to her husband, has, by the sovereign grace of God, been converted, baptized, and added to the church. The church has to rejoice in many other tokens of the divine presence and blessing.

In the evening sixteen or seventeen inquirers assembled at my house for instruction.

April 1. Our missionary prayer meeting was well attended, and though police officers passed and repassed the house, none entered.

#### *Repeated baptisms—Church at Copenhagen—Retrospect.*

3. Baptized this evening a little below A., four brethren, two of them formerly notorious haters of God and his word. O, what a rich compensation is the ingathering of these precious souls into the fold of Christ, for the little labor bestowed, or the enmity experienced from the world.

5. Our services were numerously attended, and again the Lord protected us. The time to molest us was not yet come. Our two young friends alluded to under date March 30, were both present; their resolution to follow Christ in all his commands, remains unshaken.

10. Baptized two converts about 2 miles down the river:—the London steam packet was just passing at the time, but it being late in the evening, we were not observed.

12. Our evening service was crowded by attentive hearers, and again we were graciously protected.

13. I have received letters from the brethren at Copenhagen, from which it appears that the Danish government

is also actuated by a spirit of religious intolerance. All the members of the little church had been before the magistrate, when the decision of government was read to them. It is to the following effect: 'that unless they desist from their meetings, &c. they would be banished from Copenhagen.' Thanks be to God! he makes our dear brethren firm, whilst they manifest a spirit towards their opponents truly commendable.

23. Wednesday. We remembered at our weekly lecture this evening, with feelings of deepest gratitude, that six years ago at this time, our beloved br. Sears baptized the first seven members of this church (three of whom have already fallen asleep in Jesus,) and then assisted in constituting them into a church of Christ. None but God's hand could have brought us so far;—his love over us, and his power and blessing among us, require an eternity to tell. Blessings be on his holy name for ever!

[To be continued.]

### Siam.

#### JOURNAL OF MR. DEAN.

(Continued from p. 222, last vol.)

Jan. 13, 1839. Bangkok. After worship in the chapel this morning, the marriage service in the Christian mode was performed in behalf of a Chinese and a native of this country.

Feb. 2. Few at worship in the chapel or at the bazaar to-day, but some appeared to listen with more than usual interest.

13. This being the last day of the year according to Chinese reckoning, and made by them a holyday, I gave from my window one hundred and fifty books to as many persons, as they were passing to and from the bazaar, making remarks to such as were disposed to stop for inquiry.

#### *Earthquake—Roman Catholic proselytes.*

March 23. At half past 2 o'clock this morning, we were awakened by the shock of an earthquake. It continued but a minute or two, but with such violence as to excite apprehensions of the prostration of our house. The Siamese account for an earthquake by supposing that the fish that sustains the earth, becoming restless, flaps his

tail. Some of them explain it in other ways equally ridiculous. The Chinese say that the bullock that supports the earth, becoming weary, changes his burden from one shoulder to the other.

25. Among the attendants at worship in the bazaar to-day, was the supercargo of a junk from Siang-Hai (eastern coast of China), who urged us to attend him to his junk, and afterward sent us a valuable present, for which I returned him a copy of the New Testament.

May 23. During the last few days I have spent my time at the house in the bazaar conversing with those who call and giving books to those who can read, selecting such as are best adapted to the individual. In this way the perusal of the book fixes the mind upon the subject of conversation, which is sometimes by them made a matter of after-inquiry.

Numbers come in from the bazaar and enter into familiar conversation about the customs, climate, productions, etc., of America, and often of their own accord introduce the subject of Christianity by proposing some question in relation to our religion. Many are recently becoming Roman Catholics. These are mostly Hainan, Canton, and Kéh Chinese. The latter are those Chinese who come from the interior of the country, in distinction from those who inhabit the seaports and more populous towns. They are called Hókien Kéh, Canton Kéh, and Tio-chu Kéh, according as they come from these various provinces, while they speak a language peculiar to themselves, though somewhat analogous to their respective provincial dialects. During the last few months two or three hundred Chinese have been received into the Catholic church. They have raised one of their European priests to the bishopric, and are now building a brick chapel, making the fourth they have in Bangkok. Thus their influence and numbers are increasing, and it would be happy for all concerned if their converts were made better men by entering their religion. We avoid all interference with their operations, but discover an effort on their part to identify their doctrines with ours.

To-day I enjoyed an interesting conversation with a man from the old city, Ayuthia. He is intelligent, and possesses considerable knowledge of Christianity, which he has gained from a Christian book, obtained, as he says, from us about two years ago.

Having alluded to the precarious state of his health, and the undesirableness of allowing the prosperity of any one department of a mission to depend on a single individual, he presents the following

*Appeal for fellow-laborers—Notices of the late Chinese converts.*

June 19. It is not presuming to say, that in no place have the Chinese a stronger claim upon the prayers and labors of the Christian church, or where those labors have a greater prospect of success, than here. I have no greater desire than to spend my remaining days and the strength God may graciously give me, in preaching Christ crucified to this dying people. But the little that I can do is but as a drop to the ocean. There is a great disparity between the wants of the heathen and the efforts of the church in their behalf, and there is perhaps an equal disparity between the comparative claims of various stations and the measure of interest taken in each. An increase of missionaries may be made at one station at the expense of another where their labors are more immediately needed; the multiplication of printing presses and book making may leave but few men and limited means for the more important work of preaching the gospel. The work of preparing books is important, but is not the amount of money and mind employed in this department vastly disproportioned to the primary work of personal instruction? and may we not hope that a due attention to this subject from the Board and candidates for the missionary work will bring us help? We pray for grace that we faint not till we see it, and that we may see this become Emmanuel's land, and these heathen become the saints of the Most High.

Oct. 12. On the 15th of Sept. three Chinese, Chek Heng, Chek Lim and Chek Qui-Seng, were examined and approved by the church as candidates for baptism. On the following Sabbath the two former were baptized, while the case of the latter is suspended for the present. Last Sabbath, as we were going to the water for the baptism of another Chinese, Chek Héen, our company, composed of the missionaries with Siamese and Chinese, was joined by a party of our English and Portuguese friends, who were returning from the dedication of a Roman Catholic temple. After prayer the rite was administered, and a few

remarks made to the Chinese, while all paid a respectful attention. Chek Héen is an unlettered fisherman, who has perhaps as much zeal as Peter, but I fear, not as much wisdom. Of the others above named, Chek Lim is a Hokien man, has some knowledge of books and is so far acquainted with our dialect as to understand our religious exercises, while he seems disposed to do what appears to be his duty. Chek Heng, a son of Pé Ete, who recently left us with the prospect of doing good to his friends in his native town in China, is a young man of an amiable disposition, and we trust, of sincere piety. Since his father's departure he has maintained family worship with his brothers and others residing with him, and from his general character promises to afford us considerable assistance. Since his baptism he has brought a younger brother (sixteen years old), requesting Mrs. Dean to receive him into the school. Two other boys from China, of nearly the same age, have been in the school for several months, and one from a younger class is now learning the block-cutting business.

The number of attendants at Chinese worship in the chapel is rather increasing, and we meet with some encouragement from our Sabbath exercises in the bazaar; still, when we think of our want of help, the constant liability to be removed by sickness or death, and the consequences that would probably follow should there be no one to feed these lambs of the flock, and teach these perishing thousands the way of life, our hearts sink within us. We joyfully submit to any reduction of our appropriations, which may not thwart the design of sending us here, provided it may be the means of bringing others to our aid; while we entreat you to listen to our repeated solicitations on behalf of this people, and pray God to give you the ability to send at least one or two men. It is not indeed to be expected that one or two persons will produce an immediate and general moral revolution among a heathen people. Still, by keeping up a succession of means already commenced, they may prevent the loss of what has already been done.

*Review of the Chinese Department for 1839.*

Throughout the year religious service in Chinese has been attended three



times on each Sabbath day, once in the chapel, once at our own house, and once at a house in the bazaar rented for that purpose. The exercises of the first and third of these are divided between Keok-Cheng and myself, while the second is properly a prayer meeting in which all the members of the church take a part. Mrs. Dean also takes the school boys in the capacity of a Sabbath school for an hour and a half on Sunday. Besides this we have conducted family worship in Chinese once a day during the year, and recently some of the neighbors coming in, we have Chinese worship also in the evening of each day, Wednesday and Sunday excepted. Our usual number of Chinese at family worship is sixteen, when we first sing a hymn, in which all engage; then each one, with the exception of three, reads a verse in scripture and all is explained; when questions are proposed to ascertain if it is understood; and then close with prayer. This is for morning worship, but the order is somewhat varied for the evening. The monthly concert for prayer has been but poorly attended, in consequence of the scattered location of the members of the church; but recently it has become somewhat more interesting by changing the time to the Sunday preceding the first Monday in the month, when the brethren are generally together.

Tracts have been distributed during the year to junks, boats and floating houses; and with the aid of two Chinese assistants, one a member of the church and one a candidate for baptism, the houses in the bazaar and within the city have been visited, their inmates conversed with, and tracts given to all who were able and disposed to read them. It is not to be understood that every family has been visited, but we have endeavored to make the distribution systematic and general among the Chinese population. In most cases the tracts and their distributors have been well received, though sometimes the former have been returned and the latter insulted.

The school was organized under Mrs. Dean's superintendence about a year and a half ago. She commenced with three Chinese boys, and the number has been gradually increasing until the school now contains thirteen pupils. A majority of them have been regular attendants during the year, while others have been added at different periods, one as late as the last

month. Four of this number were born in China, and are from 15 to 17 years old. The remaining eight boys were born in this country, and speak both Chinese and Siamese, their fathers being from China and their mothers in most cases from Chinese descent. Their age varies from ten to thirteen years. Nine of the boys board in our family and are entirely under our direction, while arrangements have been made with the remainder to secure their regular attendance at school. In addition to the twelve Chinese boys above mentioned, there is now in the school one girl of Chinese and Dutch parentage taken from the orphan asylum at Batavia. She is about ten years old—has some knowledge of Malay, Dutch and English, and is now reading Chinese.

The school is regarded as an encouraging experiment, compared with previous efforts either in this or other places, for the instruction of Chinese youth.

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#### EXTRACTS FROM LETTERS OF MR. DAVENPORT.

##### *Printing and Tract operations—Friendly intercourse with the native princes.*

Nov. 15, 1839. This has been a very interesting day to us. We had a visit from the prince Chau Fâ Yai, a man of the highest rank in the kingdom, next to the king himself. For a Siamese he is quite tall, of a slender make, and of a much lighter complexion than his brother Chau Fâ Noi. I was in my study when he made his appearance. Pointing to the printing house, he inquired if that was the place where we made books. I answered in the affirmative, and invited him to go and see our operations, which he readily concluded to do. He appeared much interested in the movements of the press, and passed an encomium upon the ingenuity of *Englishmen*. With the simple operations of the trimming press he was also quite pleased. After the uneven edges of a few tracts had been cut off, I presented the parcel to him, and on inquiring whether I designed to give them to him, he very good-humor'dly presented a copy to a number of his attendants crouching around him, who gladly received them. This is one of many circumstances which might be mentioned, that evince the toleration extended to us, not

only in regard to book distribution, but in other missionary operations here.

Jan. 18, 1840. Though br. Jones has left us for Singapore, and probably for America, the work of printing and distributing Siamese books is going on as usual. We have just finished the publication of the 2d ed. of the Scripture Parables, 10,000 copies, and have in press the 4th ed. of the History of the Christian Religion, 20,000 copies, which will be completed in about a month from this time. We shall probably next set up the 2d ed. of Acts, or the History of Joseph and Moses. The proof-sheets are alternately read by Mrs. Davenport and myself, assisted by one of our teachers, and as they are carefully revised with the copy, it is believed that few if any mistakes are made.

I have been in the habit of distributing from 20,000 to 50,000 pages on the Sabbath for some months past, besides attending to religious worship in Siamese in the chapel. We are also daily receiving applications for books at our houses.

The average attendance at the Siamese daily worship is from fifteen to twenty, including mostly those in our employment as printers or domestics. On Sabbaths the number varies from twenty to thirty persons, including sometimes persons from a distance in the country. Our people appear to be advancing gradually in a knowledge of bible truth; oh that the desired results may follow—even their eternal salvation.

As American citizens, and perhaps as Christian missionaries, many of the principal men of the kingdom appear to take an interest in us, the most prominent of whom is the prince Chau Fâ. This individual recently invited the missionaries of the two American Boards here to a Christmas dinner, which was sumptuous and princely. The prince himself presided at the table, and duly performed the duties of carving, &c. At his request thanks were presented to the Giver of all mercies. The time passed quite agreeably. The American flag was suspended in a conspicuous part of the dining hall, and evergreens were tastefully arranged about the walls. The first Monday in the year, when we were all assembled for prayer and praise, the prince made his appearance, and silently sat till the meeting closed; when he inquired the object of the assemblage.

He appeared to take an interest in the answer, and remained some time in conversation upon this and other topics.

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LETTER OF MRS. DAVENPORT, DATED  
BANGKOK, JAN. 15, 1840.

*Report of the Siamese School for 1839.*

The months Jan., Feb., March, April and May we spent at Singapore. Three of the children accompanied us thither; and in addition to their usual studies, enjoying many extra advantages, made greater progress than during any previous year. The other ten however being obliged for the most part to return home during my absence, deteriorated much, and some never came back.

On the 15th of June the school was reopened in Bangkok, numbering seven boarders, and four day scholars. Since then the school has been regularly continued, though the present number is only seven, all of whom are boarders. During the last half year, three of the day scholars have been forcibly removed by Catholic priests;—one, whose services were required in the printing office, has been dismissed, and two boarders have, in consequence of bad conduct, been expelled. Two new ones have been added—one a Siamese girl aged three and a half years, and the other a Cingalese man, formerly connected with one of the mission schools in Ceylon, and professedly a Christian. His knowledge of English is considerable, deportment good, and manners prepossessing; and should he continue, he promises to make a valuable assistant in the school.

Mary Ann Hume now reads both English and Siamese with fluency, also writes and converses in the two languages, understands the first three rules of arithmetic, and knows something of geography, modern history, astronomy, and natural history. She is intelligent, active, and generous, though sometimes passionate. Her age is about ten years.

Kah, or Henry Keeling, is now a good Siamese scholar, and improves considerably in English. He studies the same branches as M. A. H., writes more correctly than she, but in speaking does not pronounce as well. He is slow but industrious, and in deportment generally pleasing. He is now about twenty years of age.

Muang, or George Adams, a Siamese boy of ten years, is also in my first class, does well in his studies, and in disposition is decidedly the most amiable child I have met with in Siam. His brother Dick, now six years old, is bright and active, but careless and playful in the extreme. This last with the Cingalese above mentioned forms the second class. The third class consists of the little Siamese girl named Eliza Roper, three and a half years old, and Hortensia Maria Moor, of about the same age. They are both amiable and intelligent.

None of the children are yet pious; but they have acquired considerable knowledge of the Christian religion, and most of them, I believe, feel the importance of an interest in Jesus. They often make inquiries on the subject, and seem interested both in English and Siamese worship. I have often overheard Mary Ann Hume praying when she supposed no one near; and nothing I believe would induce her to pass a day without prayer. The same might be said of some others, and none, I think, could be persuaded to join again in idolatrous worship. With the hymn books, so kindly sent, they were all delighted; and many times since have I seen the little group seated in a circle, singing or reading aloud from them. Mr. Sargent, the author of the *Temperance Tales*, sent me a short time since a number of these little volumes for distribution. The children seeing them, inquired what they were, and I explained to them their nature and design. At their request, I read No. I. aloud to them, and when I concluded, three of them gave a connected account of the whole story. They then inquired something about Temperance Societies, and two of them begged to be allowed to sign the pledge, adding that they would always pray to God to enable them to avoid a thing productive of so many evil consequences.

The hours of study are from 9 to 12 in the morning for Siamese, and from 1 till 4 P. M. for English. The English is all taught by myself, and the Siamese by a native, though I sit in the room during all the school hours, examine the children daily in Siamese, and retain the government entirely in my own hands.

The difficulty of obtaining, or rather retaining scholars, as mentioned formerly, has not much diminished during

the past year; though I am happy to say that three boarders are engaged whom I hope in a short time to have in regular attendance. I design also making an attempt to establish a day school in the bazaar, which will be left in the care of a native teacher, and visited daily by myself.

In closing, may I not entreat an interest in your prayers, that these young plants entrusted to our care, may be so watered and trained that they will bud and blossom and bring forth fruit to the praise and glory of Him who created them, we trust, not as vessels fitted for destruction, but as heirs of eternal life and endless blessedness at His right hand.

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### Ojibwas.

#### JOURNAL OF MR. BINGHAM.

(Continued from p. 176.)

From Mr. Bingham's annual report of the mission for 1839—40, we learn that the school which was suspended in Oct. on account of Miss Leach's sickness, was reopened on the 16th of June, under the care of Mr. A. Judson Bingham, and contained 46 scholars, 23 of whom were Indians, or of mixed blood. The Sunday school has continued in operation as heretofore, but with fewer scholars. Sabbath worship has been conducted as usual, at the mission room, except during the winter, when it was held in the garrison. Miss Leach returned to New York June 5, with health improved.

The Indians are making some progress in agriculture, and have planted the past season besides potatoes, peas, beans and buckwheat. The mission boys, with the help of Mr. Bingham, have cleared and sowed about two acres of new land, besides five or six others nearly prepared for tillage. The following extracts from Mr. B.'s journal relate some incidents in his

#### *Tours to Indian settlements.*

Feb. 27, 1840. Proceeded up the lake, and reached the mouth of the Utiikwamená river about sunset. Kabawas was the only family here; stayed and preached with them from John 14: 15, 16.

28. After morning prayer had a serious talk with Kabawas and his wife. He declared his belief of the truth and importance of Christianity, and his own need of it, but did not

manifest deep solicitude on the subject.

His wife readily admitted that she had cherished a hope in Christ last winter, but said that when she was at Páwetin, the conduct of some church members was such as to discourage her. On inquiring who the disorderly members were, I ascertained that one of them was not a member of any church, and the other not of ours. I apprized her that she was not to be turned from the duties of religion, or the concerns of her own soul, by the wrong conduct of others.

I gave them both such instruction as I thought their cases required, and then proceeded to the Bay, where we found four lodges. Put up with Subo, who is their leading medicine man, and a decided heathen. I told him if I put up with him, I should want to have my meetings there. Said he, "I suppose you think it is your duty to preach to us, and I know you make that your business, and I can say nothing against it." Visited the other lodges, and conversed with their occupants, and in the evening preached at Subo's, from Acts 8: 5, 6.

29. The weather being warm, and indicating rain, I concluded to spend the Sabbath here. P. M. went to Kuneshága's and preached from John 5: 24. Returned and preached in the evening at Subo's. Bwân and Subo's sons had arrived. I informed them that to-morrow would be the Sabbath, and proposed that they should lay aside their business, and keep the day agreeably to the divine command. But Subo thought they must go hunting if it froze; said the young men had come from their fishing for that purpose.

March 1. Lord's-day morning,—awoke before day, and found the Indians preparing for a hunt, though it had frozen but very little. I again objected to their going, as it was the Lord's-day. The old man said they were Indians, and ignorant, and he did not think it would be very wicked in them to go, as it had always been their custom. I told him he could not rightly plead ignorance on the subject now, for I had informed them when the Sabbath came, and what command the Lord had given concerning it. They however went, and left but one man and the females to attend the meeting.

During the recess, after the first service, Subo came in, and brought a fine deer, and seemed to feel extremely

well on the subject. At the P. M. service Kabawas, from the mouth of the river, and two other men came in, and in about the middle of it Subo's two sons came, and brought another deer. Their custom on such occasions is, to make a feast, and invite all the men to partake with them. As I was there, Subo held his feast at another lodge, and had it seasonably for them to return to meeting. But their hunting and feasting made them dull hearers that evening.

2. At half past 7 o'clock, started for Kápukwakâg on our way towards Michigan. On our way found the small streams began to rise and flood the low grounds. Reached Kápukwakâg at half past two, P. M., but found no one there, though their lodge was standing, and many things were in it.

We struck up a fire, and took possession. Mukubwâm accompanied us to this place. About dark Bwân, A'bitugezhik and Mukubwâm's son, came in. They returned from their sugar camps, expecting us that evening. Preached from Psalms 51: 1—4. After meeting spent some time in conversing with them. Bwân acknowledged he did not do right when he came to Páwetin. He did not take the pains to hear the word that he ought to, and he too easily yielded to the claims of the appetite, &c. A'bitugezhik said I had told him before that his Christian experience was not genuine, and spake as if he would have me think that a sufficient excuse for him.

3. As it continued warm, and thawing fast, we were obliged to give up the idea of going to Lake Michigan. This was a trial to me; for I have heard that Naâbunwa, the old chief was earnestly looking for me, and went up into the woods every day to see if I was coming. Kabanodên and his family were also over there, and anxious to see me. But the providence of God seemed to forbid, and I must submit.

When Bwân found I had given that up he invited me to go to their sugar camps, and spend a night there. As it was partly on our way back, I concluded to go. The day was quite warm, and the sugar-water, (as they call it,) ran bountifully. Preached from Luke 15: 10.

4. The day was warm, the snow soft, and snow-shoes loaded badly, and we travelled till twelve o'clock without a track, but reached the Bay about half past one. Put up at Subo's, but preach-

ed at Mukubwām's. Luke 14: 17, last clause.

5. At half past eight o'clock started for home.

6. Succeeded in crossing the river near the fort, and reached home between eight and nine o'clock. Was absent nine days, and preached eleven times.

30. Having been frequently solicited by the Indians, and having some of our members there, I went to Garden river last Saturday to spend the Sabbath. Put up at Alexis Cadotte's, but visited several of the lodges before evening. Shiñgwākos (Little Pine,) the old chief, informed me of some of his afflictions. He had very recently buried a son who had left a wife and two or three children. They had also been destitute of religious instruction the greater part of the winter. They had assembled every Sabbath, and looked for one to come and teach them, but were as often disappointed. He added, they should have been extremely glad to have had me call upon them in some of my tours among the Indians. Some other particulars he mentioned in their trials that were quite affecting. I informed him that in some of my excursions I might have called on them without much inconvenience, but supposed they were supplied, and wished not to enter upon ground previously occupied by others. He again added they had been destitute, and would have esteemed it a great favor to receive visits from me. Said they must claim the privilege of having at least one meeting at his lodge. Returned and preached an evening lecture at Alexis's.

Lord's-day, in compliance with the choice of the Indians had both services at Pine's. At the close of meeting he addressed me quite feelingly, and expressed their gratitude for the visit I had made them, and the comforting instruction I had given them in my discourses. In the evening preached at Alexis's again. The old chief again presented his thanks for my visit and instructions, and requested that I would visit them as often as I could. As a token of the sincerity of his gratitude, he gave me a piece of venison to bring home.

April 12. Lord's-day. After morning service in the garrison, went to Garden river again. Preached at Alexis's from John 14: 1, 2.

19. The Indians at Garden river

came up to the mission to meeting. Had two services with them.

May 24. After morning service in the fort, went to Garden river and preached at Pine's. Between twenty and thirty adults were present.

June 10. Started for Utikwāmenān, head wind. Reached the mouth of the river a little before sunset on the 11th. Found ten lodges at the place. The Grand Island Indians were here. They were much absorbed in their *Metawin* superstitions. Visited Kabawas' wife, who was very sick. Preached at Kabanodēns. But few in.

12. Preached at Wazāwadoñ's, (Wazāwadongk.) Had melancholy evidence of the truth of my text: John 17: 25. "O righteous Father, the world hath not known thee." After meeting informed the Indians that I had some seed peas, beans, and buckwheat for them. But they said they had planted their gardens, and would not be able to go with me to-morrow. I afterwards learned that they were to have a grand medicine dance, and initiate one into the mysteries of their *Metawin*.

14. Lord's-day. At the hour appointed went over and held two services at Wazāwadoñ's. The Grand Island Indians are exerting an unhappy influence upon these. May God in infinite goodness check that influence, and turn them from these vanities to serve the living God.

15. This morning being about to start for home, as I was reproving Mukubwām for his inattention to the gospel and the concerns of his soul, and his strong attachment to his vices and heathenism, I discovered the cause of this revival of heathenism among them. Mukubwām and Kunesbāga's wives, who were confined to their cots last season with the spine complaint, are now able to walk about, and the former says she is well. She hearing me reprove her husband, could not refrain from vindicating him, and said in reply, "If I am now well, it is this *Metawin* (or medicine religion), that has cured me. When I was down at Pāwetiñ you and the doctor tried your religion upon me, but it did not help me; but this has cured me." I told her the medicinal roots and plants that God had placed in the wilderness suited to the diseases of the people, might have helped her, but their conjuring did no good, but was often a great detriment to, and injured a person, as it did Kabawas' wife last Saturday.

Kabanodën did not join them either in their dancing or drinking. The wind which was fresh in the morning, abating some, we started at 12 o'clock for home, and reached it about midnight.

July 12. Within a few days fifteen or twenty canoes of Indians have arrived from the interior, some of them from Leach Lake, and some from Red Lake, 900 or 1000 miles from this. I was unable to get many of them into meeting, but they did not refuse to hear when I went to their lodges and read to them.

23. The Indians have mostly left for Munitowaniû, to get presents from the British government. And to-day br. Cameron who has visited us, took his leave to return to Michipicoton island. We let him have one of our boys this year to assist him, Louis Piquette, of mixed breed, about fifteen years of age.

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*For the Bap. Miss. Magazine.*

#### Obituary

OF THE REV. MOSES MERRILL, LATE  
MISSIONARY TO THE OTOES.

It is desirable that obituary notices appear as early as possible, and in ordinary cases they may, perhaps, with propriety be dispensed with when they have been long delayed. To this, the present case is doubtless an exception. It has indeed been said to the world that the late Mr. Merrill is dead. But the decease of one who left an affectionate circle of relatives and acquaintances, and the comforts of a civilized community, and turning his back upon the prospects of providing a comfortable support for his family, directed his way into a wilderness two hundred miles beyond the frontiers of his missionary brethren, for the sake of carrying the bread of life to a most degraded tribe of Indians, among whom he patiently and unostentatiously toiled, wore out his life and died, employing his latest breath in preaching to, and praying for, them,—the death of such a servant of God and friend of man deserves more than a passing notice. This brief sketch I am aware will not be an ample tribute of respect to his memory, but it is hoped that its defects will be counterbalanced by the efforts of many to imitate his example.

The subject of this obituary was the fourth son of the Rev. Daniel Merrill,

of the State of Maine. His father was at one time a minister and pastor of the Congregational order, but near the year 1805, with about one hundred and twenty of his congregation was baptized, and was constituted with them into a Baptist church. He was born in Sedgwick, Me., December 15, 1803. At the age of thirteen years, by a sermon preached by his venerable father, he was awakened to a sense of his lost condition as a sinner against God; and was baptized and became a member of the church of which his father was pastor, at about the age of seventeen. On the 1st of June, 1830, he was united in marriage with Eliza, the daughter of Gen. S. Wilcox, of Charleston, N. Y.

In 1828 Mr. Merrill was licensed to preach, by the church in Sedgwick, and in 1832 was ordained to the gospel ministry. About the same time he and Mrs. Merrill were appointed missionaries to the Indians, by the Baptist Board of Foreign Missions, and were directed to labor on the shores of Lake Superior. They left the State of Maine in August of the same year, and arrived at Sault de Ste. Marie the following October. There, in conjunction with Messrs. Bingham and Meeker and their families, they spent the winter in missionary labors, designing to ascend to Lake Superior in the following spring. But previously to their departure, the Board of Missions directed them to a more promising field of labor. They left Sault de Ste. Marie in May, 1833, arrived at the Shawanoe mission house, within the Indian Territory, on the 13th of the following July, and in October departed for their station among the Otoes. In reaching this they had to penetrate the wilderness about two hundred miles from Shawanoe. It was a journey of twenty four days, and every night they encamped in the open air.

On arriving at their station they entered zealously upon their labors.—They communicated religious instruction as much as practicable by means of interpreters, collected a small school, and formed a Sabbath school and bible class. In 1834 Mr. Merrill baptized one of the pupils, not related to the Indians. They early undertook to learn the Otoe language, and were successful. Mr. Merrill became so familiar with it, that he sometimes fancied he could more easily communicate religious instruction in that than in English.

About the time Mr. Merrill reached

his station the government appointed him teacher of a school for the Otoes. This secured to him a salary of nearly five hundred dollars a year. By this commission from government he was not required to lose a moment from the proper missionary labors which he had been instructed to perform by the Board—so far from it, the government commission added to his influence and his usefulness as a missionary. The salary from the government was properly his own, and, without the least injustice to the Board, he could have laid it by for the support of his two infant sons, and their mother, when she should be left a widow. But with disinterestedness becoming a missionary to the heathen, he applied his salary to the support of the mission. He also applied to the same purpose a considerable portion of his private property.

The Otoes are an exceedingly rude people, and a large portion of the year is spent by them in chase of the buffalo on the vast prairies. While they were in their villages, and consequently near the mission, Mr. Merrill was assiduous in imparting religious instruction to them, in administering medicine to the diseased, and in teaching their youth to read and write. When they were absent from their villages he sometimes followed them for the sake of doing them good. In the months of June, July, and August, 1838, he accompanied a party of about eight hundred on their buffalo hunt, and subjected himself to the privations consequent on such barbarian excursions.

His constitution was naturally delicate, but by a strictly temperate regimen, and an uncommonly even temperament of mind, it had been braced up to endure ordinary exertion without much loss of time from indisposition. But the hardships which he suffered during this long tour, were greater than he could bear, and he manifestly failed in health. Fresh buffalo meat was not suitable food for him, and not a particle of any other could he obtain except a little gruel of corn meal. From about this period his health generally declined. His disease, which subsequently became pulmonary consumption, was at this time bronchitis. Still, he not only worked at and near the station, but made journeys to a considerable distance; one upwards of two hundred miles. Besides his unavoidable exposures upon these tours in a wilderness, where, after the fatigues of

the day, and after despatching the frugal meal which he had prepared with his own hands, he found no better nor healthier bed than the earth, his anxieties were augmented by the reflection that the partner of his toils and one of their infant sons were left with perhaps only one or two domestics, in that land of savages, far from a sympathizing friend.

Being very remote from the white settlements, it was almost impossible for them to obtain, at any price, laborers to assist them. Could his circumstances in this respect have been made more easy, there is reason to believe that his life and usefulness would have been prolonged.

He was exceedingly unwilling that there should be any retrogression in his business, and hence his utmost exertions to sustain the mission until other missionaries should arrive. His friends advised him to retire from the missionary field, and he felt most sensibly himself the force of their reasonings; but he had repeatedly urged the Board to send some missionaries to take his place, and these appeals to a Christian public were so just that he hoped almost daily to be relieved. He wrote that if the want of funds for their support were an obstacle to the appointment of other missionaries, he would divide his means with them.—But none came to his relief. This was a subject of great anxiety to him to the last moment of his life.

But, great as was his zeal for the salvation of the heathen, the affection and solicitude of a husband and a father were not thereby in the slightest degree diminished. Most keenly was he pained with the thought of leaving his wife, who had been the solace of his solitary sickly days, and weeks, and months, and their two little sons. But amidst his anxieties on their account, and on account of the mission which he had labored so long and so hard to sustain, he rested his soul upon his God, and found it still safe and sweet to trust in Him. Not a doubt of his interest in the Redeemer was permitted to harrow his mind.

From about the middle of December, 1839, his strength failed faster than before. The 31st of December was a day of severe bodily pain, but he meditated with great satisfaction on "Blessed are the dead which die in the Lord, yea they rest from their labors." All was of grace, he said. It was a gracious favor that we were permitted to

enter the field, and preach Christ to the heathen in their own language, and prepare the way for others to follow when he was dead. On the 1st of January he thought his end was near, but was calm and happy, and said "he desired to depart and be with Christ." He felt no dread of death at that time, nor had he at any previous time during his illness.

On the 19th he addressed the Indians, and urged them to receive his words as his dying testimony in favor of the religion of Jesus, which he had often preached to them; and while sufficient strength lasted, he continued to exhort all who visited him, to seek that religion which, he said, "you see makes me so happy in the near approach of death."

He delighted so much in prayer, that when he could not speak above his breath, he would join his wife and they would each pray. One of these seasons was peculiarly impressive. He prayed that he might live until he heard that another missionary was on his way to supply the station after his decease.

On the 6th of February, 1840, "without a struggle or a groan he ceased to breathe." None was present at this trying time but his wife and child, a hired laboring man, and a female domestic. On the following day assistance was obtained, and his body was conveyed about ten miles to the opposite side of the Missouri river, where

it was interred upon the lands of the Putawatomies.

Mr. Merrill had acquired great respectability among the rude people of his charge. He was known among them by two names, which they had given him, one signifying "*He who always speaks truth*," and the other, "*The patient man*." After his decease they visited Mrs. Merrill with expressions of condolence; inquiring, also, if the deceased had not a brother living, of similar character and kindness, who would come and take his place.

Under the labors of the missionaries these poor people had made some advances towards civilized habits, and in a knowledge of letters and of religion. The field had been prepared, and good seed sown therein, and encouraging prospects invited its cultivation; but, painful to tell, the station is still unoccupied. The poor Otoe beheld till the spirit of their "*patient, truthful*" friend took its flight to heaven, then asked, "Is there not another man like this in Christian lands?"—then gazed upon the hearse, followed by the lonely widow until his last living friend disappeared in the distant prairie, and notwithstanding his intreaties not to be left alone to perish, he has not yet discovered a friend coming to his relief! Who, who among the five hundred thousand Baptists of America will go and assure him that he has one friend on earth, and tell him that he has a friend in heaven?

I. M.

## Other Societies.

### Church Missionary Society.

#### *New Zealand—its civil and political condition.*

The group of islands in Australasia called New Zealand, comprise a territory nearly as large as Great Britain. They were discovered in 1769 by Capt. Cook, who took formal possession of them in the name of the British crown. In 1835 an attempt was made to place New Zealand under a kind of national government, by forming a confederacy of native chiefs residing at and near the Bay of Islands, but failed in consequence of their "incapacity to act either as a legislative or an executive." This was the more to be regretted inasmuch as "the fine soil and climate of the islands, their valuable natural productions, and their admirable position as a centre of maritime trade, have attracted thither several thousands of Her Ma-

jesty's subjects, including about 1200 persons who have emigrated directly from the United kingdom during the past year." "The necessity for the interposition of the government has, however, become too evident to admit of any further inaction. The reports which have reached the colonial office within the last few months establish the facts, that about the year 1838 a body of not less than 2000 British subjects had become permanent inhabitants of New Zealand; that among them were many persons of bad or doubtful character—convicts who had fled from our penal settlements, or seamen who had deserted their ships; and that these people, unrestrained by any law, and amenable to no tribunals, were alternately the authors and the victims of every species of crime and outrage. It further appears, that extensive cessions of land have been obtained from the natives, and that several hundred



persons have recently sailed from this country to occupy and cultivate those lands. The spirit of adventure having thus been effectually roused, it can no longer be doubted that an extensive settlement of British subjects will be rapidly established in New Zealand; and that, unless protected and restrained by necessary laws and institutions, they will repeat, unchecked, in that quarter of the globe, the same process of war and spoliation under which uncivilized tribes have almost invariably disappeared as often as they have been brought into the immediate vicinity of emigrants from the nations of Christendom."

The government accordingly propose "to treat with the aborigines of New Zealand for the recognition of Her Majesty's sovereign authority over the whole, or any part of those islands which they may be willing to place under Her Majesty's dominion," "disclaiming every pretension to seize on the islands of New Zealand, or to govern them as a part of the dominion of Great Britain, unless the free and intelligent consent of the natives, expressed according to their established usages, shall be first obtained," yet "believing that the benefits of British protection, and of laws administered by British judges, would far more than compensate for the sacrifice by the natives of a national independence, which they are no longer able to maintain."

These measures of government were mainly in consequence of representations made by the Church and Wesleyan Missionary Societies. The Committee of the latter Society report,— "That a remedy is required for the evils inflicted on the Aborigines by lawless British subjects and others, becomes every day more manifest; but the Committee do not believe that a Colonizing Association would furnish that remedy. To all such schemes the Committee remain, on principle, unalterably opposed. As it has been simply by the instrumentality of missionaries that the once savage and cannibal New Zealand has become accessible to the sailor and the merchant, its rising, though as yet half-tutored, race are thrown by Divine Providence on the missionary societies, for protection against European cupidity; and the Committee would regard themselves as criminally neglectful of the trust devolving on them, in common with the Church Missionary Society, were they not to continue to employ all legitimate means, in opposition to projects, the inevitable tendency of which would be to counteract the beneficial exertions of the missionaries, and finally to add the New Zealanders to the unhappy list of aboriginal tribes and nations undone by colonization. At the same time it must be admitted, that the evils, which

might have been easily removed at an earlier period, have become so aggravated and complicated by delay, that it will now be extremely difficult to devise a measure which would satisfactorily meet the entire case: but this admission only strengthens the conclusion which the Committee have invariably maintained, that it is the Government alone which can deal with the case of New Zealand as effectually as circumstances will now admit."

From a more recent report of the commissioner (Capt. Hobson, R. N.) to the House of Commons it appears, that the proposed treaty was effected at the Bay of Islands on the 6th of Feb. last. By the first article "the chiefs of the confederation of the united tribes of New Zealand, and the separate and independent chiefs expressly cede the powers and rights of sovereignty to her Majesty over their respective territories; by the second, her Majesty confirms and guarantees them in the possession of their lands and estates, forests, fisheries, and other properties, so long as they wish to retain the same; but they yield at the same time to her Majesty the exclusive right of pre-emption on such lands as they may be disposed to alienate: the third grants to the natives of New Zealand all the rights and privileges of British subjects."

#### *Introduction and progress of Christianity in New Zealand.*

The following extracts from a petition lately presented to the British House of Commons contain a summary of the operations of the Church Missionary Society, in behalf of the native population.

In the year 1814, your petitioners commenced a mission to the natives of the northern island of New Zealand; the object of which was, under the divine blessing, their conversion to Christianity, and their participation, thereby, in eternal salvation, and the temporal benefits and comforts which the civilizing influence of the gospel imparts.

At the period when the formation of this mission was first contemplated, such was the barbarous state of the natives, and so powerful was the impression of the danger of intercourse with them, that the Rev. Samuel Marsden, then and now senior chaplain of New South Wales, and the correspondent and agent of the Church Missionary Society in prosecuting its designs in that part of the world, found that no master of a vessel would venture to New Zealand, for fear of his ship and crew being cut off by the natives.

Since the formation of the mission in 1814, your petitioners have steadily prosecuted it; gradually enlarging their opera-

tions, until it at present consists of four ordained missionaries, clergymen of the Church of England, one surgeon, one farmer, one printer, and twenty-five catechists and artisans: its schools contain about 1500 scholars: its congregations comprise 2500 persons, of whom 180 are communicants: the Lord's day is not only religiously observed at the mission stations, but, by many of the natives, far beyond their limits. From materials supplied by the missionaries of the society, the language of New Zealand was fixed, in a grammar prepared by the Rev. Samuel Lee, Professor of Hebrew in the University of Cambridge, in 1820. Portions of the Old Testament, and the whole of the New Testament, have been translated into the native language. A printing press has been established in the mission, at which the scriptures translated, the liturgy of the Church of England, the catechism, and other religious and educational books, have been printed; copies of which are eagerly sought and highly prized by the natives. A farming establishment has been formed, intended to provide supplies for the mission, and at the same time stimulate and encourage the natives to engage in agriculture; and which has been attended with considerable success, in both these respects: a water mill, for grinding corn, has been erected; and a thrashing machine sent out, which is now worked on the farm: through the means of the missionaries, cattle, sheep, and horses have been introduced into New Zealand, and also the most useful European fruits, seeds, and plants; whereby the production of good and wholesome food is increased; and the depopulating tendency of a scarcity of such food, to which the natives were previously exposed, and from which they frequently suffered severely, is counteracted. Besides the schools at the mission stations, other schools are established, and religious instruction is given at places distant from the mission stations, by natives who had themselves received instruction from the missionaries. The influence of the missionaries has repeatedly been successfully employed in preventing and in terminating wars between the different tribes: in the wars which lately prevailed in the islands, that in the northern part, where missionaries have long been laboring, was of a mitigated character, and of short continuance, compared with that in the southern part, where missionaries have only recently been established. The entire result of the labors of the missionaries has been, under the blessing of Almighty God, to diffuse, to a considerable extent, the influence of Christianity, and the advantages of civiliza-

tion, among the natives of New Zealand; and, by the well-directed and unimpeded application of the same means, especially if aided by the judicious exercise of the fostering influence and friendly offices of her Majesty's government, your petitioners are persuaded, that, at no distant period, the chiefs and their people may be reasonably expected to assume the form of settled and well-regulated communities, enjoying at once the blessings of true religion, and of a suitably adapted civil polity, government, order, and the multiplied benefits which flow from these beneficent institutions.

#### *Wesleyan Missionary Society.*

In a late petition by this Society to the British parliament, there is the following

#### *Summary view of its operations in New Zealand.*

Your petitioners, impressed with the representations of the demoralized and wretched condition of the natives of New Zealand, made by the Rev. Samuel Leigh, one of the missionaries of the Society, who visited that country in the year 1819, resolved to attempt the formation of a mission for the benefit of the inhabitants.

After an unsuccessful endeavor to establish a mission on the eastern coast, in which the missionaries of the Society endured much hardship, and were exposed to great personal danger, a mission was at length founded by them at the Hokianga on the western coast of New Zealand.

Your petitioners have since extended the sphere of the Society's operations; and have now successful missions also at Kaipara, Waingarua, Kawia, and other places along the western coast: they have sent out a press and formed a printing establishment at the Hokianga, to promote the instruction of the natives; and five European missionaries, besides many unsalaried native teachers, are now regularly employed at the several stations: through the divine blessing attending the exertions of the missionaries and their assistants, many thousands of the natives are brought under regular Christian instruction, and one thousand at least have become communicants: efforts are made to instruct both children and adults in reading, writing, and other branches of useful knowledge; and so great is the desire manifested by the people for missionary instruction, that your petitioners have resolved to send out to New Zealand five additional missionaries without delay.

The influence of missionary teaching is very manifest, in its humanizing effect upon the natives, in their conduct toward

strangers, and to one another. The missionaries of the Society have not unfrequently persuaded the natives to give up English vessels which they had seized, and have thus saved the crew from destruction; and the change in the character of the people has become so decided, that commerce with the western coast of New Zealand, as well as with the eastern coast, where the missionaries of the Church Society are placed, can now be carried on with safety. The influence of the missionaries has further been beneficially felt, in either restraining altogether the natives from war with one another, or in mitigating the character of their wars, when they have taken place, and bringing them to a speedy termination.

An illustration of the last remark, with other facts of lively interest, will be found in the following extracts from the

*Accounts of a recent tour,*

by the Rev. J. H. Bumby, dated Mangungu, Aug. 20, 1839.

On Monday morning, May 11th, having resigned our families, and committed ourselves, to the protection and care of our Heavenly Father, we left Mangungu for the Bay of Islands. Our retinue was composed of about twenty youths, chiefly southern natives taken in war. Many of them had lived for years with the missionaries, and, having experienced the grace of God in truth, had long wished and prayed for an opportunity to return to their brethren and friends, to tell them how great things the Lord had done for them, and that he had mercy upon them.

At the East Cape, we were detained a week by adverse winds; Wari Kahika, or Hick's Bay, was our place of shelter. We met with comparatively few natives;—war, the curse and scourge of New Zealand, having swept away, as with the besom of destruction, the once numerous population of this part of the country. When the Napui tribes first got fire-arms and ammunition, they came to try their skill upon the unarmed and unfortunate people of this neighborhood. Many were captured, and multitudes killed, and cooked, and eaten. Some years ago there was a large pa on the summit of one of the hills which overlook the bay. It is said the place was besieged till the inhabitants were compelled to feed upon each other; that families exchanged children, that they might not eat their own offspring; and that about three thousand persons were cut off.

The Christian missionaries have some native teachers, usefully employed in this part of the island. The natives we saw,

amounting to two or three hundred, were particularly anxious for religious books. I know nothing that more satisfactorily and delightfully indicates the commencement of brighter and better days for New Zealand than the earnest desire which is everywhere manifested, among all classes of the people, for the possession of books and missionaries.

Upon arriving at Wanganuiatara, or Port Nicholson, we went on shore, near a *kain-ga*, or "village;" and were met on the beach by a grotesque party of natives, some bedaubed with red ochre and oil, and others disfigured about the cheeks and eyebrows with congealed blood. They, however, were delighted to see us, and gave us a hearty welcome. Here some of our lads met with their relatives and friends, whom they had not seen for ten or twelve years. It was truly affecting to witness their mutual joy, though expressed after the manner of sorrow, according to the favorite *tangi* of the country. After the excitement had a little subsided, we erected our tents, and partook of some refreshment; potatoes and indian corn were the best viands the village afforded. Some of our lads having drunk water from a *tapued* stream, one of the chiefs came to us, and demanded satisfaction. After a little *kore-ro*, or "conversation," he agreed to remove the *tapu*, and listen to the gospel. The people, either from what they have heard of missionary operations in other parts of the island, or a special influence from God, are evidently prepared for the reception of the gospel. I trust the time is not far distant when New Zealand, beautiful for situation, salubrious in climate, and exuberant in soil, having a population fearing God and working righteousness, will become an eternal excellency, the joy of many generations.

On the Sabbath we converted the sea-beach, opposite to one of the principal settlements, into a sanctuary; erected the boat-sail as a break-wind to shelter the preacher; and collected the entire population of the place, with the exception of a few sick people, as a congregation. Mr. Hobbs had not proceeded far in the service before the rain came down in sufficient torrents to have dispersed any English audience; but the poor New Zealanders, unmoved by the pelting of the pitiless shower, seemed only intent upon hearing the word of truth, the gospel of our salvation. We met with Warepouri, a superior chief. His person is tall and majestic, and, having his hair tastefully tied on the top of his head, and falling back all round, like a diadem, and decorated with feathers, he had a savage and commanding appearance. He ex-

pressed himself as very anxious to have a missionary, and was delighted to accept a copy of the New Testament. Wherever we went, the people said if we would only come and settle among them, the land should be ours; and they would carry wood and water, and do all in their power for us. Thinking the place suitable for a new station, and presuming that the Committee would sanction such a step, we *tapued* a piece of land of the proprietors, two respectable chiefs, for some blankets and fish-hooks. The *tapu* secures to us the privilege of purchase, if we should fix upon the place for a missionary settlement. Having spent a week among these interesting barbarians, and furnished the lads we were about to leave as teachers with books, slates, pencils, &c., &c., for schools, we prepared to take our departure. The people showed us great kindness, bringing abundance of pigs and potatoes as a mark of their respect and gratitude. One of the chiefs of whom we *tapued* the land was anxious to rub noses; and I was obliged, with as much grace as possible, to submit to the disagreeable ceremony. Such was the love of the lads to their missionaries, that they were almost broken-hearted at parting. They appear to be sincerely pious, and exceedingly anxious to be useful to their heathen relatives and friends. I trust they will be as lights shining in a dark place, and as showers that water the earth.

After tossing about, amidst light winds and cross seas, for thirty hours, we came to anchor in Cloudy Bay. The appearance of the southern island is particularly barren and repulsive. The outer rocks rise abruptly from the sea, and are bounded by stupendous mountains covered with perpetual snow. Cloudy Bay is extensive, and abounds with small indentations and coves, with good anchorage and shelter for shipping. The natives are not numerous. We saw about one hundred and fifty, with whom we held service. *They were most importunate for books of hymns and prayers.* The Europeans belonging to the several whaling establishments of the place, are numerous; many of these, of course, have no wish for the light of the gospel, lest the hidden things of darkness, in which they revel and delight, should be revealed, and they should be ashamed. I am persuaded, if missionary operations were commenced here, there would be more opposition from civilized Europeans, than from the untutored barbarians.

We next directed our course to Queen Charlotte's Sound, and had a pleasant run by moonlight. There may be about fifty Europeans connected with the whaling establishments of this place; some

of whom present specimens of human nature in its worst estate. Dwelling in the region of the valley of the shadow of death, they practise every species of iniquity without restraint and without concealment. The very sense of decency and propriety seems to be extinct. The very soil is polluted. The very atmosphere is tainted. A few expressed themselves as wishful to have a missionary, that their children, by native females, might be educated; but others spoke of the New Zealanders as being little better than the beasts that perish, and almost ridiculed the idea of their becoming Christians. One man told the natives, that if they listened to the missionaries, they would be ruined, as they would get no more muskets and tobacco. It is, however, a pleasing circumstance, that notwithstanding the evil influence of the European population, the natives, in general, have turned, as they term it, to the missionary religion. Here, as at Port Nicholson and Cloudy Bay, the true light has shone, teaching the people to observe the Sabbath and worship God; which they do according to the best of their ability, twice a day. The place of bells is supplied by old musket-barrels, suspended by cords, and struck with stones. A few of the young people can read, and all are anxious to learn. As we left one place, numbers followed the boat up to their middle in water to get books. The word of the Lord is precious here. We found, in the possession of some lads, a few fragments of the translation of the New Testament, so dirty with use as to be scarcely legible, but preserved with the greatest care. One of them having learned to write a little, and got some paper, had begun to multiply copies. I was particularly affected with the last passage transcribed, and earnestly prayed that it might be verified in the case of these interesting and promising young men:—"He that hath begun a good work in you, will perform it until the day of Christ." (Phil. i. 6.) I suppose ours was the first vessel that ever visited the Sound on an errand of mercy to the natives.

The next place we visited was Mana, an island about three miles in length from north to south, rising abruptly from the sea to an elevation of about one hundred feet, except at the northern point of the eastern side, which gradually slopes to the edge of the water. It is three miles distant from the main of the northern island. The landing is tolerably good, and there are some native settlements along the coast.

It was evening when we came to anchor, but, understanding that the *Whauparaha*, who is the *E Ongi* or *Shi'agi*, of this part of the country, was on the island, we

went on shore. The house in which we found him was larger than the generality of native habitations; but the space which served for door, window, and chimney, was so low and narrow, that it was all we could do, crawling on our hands and knees, to get through it. Two large tubs of oil stood at each end of the apartment, with immense burners, filling the place with smoke, and rendering darkness visible. About thirty natives, warriors, and slaves, were laid at full length, in various directions, on the floor. The place was hot as a stove, with an atmosphere so thick and impure, as to be scarcely breathable. The chief expressed himself as glad to see us, pressed us to sit near him, and wished to enter into a long conversation; but after singing and prayer, we were glad to make our exit, giving him to understand, that at our next meeting we would more fully state the object of our visit. The old man has been a great warrior, and is notoriously vicious in his habits. He sometimes lays his hand upon his stomach, and says, "I am hungry for a man, go and kill such a slave for me." On one occasion, some little time ago, a young woman having offended him, he ordered her to prepare a native oven, which being finished, he had her killed and cooked in it.—The next morning he came on board to breakfast, and behaved with great propriety. He said, if he might have a missionary, he would give over fighting, and with all his people would begin to serve God. We presented him with a copy of the New Testament, and left him one of our most pious and clever lads as a teacher. I trust the young man, whose name is Paul, will maintain his integrity, and be a burning and a shining light.

The mission at Kawia was commenced in May, 1835, under the patronage and protection of Haupokia, a renowned warrior and influential chief. A piece of land had previously been purchased for a missionary settlement, which, though not very extensive, is well situated. After twelve months' arduous labor and extreme peril, during which period a dwelling-house and chapel were erected, and an impression favorable to Christianity extensively produced upon the surrounding population, Mr. Whiteley, the missionary, for certain reasons connected with the general work, was removed to another station. The heathen raged, the people imagined a vain thing, and it seemed probable that the cause of truth and righteousness, so recently introduced, and so feebly operating, would come to a perpetual end. But a church had been formed, against which the gates of hell were not permitted to prevail; and

when Mr. Whiteley returned, about six months ago, after an absence of upwards of three years, he found the house and chapel standing, together with a small number of Christian natives, the fruit of his former labors, walking in the fear of the Lord, and in the comforts of the Holy Ghost, who hailed his return as the messenger of the churches, and the lover of their souls. The work is prosperous and promising.

During our sojourn at Mr. Whiteley's, it was proposed that we should go over to Mokou, to endeavor to prevent a war. Ngatapū, a chief of some rank in the neighborhood of Kawia, had gathered together his friends, and was going to seek satisfaction from Tounui and Tariki, chiefs of Mokou, for some insult they had offered him. A few days before, an old chief had remarked, in the presence of one of Mr. Whiteley's boys, that, if the missionaries did not interfere, and effect a reconciliation, there would be such slaughter and bloodshed that it would be difficult to find fire-wood to cook the multitudes that would be slain. It was a formidable undertaking, particularly in connexion with the tremendous journey home which we had in prospect; but the object contemplated was so important, and the Christian natives were so anxious for us to interfere, that I knew not how we should be justified, as the ministers of the gospel of peace, if we refused to attempt, at least, to induce the people, to whom we were sent, to cast away their weapons of war, and learn to love as brethren, and so fulfil the law of Christ. We were a week in performing the journey; and, having to traverse dense forests, and climb rugged mountains, and cross extensive swamps, and ford deep rivers, in the midst of heavy rains and cold winds, the task was neither easy nor pleasant. At a heathen village called Padianiwaniwa, or "the Precipice of the Rainbow," we unexpectedly had the opportunity of witnessing some of the singular customs of the country. A man of our party, who was baptized the preceding Sunday at Kawia, by the name of Matin, had, about twelve months before, lost four children. A man, called Mahiri, was reported to have occasioned their death by witchcraft; and so firmly did the bereaved father believe the report, that he determined to have the man's life as payment. Mahiri, however, escaped for his life to Padianiwaniwa, and was kindly received by the people, who built a small fortification for him, and cut off all communication between the two places by *tupuing* the road. The path had not been travelled from that period, and was, consequently, well nigh lost

amidst rank vegetation and luxuriant foliage. Tidings of our approach speedily circulated through the settlement, and Mahiri and his friends were much alarmed, and afraid that he had come for *utu* or "satisfaction." The parties met in due form, and after certain horrid grimaces and hideous yells, together with a drawling ditty called singing, on the part of the heathens, *Matu* stood forth and said, "My words to you are about Jesus Christ. Let the matter be finished. Jesus Christ shall be the peacemaker between us." Thus a reconciliation was effected, and the whole ceremony concluded with a *tangi* and a feast. The *tangi* is a "crying-match," in which each tries to outdo his fellow in making frightful faces and uttering whimpering sounds. The feast was chiefly of potatoes, four bushels of which we saw cooked in one oven, besides large quantities of greens and indian corn. Having nothing better, we were obliged to strike a tin dish with a stone, to call the people together for worship. It is to be hoped that the several religious services which we held, and in which all appeared to be much interested, may have been instrumental in inducing them to renounce their superstitions, and attend to the things which belong to their peace.

Having arrived at Padupadu, the residence of Touni and Tariki, we found them sitting in state, ornamented with white feathers, in barbarous taste, and surrounded by numerous other chiefs, their friends, who had assembled from different places to help them on the great occasion. They were all heathens, and said, they would resist every attack to death, to death, to death. While we were present, a message from the party seeking satisfaction, was communicated to the council of war, which so excited the feelings of their savage nature, that in fierceness and defiance they distorted their faces into the most hideous forms, brandished their spears with the most menacing wildness, uttered the most horrid yells, and appeared more like incarnate fiends than human beings. By and by they simultaneously arose, and went to prepare cartridges and muskets for an engagement. It was, however, finally arranged, that we should endeavor to negotiate the business, and that if we could induce Ngatapu's party to avoid hostilities, and fire their muskets at a distance from the Pa, they would meet as friends. Mr. Whiteley immediately went to meet the advancing army, and, after a long conference with the warriors, succeeded in bringing them to the agreement, that, since we, the missionaries, had interfered, they would not proceed to extremities. We, that is,

I and Mr. Hobbs, remained with the threatened party; who, armed with muskets, hatchets, and spears, assembled upon the hill where the Pa is built, to await the arrival of the enemy. When Ngatapu's people came up, headed by Mr. Whiteley, they arranged themselves upon a hill opposite to that upon which the fortification stands. In the valley, between the two armies, waved the flag of peace, a white handkerchief tied to a pole, by the side of which, as the ministers of reconciliation, we stood. I shall never forget the occasion; hundreds of savages, fighting-men, appeared on either side, most of them naked, except their belt and cartridge box, and all ready for action at a moment's notice. It was understood that the circumstance of either party crossing the boundary, should be regarded by the other as the signal for immediate war. In the general rush, however, in which there was much savage violence, we succeeded in keeping them apart. Then followed the firing of muskets among the surrounding hills, and a war-dance, which literally shook the ground on which we stood. From all we heard and saw of the spirit and temper of the respective tribes, the conviction is not to be resisted, that, had we not interposed, much blood would have been shed, and many lives would have been lost. It is probable, also, that the addresses which were delivered, and the devotional services which were conducted, during our visit, may have left a blessing behind them, which shall be found after many days.

#### American Board of Commissioners for Foreign Missions.

##### Summary of the thirty-first Annual Report.

The receipts have been \$241,619.04, and the expenditures \$246,601.57, exceeding the receipts \$4,910.33. The debt of the Board has of course been increased by that amount, and is \$24,083.42. The number of the missions is twenty-five, the Cyprus mission having been connected with that to Turkey. These missions embrace eighty stations, at which there are 134 ordained missionaries, ten of whom are physicians, 10 physicians not preachers, 14 teachers, 10 printers and book-binders, 11 other male and 186 female assistant missionaries,—making in all 365 missionary laborers from this country, or ten less than were reported the last year. But to these we must add 15 native preachers and 107 other native helpers, which makes the whole number 487, six more than the whole number reported a year ago. Five

ordained missionaries, one physician, two male and ten female assistant missionaries, in all eighteen, have been sent forth during the year now closed.

The number of printing establishments is 15; of presses 32; of type foundries 5; of churches 55; of church-members 17,234; of those received into the church the last year 10,810; of seminaries for boys 8, containing 412 boarding scholars; of preparatory boarding schools for boys 6, containing 100 pupils; of female boarding schools 10, containing 295 pupils—making the whole number of boarding schools 24, and of boarding scholars of both sexes 807;—of free schools 415, containing 21,606 pupils; of books and tracts printed, about 685,000 copies and 45,202,506 pages the past year; and from the beginning, according to the reports of the several missions, 233,156,081 pages.

### Donations,

FROM AUGUST 1 TO SEPT. 1, 1840.

#### Maine.

Eastport, Baptist church and society, monthly concert, per Jas. P. Wheeler, 18,00

#### New Hampshire.

Great Falls, Baptist ch., monthly concert, per J. B. Parks, tr., 13,53

#### Vermont.

Shaftsbury, 3d Baptist ch. and society, 40,00  
 " Centre Juvenile Society, 5,00  
 per H. Huntington, 45,00  
 Randolph, Rev. Leonard Kimball, per Miss Blodgett, 2,45  
 47,45

#### Massachusetts.

Worcester, Baptist ch. and society, per Rev. Mr. Swaim, 30,00  
 " Bap. Association, M. Jacobs tr., per Rev. Charles Train, 238,50  
 Athol, Baptist ch. and society, per Rev. Mr. Merriam, 21,00  
 Shelburne Falls, two friends to missions 8,00  
 Boston, Boylston st. Baptist ch., monthly concert, 52,05  
 " Charles st. do. do. do. 18,87  
 " Baldwin pl. do. do. do. 46,85  
 " First do. do. do. do. 32,61  
 " Federal st. do. do. do. do. 19,33  
 517,21

#### Rhode Island.

Providence, Brown University, monthly concert for May, June and July, per K. Brooks, Jr., 10,75

#### New York.

Lansingburg, friend to missions, per A. K. Taylor, 20,00

Lake George Bap. Association, Alvin Barton treasurer, for general purposes, 14,69  
 " Burman mission, 31  
 15,00

Westport, Essex co., Rev. Mr. Hodges, per Wm Colgate, 10,00  
 Hudson River Association, per Rev. S. H. Cone, Poughkeepsie, Baptist ch. 40,00  
 Hudson, " " 12,00  
 Catskill, " " 10,00  
 Albany, Hamilton street Bap. church 5,00  
 N. York city, Stanton st. Baptist church 50,00  
 " East Broome street Baptist church 10,00  
 Lansingburg, Baptist ch. 5,98  
 West Troy, " " 15,00  
 Cornwall, Orange co., Zion Baptist church 5,00  
 Cairo, Green co., Bap. ch. 50  
 Westkill, " " 6,13  
 Pittstown, " " 9,00  
 Coxsackie, " " 10,00  
 Saugerties, " " 1,50  
 Sand Lake, 2d, " " 21,00  
 Kinderhook, " " 4,50  
 205,61

Hancock, Mrs. Oliver Eldridge, for Burman mission, per Rev. S. H. Cone, 10,00  
 260,61

#### New Jersey.

Orange, 1st Baptist ch. 4,00  
 Secaucus Island, Bap. ch. 1,00  
 Jersey City, 1st " " 6,50  
 per Rev. S. H. Cone, 11,50

#### Delaware.

Wilmington, Miss Hannah W. Jones, for support of Rev. A. Judson, per Wm. G. Jones, 13,00

#### Ohio.

Wooster, Baptist ch., per Wm. Colgate, 11,00

#### LEGACIES.

Tolland, Ct., Ruby Merrill deceased, Loren P. Waldo executor, for translating and circulating the scriptures among the Karens, per Rev. S. Barrows, 1000,00  
 New York city, Master John Gilbert, late a member of the Tabernacle Baptist church, deceased, for the benefit of Karen schools under the care of Mrs. Wade, 50,00  
 per William Colgate, 1050,00  
 \$1953,05

H. LINCOLN, Treasurer.

New England Sabbath School Union, fifty copies of the "Missionary's Daughter," for distribution, and 4500 pages of Tracts for the Greek Mission.  
 American (Boston) Tract Society, 7500 pages of Tracts, for the Greek Mission.

## BAPTIST MISSIONARY MAGAZINE.

VOL. XX.

NOVEMBER, 1840.

NO. 11.

**American Baptist Board of Foreign Missions.****Germany.**

JOURNAL OF MR. ONCKEN.

(Continued from p. 240.)

April 25. Br. Lehmann, from B., who arrived here last week on his way to London, preached twice to-day to the great edification of the church. His aptness in quoting scripture to illustrate his subject is truly edifying, and shows that the word of God must be a lamp unto his feet and a guide to his path.

26. Two young men formerly enlisted in a regiment of Hanoverian hussars, and who had lived here a life of dissipation till induced by a friend to attend first under Mr. R.'s preaching and then under mine, offered themselves as candidates for church membership. They have attended regularly at my weekly private instruction, and on all our public services, and from the conversation I had with them, I am satisfied that they have found him of whom Moses and the prophets and the apostles testify that he is the Savior of sinners—Jesus. Oh! how adorable are the leadings of God's providence with us! He thus brings together the scattered chosen ones from the east and the west, from the south and the north. Two females also called to-day, who give evidence that their hearts have been brought under divine teaching.

27. One of our members who had given us much pain and anxiety, on account of the unscriptural views which he had imbibed, was to-day graciously restored to right views of the sanctity of the Sabbath, and the binding obligation of all Christians to keep this blessed day holy to the Lord.

29. Our meeting was this evening broken up by three police officers. The people were commanded to leave, with which they complied. All this took place before I had arrived. About fifty persons assembled afterwards at my house, to whom I preached the word of life.

May 2. Brethren Lange and Köbner, and myself, received again a summons to attend next Monday at the police office.

*Persecution at Baireuth—Additions to the Hamburg church—Arrest and imprisonment of Mr. Oncken.*

In a letter from br. Knauer at Baireuth, just received, he states that three weeks ago he was cast into the common prison, for continuing to conduct religious meetings, and as he could not with a good conscience promise to desist for the future, he saw no prospect of being soon liberated. Br. K. adds that nine converts had also been arrested, but were not long detained. Our br. has not been idle in prison; he has spoken with his fellow prisoners on the great liberty Christ came to give to sinners. May the Lord make him instrumental in liberating some of these slaves of Satan. Oh! how consoling to know from divine testimony, that God can and will overrule every event to his own glory, the good of his believing people, and the ingathering of his elect.

I do not know what awaits us to-morrow on the sacred day of rest;—it is probable we shall be prevented from worshipping our God as his word enjoins. But this we know, to our comfort, however much the heathen may rage, the Lord God will be a shield.



and a sun to his people, and no good thing will he withhold from them who walk uprightly.

3. Lord's-day. The Lord has been a wall of fire around us: no one was permitted to molest us.

4. Our examination at the police office has been very short, as we declared our purpose not to answer any more questions whilst our case is pending before *The Sixty*. With this we got off to-day.

Blessed be the Lord God of Israel! who, in the midst of the opposition and rage of his enemies, manifests his power and glory in the conversion of sinners. My heart is elated with joy: three new converts have applied to-day for admission to the church. The conversation with them as to their views of divine truth, and the knowledge of themselves, was most satisfactory.

5. One of our members was summoned to the police office, and asked why he had given up his occupation as lamplighter; if he was a member of our church; and if I had baptized him. As our br. knew that if he answered the last question it would bring me into difficulty, he did not choose to answer it. It was given him to understand, they would compel him to this.

6. Though three or four police officers walked backwards and forwards where we were assembled, none entered the house. It was afterwards observed that they went into a dramcellar on the other side of the street, and noted down how many persons went into our place of worship.

7. A young man brought to the knowledge of the truth at Baireuth through br. Knauer, and expelled from thence by the police for attending the meeting conducted by him, arrived here to-day, for the purpose of staying here.

8. I baptized four dear brethren this evening, among them the two young men who have been so much persecuted by their relations. As the place where we now generally administer this ordinance, was overflowed by the high tide, we took a boat at A. and proceeded down the river a little way, where we soon found excellent ground.

13. Preached this evening for Mr. Rheeder, at the Independent chapel. Br. Köbner conducted our service. On reaching home, I was requested to come immediately over to the *Bömmen strasse*. I did so. On entering I found several police officers in the passage; one of whom, named Wich-

mann, ordered me in the name of the police to go directly to the senator. I told him that our case was not yet decided, but he replied, "I have orders to request you to comply, or else I must send for the soldiers." Mr. Wichmann regretted that he was under the necessity of acting thus. I then complied, and was escorted by a police officer. I found however, soon, that my way was not to the senator, but to prison. On my arrival the keeper asked my name, age, occupation; he then proceeded to examine all my pockets carefully—I had to unbutton my clothes. He found nothing suspicious but a sketch of the sermon preached that evening. I was then conducted up two pairs of stairs, and safely locked and barred in the room in which I am now writing. The Lord has kept me in perfect peace. The first thing that occupied me, when alone, was to prostrate myself before Zion's Lord and King, for counting me worthy to suffer these bonds for his and his people's sake.

14. I awoke frequently during the night, as the straw mattress and scanty covering afforded little or no warmth. My dear wife obtained permission to visit me, under many restrictions: the interview must take place in the presence of the keeper, the conversation must be in German, and the time not exceed half an hour. I have had several opportunities of conversing with the prison keeper, but his poor head is filled with novels, over which he is constantly pondering, and his mouth is incessantly employed in extracting smoke from that far famed, but filthy weed, tobacco, so that he has neither time for thinking nor speaking, on account of the smoke within and without.

Being now in possession of my writing materials, I am fully employed. The Lord is very gracious to me;—he makes good his promise,—Behold I am with you every day to the end of the world;—and if we enjoy his presence it matters not where we are. "In his presence is fulness of joy."

Though I have obtained my writing materials, it is only under condition that whatever is written by me and leaves the prison, be first sent to the stadt-haus for inspection.

*Mr. Oncken's defence before the police—Remanded to prison—Profanation of the Sabbath in Hamburg.*

15. I was this afternoon taken up to the police. The question so often

put to me was again demanded; "Why have you, notwithstanding the repeated prohibitions of the authorities, continued to preach, baptize, and administer the Lord's supper?" I replied, that I only acted up to what God had commanded in his word, and the dictates of my conscience as grounded on the scriptures, that I could never abandon the ground on which I stood, and that I conceived no civil magistrate had any right to prescribe in what way God was to be worshipped. This was put down, and I was conducted back to my prison.

16. My dear wife visited me to-day, but the keeper charged me not to speak in English, nor to touch upon any thing that had a bearing on my imprisonment. He remained with us during the whole time of our interview.

Several of my dear people greeted me to-day from outside.

17. Lord's-day. How awfully is this blessed day profaned by the inhabitants of this city. Early in the morning the drums were beating, and the citizens were marching out of the gate, to be drilled. My room in the prison, which lies on the south, gives me a commanding view of a branch of the Elbe, which runs in a circular form hard by the prison;—but what a sight on the morning of this sacred day! Up the river a steam mill was in full operation, sending up clouds of smoke; barges laden with merchandise, were passing and repassing;—opposite the prison several barges with timber were unloading, and hard under my window, where is a landing place, boats and barges were arriving every five minutes with vegetables, cattle, &c. During the time in the forenoon, when what is called the *hauptpredigt* (principal sermon) is preached, the general external aspect becomes more endurable, but when this is over, the same bustle is seen again, and towards three o'clock in the afternoon music may be heard almost in every direction. The public places of amusement, at most of which there are music and dancing, are visited by tens of thousands, so that at the time the gates of the city close, the populace returning to their homes is so dense, that it is frequently difficult to get through them. And all this is in a protestant land.

I was employed part of the day in transcribing passages of scripture accompanied with short exhortations, on the wall of my prison, with the hope

that some of my successors may be benefitted by this. Saw to-day many of my dear people, and others who attend under my ministry, on the bridge that leads across the river close by the prison; their friendly greetings did me good. May the Lord bless them all, and keep them by his power to eternal life. Mr. W., a dear Lutheran Christian, had obtained permission to see me. His interview was truly edifying. He assured me that many Christians not belonging to our body were praying for me.

I am happy, trusting in the Lord Jehovah, for in him is everlasting strength. I am persuaded this is the best way in which my Lord could lead. He loves his people too well, and has purchased them at too high a price, to permit either devils or men to do them any real injury. They may intend to injure us, but the Lord has them in derision, and will even overrule their wickedness to his own glory in the advancement of his kingdom. I know I am in Jesus's hands, I cannot want for more. Who shall separate us from *Him*, who has all power in heaven and on earth! Rejoice, oh Zion! thy God reigneth forever and ever. Hallelujah!

23. I was to-day taken up to the police office, to hear the sentence passed on me by the senate, for preaching, baptizing, and administering the Lord's supper. It consists in four weeks imprisonment, and paying the expenses, with the threat that severer measures will be enforced against me. The sentence is, on the whole, as lenient as could have been expected from our honorable senate.

I can heartily pity and pray for them, and say, "Lay not this sin to their charge, oh Lord!" But surely men, as the scriptures teach, will be condemned out of their own mouths, for neither in all the various interviews I have had with the different senators who have been successively at the head of the police, nor in any of the decisions of the senate, has it ever been hinted at, that I was injuring any one, or making men worse. I have often requested them to make the strictest inquiry as to the morals of those who have joined our community. They are then condemning us without a cause, and are absolutely shutting their eyes to the most striking evidence that our doctrine must be of God, in the manifest changes effected in the character of those converted through the preaching of the gospel.

In a letter of the same date Mr. O. adds :

This is the first infliction of punishment by the authorities, for conscience' sake, since the formation of the church. How adorable has God's providence been towards us! For six years we had been permitted to go on and prosper before he would permit our enemies to lay their hand upon us. What I expected at the commencement, has been graciously prevented until the Lord had better prepared us to bear it as Christians, and given to the little flock greater numerical and spiritual strength. The Lord has done all things well, and He will also deliver us for the future.

That our readers may have a still deeper insight into Mr. Oncken's feelings while in prison, and their confidence be strengthened in God, who is able and faithful to cause all grace to abound to his suffering people according to, and even above their need, we subjoin from the same letter the following brief paragraph :

I rejoice to say, that I am perfectly happy, without fear or anxiety ; and that I find that it is good to be here. I have generally, perhaps, too much to do ; here I have a little leisure to look more into my own heart,—more into that good old book, the bible, and oftener on Him whom, alas ! alas ! I still forget too often—my Jesus—my everlasting all. I am sure this is the best way for me, and the Lord will liberate me in his own time. I can still work, though I cannot preach ;—I can pray, and by closer communion with my Lord be better prepared for future usefulness, if the Lord has still work for me to do. Our lot is truly blessed, our fountain can never be dried up—our joy no man taketh from us—our sun never sets. My soul is filled with the blessedness of heaven, when I think on what I am, and what I shall be. Let us live on our privileges as the redeemed of the Lord, and prove to the world, that where Christ reigns in the heart, there is peace and joy in the Holy Ghost.

EXTRACTS FROM A LETTER OF MR. ONCKEN, DATED HAMBURG, JULY 31, 1840.

*Proposed enlargement of the Mission—Release of Mr. Oncken, and renewal of outrages.*

The contents of your letter have greatly encouraged me, at a time, when on the one hand the cry "Come

over and help us" becomes more general and meets me from various quarters, and when on the other hand the hatred and opposition of the enemies of the cross of Christ are more violent than ever, and when every effort is made to suppress the truth. Present my warmest thanks to the Board, for what they enable me to do for Denmark. I have not the slightest doubt, but they will one day reap a hundred fold from the seed which we shall be enabled to scatter far and wide in that benighted country. I hope to employ in addition to the brethren already engaged, one in Norway and a second in Denmark, and one in Eastfriesland.

Br. Müller left yesterday for Mecklenburg, where he intends to labor for three or four months. Br. Knauer, who was imprisoned for several weeks, is at liberty again ; he remains at Bai-reuth, and expects me there in order to form a church. I sent large quantities of tracts to the latter place, and their circulation appears to be attended with much good. Another of our brethren left to-day for Hanover, where he intends to distribute large quantities of tracts, and see what can be effected in the circulation of the bible. Br. Lehmann has returned from London, and the prospects at B. are brightening.

My letter written in prison will have come to hand. I was released at the expiration of four weeks. A few days prior one of our members was also cast into prison for having a religious meeting at his house ; the circumstance of finding a bible on the table was the only evidence against him. On the evening of the day of my release br. Köbner was arrested the second time for preaching, and imprisoned for fourteen days. The assembly was on that occasion dispersed by four policemen in a most barbarous manner.

Soon after I was set at liberty my furniture was seized, to cover the charges of the police for arresting me, of keeping for eighteen days, and of two watchmen at our place of preaching, &c. &c. Mrs. O. went to the chief magistrate to remonstrate with him on the injustice and cruelty of such treatment, especially as we had a dying child at the time in the house, but to no effect. Five Jews were employed by these Christians to take away my property for preaching the gospel of Christ. The furniture is advertised to be sold by public auction on the 3d of August. I was obliged immediately

after this to go to Copenhagen, as the only time when we would probably escape the hand of our enemies, it being the time when the present king was to be crowned. My dear wife had then the following morning after my departure to sustain the loss of our beloved Lydia alone.

*Addition to the Copenhagen church—Pastor installed—Deputation from England—Baptisms.*

Our journey to Copenhagen, on which br. Köbner accompanied me, was attended with such results, that I cannot sufficiently bless the Lord for it. The king was crowned on Lord's-day, 28th June. On the morning of that day, between twelve and one o'clock, I had proceeded with ten candidates for baptism, and four or five of the brethren of the church, to a lake seven or eight miles from the city, where, favored by the finest weather, the ordinance of Christ was attended to in its native simplicity and purity. The scene was exceedingly solemn and grand, and we were all amply rewarded for the fatigue of the journey by the sweet communion we enjoyed with our risen Lord and with each other. We entered the gates of the city as the clock struck half past two (A. M.), when we met already many carriages driving out to the king's summer residence and the park, to enjoy the scenes of nature and art, at the sacrifice of their souls. The Sabbath is here universally profaned.

After taking a little rest, we assembled with the church in the morning, when br. Peter Münster was chosen and set apart as the pastor of the church. I addressed br. M. from Acts 20: 28, and the church from Heb. 13: 7. In the afternoon we met again, when we were refreshed and blessed whilst surrounding the Lord's table. Towards seven o'clock in the evening we got safely on board of the "Malmo," steamer, and a few hours afterwards we landed at Malmo, the place for which we had taken our passports. The Lord found also a little work for us at this place. I visited two British ships in the harbor, and on board of one of them the glad tidings of salvation were proclaimed. To most of the Swedish vessels and persons employed about the harbor, we gave tracts.

It was our intention to proceed from Malmo to Langeland in an open boat, and to land at a point where

we could not be easily observed; but this was graciously prevented by heavy and contrary winds. We were obliged to return, after waiting three days, by steamer to Lübeck. And it was well ordered, for soon after my arrival the brethren Eustace Giles and — Ackworth, accompanied by our dear br. Maclay from New York, arrived as a deputation from the Baptists in England, to present a memorial signed by 5000 individuals, to the senate of this city. These dear brethren have done what they could for us, and I doubt not that their visit has left a favorable impression on the minds of many. I am not very sanguine, however, as to an immediate favorable result, for the animosity against the gospel in this city is past description, especially amongst the higher classes, and I fear that unless a similar effort is made by our sister churches in America and recommended to the senate by your President, we may wait long enough for anything like a concession or act of toleration. My spirit has been much refreshed by the visit of these brethren, and I only wished they could have prolonged their stay. Another memorial has arrived to-day from the Edinburg Bible Society, and I hope it will be presented by the British ambassador.

We continue to assemble for preaching as much as possible, but it is attended with much inconvenience and trouble. We have generally sixteen different little meetings on the Lord's-day, and a part of the church break bread every Lord's-day evening. The most gifted brethren render me what assistance they can in conducting these meetings. Up to the present moment no one has begun to waver, and I trust all will hold on and prove faithful. I baptized two brethren on Wednesday evening 29th inst., and about ten other candidates will follow in a day or two. Amidst many trials and difficulties the work is still prospering and spreading, and whilst I see this I am more than rewarded. The Lord has hitherto graciously sustained me. In the midst of persecution, loss and death he has been precious to me, and enabled me to rejoice in him, and in the prospect of a glorious and eternal rest beyond the grave.

I must again beg of you to plead for me with the Baptist Tract Society to aid me in circulating tracts.

I would also urge you to obtain if possible a larger grant of money from

the American Tract Society. Now is the time to act with decision for Germany, for the Lord is opening doors in all directions. And now, dear brethren, farewell. Plead our cause with God and man.

We are happy to announce to our friends that this appeal has not been unheeded, and that measures in accordance with a previous suggestion in the above letter, have been put in train, which thus far have been attended with the happiest success, and will result, it is confidently anticipated, in the reinstatement of Mr. Oncken and his oppressed brethren in the full enjoyment of their religious rights and privileges. But for this we must also "plead with God."

### Ottawas.

#### EXTRACTS FROM THE JOURNAL OF MR. MECKER.

For an account of the unusually interesting state of this mission prior to the first entry in the following journal, our readers are referred to p. 128 of our number for June.

#### *Ottawa council—Impeachment of Mr. Meeker, and his defence.*

March 12, 1840. We held our Thursday meeting at the house of Washkee, who has asked for baptism. Fourteen adults attended, among whom was Ottowukkee. After I had read in Ottawa the account of the conversion of Saul, and had spoken at some length, br. Green spoke with much warmth; during which time the chief lay on a bed and looked steadily at us. He took offence, I suppose, at our boldness in defying opposition, and declaring our confidence in God. After meeting Ottowukkee sent expresses in different directions to call every Ottawa man in the nation, and as many of the Ojibwas as could come, to meet in council to-morrow at about ten o'clock at his house.

13. At about 11 A. M. an express arrived at my house, who stated that Ottowukkee had sent for me to attend a council at his house immediately. I went, and on my arrival found the Indians assembled in true council-style. The ground was swept clean; (for it was out of doors;) the Ottawas and Ojibwas almost to a man, were seated on the ground in a ring with Ottowukkee, who was lying on a bed; two American flags had been hoisted, and

the countenances of all indicated that something great was now to be done. I was seated in the opposite side of the ring from Ottowukkee. When all the preliminaries were concluded Ottowukkee arose and addressed me. He said he was too sick to speak, but had appointed Kompchaw to be his speaker; that after listening to his speech I might have the liberty to answer. Kompchaw then attacked me with all his might, declared that it never was the wish of the Indians that I should build and settle here, that it was the doings of a chief who is dead—that I came to teach a school, and having no school now, I had no business here; that I was doing great mischief by separating families and friends, and making confusion all over the nation. He went on to enumerate a number of crimes that I was reported to be guilty of, and then sat down to wait for my reply.

I then arose, and spoke for about an hour, (without an interpreter,) stated that I was happy to have this opportunity of defending myself, and of informing all of the Indians how I came, and what I came for. I took up the several crimes alleged against me one after another, declared them all to be false, and challenged the whole council or any person present, to contradict me; remarked there were several witnesses, one of whom was their former agent, who could testify that the Ottawa nation, including Kompchaw, the present speaker, requested their agent to write to the President of the United States to send me to their country to live. I then took out of my pocket my instructions from the Commissioner of Indian Affairs at Washington, and told them that the same persons who placed the Indians here and protected them, also placed and protected me here. I stated too, that the Creator of the heavens and the earth had, I thought, sent me here, and that if he sent me he would protect me so long as he wished me to remain. I then discoursed on the nature and doctrines of Christianity, its effects upon those who embrace it, and the importance of seeking the salvation of the soul, &c. In the midst of my speech the Ojibwa chief arose, and addressed the Ottawas for about fifteen minutes, spoke of the frauds practised upon the Indians by the whites, and insisted upon their claiming their rights, and doing as they pleased in their own country. Ottowukkee, too, stopped

me once, and tried to make out that I lied. I think I never had a better command of myself than at this time. I felt that the promise of Christ was verified, "For it shall be given you in that same hour what ye shall speak," &c.

The speaker, after I had closed, acknowledged that they had probably been misinformed in relation to the charges alleged against me, and began to pour all the abuse possible upon br. D. Green, who was present. Br. G. arose, and made, I think, the best speech I ever heard from an Indian. He spoke with the boldness of a Peter. Afterwards the speaker (Kompchaw) addressed the Indians at some length, exhorting them not to listen to any thing calculated to make disturbance, but to do all they could to maintain their old customs, &c. The council then broke up. No bounds are yet fixed to our religious efforts. Wawindossunk, a man who wishes to be baptized the first opportunity, tells me that he did not hear much of the doings of the council, because he was all the time praying to the Great Spirit for me.

*Renewed attempt to break up the mission—Death of Ottowukkee—Church enlarged.*

14. Ottowukkee's excitement and exposure yesterday threw him into a relapse. He is again very sick.

15. Lord's-day. Spent the most of the forenoon in religious conversation with three men. They seemed to be earnestly enquiring after truth. Preached at noon to twenty-four Indians, in the evening to twenty. Br. G. also spoke in both meetings. Ottowukkee had a medicine dance about twenty rods from our evening meeting.

16. Last evening the Ojibwa chief sent an express who arrived about six o'clock this morning, to inform me that he wished me to come immediately to his house, which is twelve miles distant. On my arrival he had every one go out of the house but his brother and me. He then told me that the night before last an Ottawa man came to his house with a message from an Ottawa select council, which he (the Ojibwa chief) was to deliver to me as soon as possible. The message was nearly as follows:—"We, the Ottawa nation, having heard David Green say at the late council at Ottowukkee's that he was determined not to discontinue his visits and labors

among the Ottawas so long as he should live, do now unanimously decide that these visits tend to create division, disturbance and quarrelling. We therefore adopt the following resolutions, viz:—That in two moons from this time we shall meet again in council—that in case we shall at that time hear that these visits are continued, we will immediately drive out the missionary by force, and then try what we can do with his followers. We therefore advise that all these visits be stopped immediately, and that the meetings and religious conversations be confined to the missionary's house."

Visited Ottowukkee, who seems to be fast sinking to the grave. He is again much alarmed, wants me to doctor him again, throws many of his conjuring instruments into the fire, and again says, if he gets well he will pray as long as he shall live. Gave him medicine and food, but fear he cannot live.

18. At 8 P. M., Ottowukkee died.

19. Carried the remains of the chief to his grave. Some of the Indians suppose I have bewitched him, while others say it is a judgment from heaven.

29. Lord's-day. At 9 o'clock, A. M., the church met in the school-house. Many of the Indians could not get in. The following persons related to the church what the Lord had done for their souls:—Miss E. Stinson, sister-in-law of our Indian agent, Wa-som-sa and wife, Wash-kee, Shaw-bone-da, and Wa-win-doe-sunk,—one white woman, three Ottawa men, one Ottawa woman, and one Ojibwa man,—all of whom were unanimously received as members of the church after baptism. We then repaired to the Osage river. Br. Lykins addressed the multitude on the subject of baptism, after which I baptized the six candidates in the name of the Holy Trinity. At two of our previous baptismal occasions some unruly fellows made much noise and confusion, but to-day all was quiet. Many countenances indicated that there was much feeling within. We again met in the school-house, where br. Lykins preached to the Indians through an interpreter from "Behold the Man." At early candle-lighting, the house was again crowded to overflowing.

*Additional baptisms—Christian deportment of Indian brethren.*

May 17. Lord's day. Church met

for business agreeably to appointment, when Nah-yonch-o-quā, Maut-nuk-num, Ke-new-be-quā, and Pah-tee, (1 man and 3 women,) all Ottawas, related to the church their Christian experience, and were unanimously received, after which the church and candidates joined in a procession at our house, and, while walking to the water, sang the hymn, translated into Ottawa, "Jesus my all to heaven is gone," &c. followed by about fifty Indians. At the water I addressed the Indians with unusual warmth for about half an hour, and then buried them, as was their Lord and Master, in the liquid grave. There was no noise nor confusion among the spectators. With but few exceptions all appeared solemn. In the evening about twenty-five met at br. Wa-som-sa's, where we had truly a happy meeting. One of the head men of the medicine dance comes out decidedly to-day in favor of immediately seeking the salvation of his soul.

June 21. Lord's-day. At our meeting for business this morning, Tah-wa, Kea-pao-sa, Mie-saus, Ah-kosh and Ke-chip-poh, (three Ottawa men and one woman, and one Putawatomie woman of br. Simerwell's station,) gave in their Christian experience, and requested to be baptized, who were all received. Br. Blanchard then delivered a sermon out of doors to sixty or seventy persons from "I am the light of the world." We then repaired to the water, where, after speaking in Ottawa for about half an hour, I baptized the five candidates. Perfect order prevailed. The Indian brethren met at br. Wa-som-sa's in the evening, and continued near half the night in singing, exhortation and prayer. This has been truly a happy day to us. The wilderness and the (hitherto) solitary place is becoming glad for them, and our desert is beginning to rejoice and blossom as the rose. Bless the Lord, O my soul.

Aug. 1. Eleven brethren from a distance with us. At one P. M. the church met for business, when Sa-bo, (a chief,) Ke-kin-ah-bun-o-quā, Wanietā, William Turner, (my apprentice while in the printing office,) and Ke-o-to-wah-ba related their Christian experience, four of whom were received for baptism. The last named person was rejected. Of those received three were Ottawas, two men and one woman, and one Putawatomie man. Another Ottawa man expected to appear

before the church, but was prevented by sickness.

2. Lord's-day. At 10, A. M., we met out of doors, when brethren Barker and Blanchard preached to about fifty Indians. We then repaired to the water, where, after addresses by br. Blanchard and myself, I baptized the four persons named yesterday. We again assembled at our meeting place—I gave to the baptized persons the right hand of fellowship, after which thirty-two disciples, twenty-five of whom were Indians, sat down at the table of their Lord. It was truly a joyful sight.

During the last six months my time has been almost exclusively occupied in missionary work. I can now speak understandingly to the Indians on any subject without an interpreter. A considerable portion of my time is taken up in visiting from house to house, and conversing with all who will hear me, on the subject of Christianity. Some listen with attention—some determine to pay no attention to what I say, while others forbid me to have any religious talk on their premises. Although opposers are almost constantly threatening to destroy our property, to injure our persons and to drive us out of their country, still the killing of about a dozen hogs is all the injury they have done us. The cause of the Redeemer is gradually advancing—the native brethren are all increasing in zeal and holiness of life, our meetings are full and interesting, and we have reason to hope that the good work of the Lord will still go on. The Christians have nearly all learned to read in their own language, and to sing a good many English tunes. They attend punctually all our meetings. The brethren never refuse to pray or speak in public when called on; seven of whom are fluent speakers, who often go into the Ottawa and Putawatomie settlements, call the Indians together, and sing, pray and discourse with much feeling on religious subjects. We sometimes have meetings at three different places at the same time. Br. D. Green has lately declined accepting any further compensation from the Board for his religious services. He found some difficulty from the remarks of some who asserted that the object of his religious visits was money. He however spends as much of his time as he can in missionary work.

## CHINA.

## JOURNAL OF MR. SHUCK.

Our latest direct communications from Mr. Shuck are of Feb. 12, at which time the health of Mrs. Shuck, though subject to sudden illness from a determination of blood to the head, was better than it had been several previous months. The following notices are from Mr. Shuck's journal for January. Having alluded to the events which had recently transpired relative to the suppression of the opium trade, Mr. Shuck writes :

Jan. 1, 1840. During the last nine months my stated Sabbath preaching in Chinese, and daily visits from house to house, have been continued with encouragement, and without molestation. Baptism has been applied for by one individual, and the number of sincere inquirers has increased. I have had some printing done—the tract against divination—and have also distributed many books. But it has been my aim, in these excited times, not to give books away indiscriminately. Teaching has never been omitted by Mrs. Shuck except when attacks of illness interfered. We have an accumulating amount of labor, a vast deal of which must necessarily remain unaccomplished for want of fellow-laborers. All things have remained quiet in Macao, and for the abounding mercies of the year we would record our renewed gratitude to God.

7. In the district of Tungkwan on the eastern side of the Bocca Tigris, and about 40 miles from Macao, was a village of about 200 houses, called Wankeachun, whose inhabitants had long been famed for their daring in the smuggling of opium.

About a week ago the Commissioner was informed that a large amount of the drug had been stored there, and immediately despatched a body of soldiers to seize it, and bring the smugglers to justice; but the villagers sallied forth, met the soldiers, and completely routed them in open combat. When his Excellency heard of this he forthwith ordered several additional hundreds to proceed to the place, to take or kill every opposer, and burn every dwelling. The villagers hearing that so large a force was marching upon them, deserted their homes and fled, and the soldiers, after indiscrimi-

nate plunder, set the town on fire, and reduced it to ashes.

16. This day, in consequence of the seizure and detention of a British subject by the Chinese authorities, the port and river of Canton were blockaded by H. M. ships *Volage* and *Hyacinth*. A single government salt-junk was prevented from entering the river, the blockade continuing only a few hours, Mr. G. the individual detained being immediately given up. This circumstance is not unworthy of record, inasmuch as it is the first of the kind which has ever occurred in China.

26. Sabbath. At 10, A. M., had an interesting Chinese congregation. Preached from John viii. 12, "I am the light of the world." At the close Chenhea offered an appropriate and fervent prayer. In the afternoon held another pleasant service in Chinese in my study, after which went out as usual among the people, and soon found a circle of listeners. One man could not understand why I placed so much stress upon repenting "*now*." Another man said he should be an adherent to that religion which secured to him the largest amount of money; "and," said he, "if you will give me one hundred dollars in advance, I will become a Christian." I briefly replied to their absurdities, and left them, without discouragement, in the hands of Him who can efficiently apply his own truth to the most stubborn heart and conscience.

Feb. 9. Lord's-day. Morning services as usual. After the accustomed worship in the afternoon, accompanied by Dr. Diver I went out among the people, and taking our stand upon the steps of a temple, I had the privilege of dispensing the truths of the gospel to a quiet group of hearers who had soon gathered round us. It being the time of their new year holidays, we distributed copies of a new year card, which I had prepared for the occasion.

16. Had a congregation this morning of nine Chinese, all of whom were orderly and attentive. I addressed them from the words, "They that are whole need not a physician." Chenhea closed with prayer. He is making visible and encouraging advances. To me this season of worship was one of deepest interest.

23. Services as usual in Chinese, both in the morning and afternoon. At night preached in English.



## Miscellany.

### CANTON, AND THE RIVER TIGRIS.

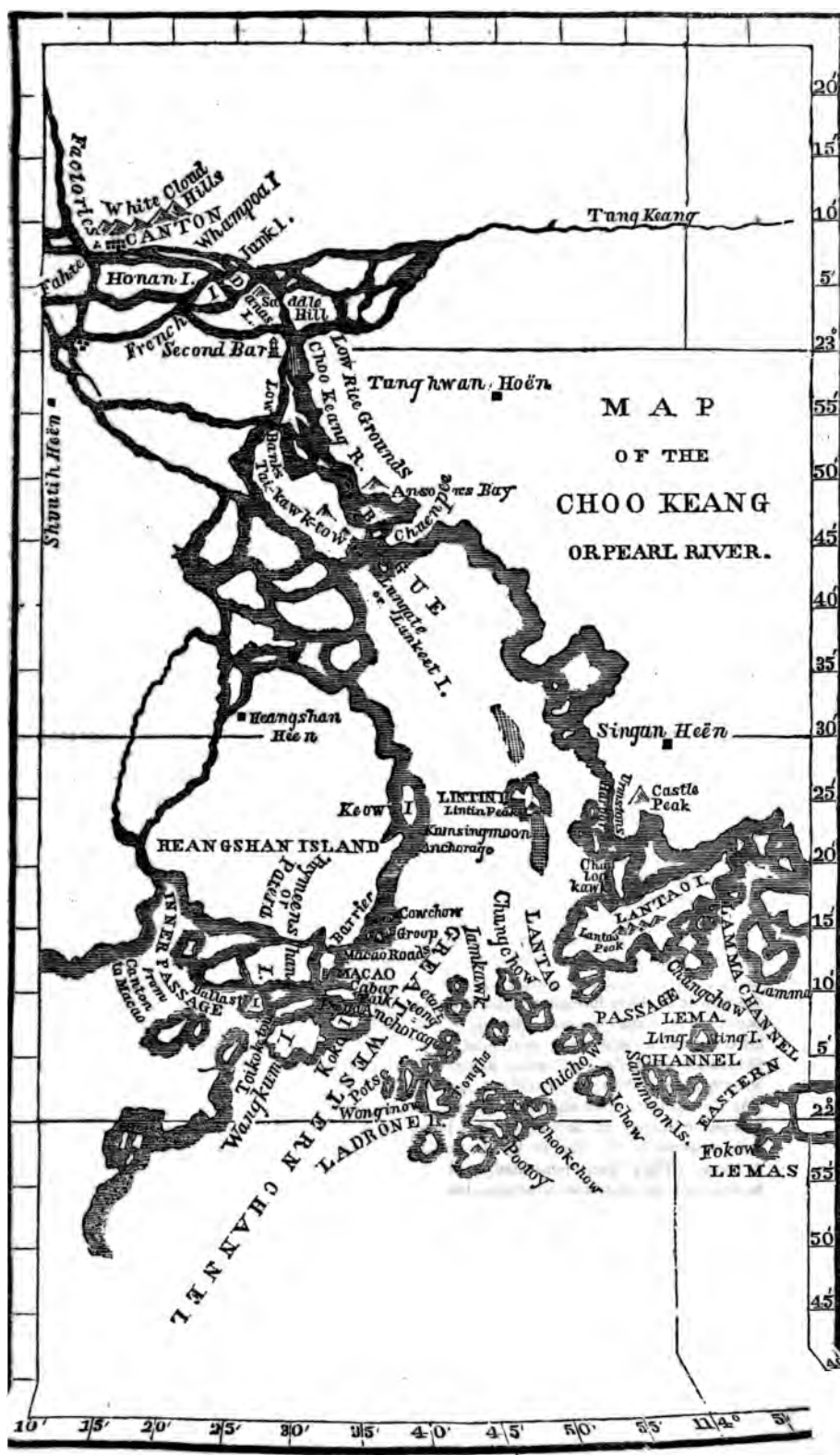
This city is situated in the province of Kwang-Tung, (called by Europeans, *Canton*,) which is of all others best known to foreigners. The area of the province is 79,456 square miles, and it has a population of 19,174,030. The city is situated on the north bank of the Canton or Tigris river, and is built somewhat in the form of a square. The square described by the walls is intersected by a wall running east and west; and the division on the north, which is the largest, is called the old, or Tartar city; while the smaller, on the south, is called the new, or Chinese city. Both together are about six miles in circumference, and there are twelve gates in the outer walls, and four in the intersecting one. The suburbs are still more extensive than the city. On the south they occupy the whole space between the wall and the river. The streets and canals are very numerous, and the river, which is near the city, has some large rocks in its centre, visible at low water, and is covered with boats of every description. Most of the dwellings are built of brick; the houses of the poor, and many of those belonging to their Tartar lords, consist of mud. Many of the streets are very narrow, the houses low, and, if belonging to rich individuals, surrounded by a wall, through which we pass to the house. Opulent individuals live in large buildings, like Chinese palaces. On the roofs are terraces, which serve the double purposes of drying clothes and walking. A strict watch is kept in the streets during the night, and there are bamboo towers on the roofs, whence alarm of fire or other accident may be readily given. There are 30 colleges for promoting learning, but only a few students. The Budhists, who have also maintained their sway over the city, have here numerous temples. There are about 124 other temples in and about Canton, and the number of priests is said to amount to 3,000, and of the nuns to 1,000, and the maintenance of these pernicious establishments is said to exceed annually one million of dollars. There is also a mosque in the city for the accommodation of 30,000 Mohammedans. In one of the factories there is a British chapel, and there are three hospitals.

The commerce of Canton may be traced to an early date. About the middle of the seventh century the Chinese annals relate,

that vessels brought rare commodities to Canton from foreign countries. The first Europeans who visited China by sea were the Portuguese. In 1516 a vessel from that country reached the islands at the mouth of the Canton river, and her voyage being successful, eight vessels were despatched in the following year. The Spanish, Dutch, English, and other nations, followed the Portuguese successively, and by their mutual strifes and jealousies increased the contempt in which the Chinese had been taught to hold all foreigners. The English first turned their attention to China in the year 1576, but the vessels equipped were lost on their passage out. The next attempt to establish a trade here was in 1634, but the opposition of the Portuguese defeated for some years the object of this and other expeditions. In 1676 the East India Company succeeded in establishing a factory at Amoy, whence they were driven away in 1680, by the contests of the Manchous, who had possessed themselves of the imperial throne. In 1684 they were permitted to return to their factory; and there they remained until foreign commerce became restricted to Canton and Macao. They then established themselves at Canton, where their trade continued to increase, but with occasional interruptions until the termination of their charter in 1833.

In Canton the manufactories are numerous, but no machinery is employed. "About 17,000 individuals (says Guttaf,) women and children included, are engaged in silk, and 50,000 in cloth manufacture. About 7,300 duly licensed barbers are daily employed in shaving the head, and there are no less than 2,000 physicians and quacks." There are 16,000 carpenters, and 7,000 lapidaries. There are 18,000 boats, of various sizes, trading along the river, between the city and Whampoa, an island where the foreign vessels find the nearest allowed anchoring ground. There are 1,700 shops in Canton in which nothing is sold but firewood and charcoal. There are daily slaughtered 24,000 pigs. The population, including those who live in the suburbs, and on board of 84,000 boats on the river, is estimated at 1,236,000.

The whole population is busily engaged in trade. The city has commercial connections with all parts of the Chinese empire, and with most countries in Europe, Asia, Africa, and Australia. The foreign



factories where the merchants reside are situated in the suburbs, and are perhaps the finest buildings in the empire. They are of brick and granite, two stories high in one row, and each containing four or five separate houses, joining each other. The names of these, as translated from the Chinese appellatives, are curious. They are, "The factory of justice and harmony;" "the (English) factory that ensures tranquillity" (!) "the great and affluent factory;" "the precious and prosperous factory," &c. &c.

Ships which proceed up the river must first obtain a permit and pilot at Macao. After their arrival at Whampoa, a security merchant, who must be a member of the Hong merchants, is engaged: he has to pay the duties and warrant the good behavior of foreigners. They act as agents or consignees. The privileged company of Hong merchants constitute a body, and have a common fund levied upon foreign shipping. They are, however, subject to heavy exactions by the government, and frequently become bankrupts, when they are disgraced and exiled. The whole trade is under the management of a hoppo (or superintendent of the customs), an officer purposely sent from the imperial household at Peking. Besides measurement duty, import and export duties, foreigners have other charges, exactions, and bribes to submit to, to an almost equal amount.

#### MACAO.

Macao is situated on Heang-shan island, at the entrance to the Canton river, in latitude 22 deg. 11 m. N. and 113 deg. 32½ m. E. of Greenwich. It is remarkable as being the only settlement possessed by Europeans within the Chinese dominions; and that possession does not amount to sovereignty, as the authorities of the Celestial Empire not unfrequently control the judicial power of these foreigners, and forcibly interfere in their internal affairs. The town is built upon a rocky and hilly neck of land or peninsula, eight miles in circumference, and with an excellent harbor. The Portuguese, after repeated attempts to fix upon a colony on the coast of China, took possession of this rocky peninsula in 1588. They were permitted to build houses, not by imperial sanction, but by connivance of the local officers, and in virtue of this vassalage they have to pay a considerable sum annually. It has been generally supposed that the place was given to them for their activity on various occasions in suppressing the pirates that infest the coast; but there is no real ground for such a supposition; the Chinese policy be-

ing adverse to such a gift. The Portuguese have their own magistrates and officers, but the Chinese have also theirs for the government of the Chinese population, which is numerous. Military mandarins periodically inspect the forts, and a civil mandarin represents the emperor. A tenure so little defined on either side, and privileges supported by both parties with plausible arguments, have given rise to many a quarrel between the Chinese and Portuguese. In cases of dispute the Chinese soon overcome the obstinacy of the "barbarians," by cutting off their supply of food, which they can easily do, they having built (in 1573) a wall across the narrow neck of land that joins the peninsula to the main, with a gateway, which is guarded by a number of soldiers. This wall circumscribes the space to which the Portuguese are confined, to a spot three miles long and one wide. The Portuguese population of the town does not exceed 5,000, while the Chinese are estimated at 80,000. There are several respectable mercantile houses in Macao, but the majority of the inhabitants are without industry or enterprise, and rely upon the industry of their slaves. The town is defended by several strong forts, mounted with heavy cannon, and garrisoned by a small number of Portuguese soldiers. There is a custom-house, and several factories belonging to the English and other European nations. As an outpost of the most singular empire in the world, Macao is at present of more value than as a commercial emporium.

Large ships are obliged to anchor in Macao Roads, an anchorage much exposed. On landing, a spacious circular bay, with a row of neat houses encompassed by rising hills, crowned with forts, convents, and churches, present themselves to view. The streets are very rugged on account of the unevenness of the ground, yet this unpromising spot is inhabited by a few genuine Portuguese, a host of mongrel offspring of all nations, slaves imported from Timor, some Europeans and Americans, and thousands of Chinese. A nunnery and several convents exist there, which were lately secularized by government,—a large host of priests, churches, chapels, and also one college for the instruction of Chinese youth. The procurators of the Italian, Spanish, and French missions reside in this place, and a bishop used formerly to be at the head of spiritual affairs.

Macao will be found distinctly marked on the accompanying chart. It is the spot at which the British are permitted to reside during the cessation of trade in Canton. There are two passages for vessels hence

up the river to Canton, called the Inner Passage, and the Outer Passage, each in length about 75 miles.

Macao has of late years declined from its former wealth and prosperity from various causes, including the competition of other European nations in the China trade. An island will be observed in the map, near the centre of the river, about 30 miles above Macao, called Lintin. Here ships of war anchor, the Chinese not permitting to proceed nearer to Canton. The Booca Tigris, or "Mouth of the Tiger," is the entrance of the river, above the estuary. Whampoa, where the merchant ships anchor, is 35 miles north of Lintin, and ten miles from Canton, with which place the intercourse is carried on by lighters and other boats.

The mouth of the estuary of the Canton river is, it will be observed, entirely studded with islands, most of which are small, with the exception of Lantao and Hong-Kong.

#### THE STOPPAGE OF THE TRADE, &c.

At what period the use of opium commenced in China is not known, but its growth was known to themselves for ages, and it is still largely cultivated by them in some of the provinces. Up to 1786 the Portuguese supplied the Chinese with foreign opium, after which the trade was taken up by the English, who formed a depot at Lintin in 1802. It was formerly admitted on payment of a duty, but towards the end of the last century its importation was entirely prohibited, and in 1796 those found guilty of smoking it, were punished with the pillory, and a certain number of blows with the bamboo. Within the last fifty years the annual consumption in China has increased from 1,000 to about 80,000 chests of 156 lbs. weight each. In spite of strong denunciations on paper of the Chinese authorities, the clandestine trade went on; the East India Company were compelled to take the preparation of the opium, in the rich districts of Bengal, Bobar, and Benares, into their own hands, and sold it annually at Calcutta by auction to the highest bidder. This was only one portion of the opium trade. Of late years the poppy was found to grow in Malwa and Central India. In 1837 no less than 20,882 chests were sent to China from the former place through Bombay alone, and when the trade was stopped the importation for the year would, it is said, have amounted to 40,000 chests!

The quantity imported in 1837-38 into China, according to the return of the

Canton General Chamber of Commerce, was

	Chests.	Dollars.
Patna - - -	14,116	value 7,777,916
Benares - - -	3,638	1,731,668
Malwa - - -	7,891	3,995,026
	25,645	13,504,630

This is exclusive of what was clandestinely introduced.

At Lintin (previous to the stoppage) the opium was kept by the English in armed ships, and was delivered to the Chinese by written orders from Canton. The nature of the transaction is thus described by a Chinese writer: "At Canton," he says, "there are brokers of the drug, who are called melters. These pay the price of the drug into the hands of the resident foreigners, who give them orders for the delivery of the opium from the receiving ships. There are carrying boats plying up and down the river, and these are vulgarly called 'fast crabs' and 'scrambling dragons.' They are well armed, and are manned with some scores of desperadoes, who ply their oars as if they were wings to fly with. All the custom-houses and military forts which they pass are largely bribed. If they happen to encounter one of the armed cruising-boats, they are so audacious as to resist, and slaughter and carnage ensue."

The general mode of consuming opium in China, is by inhaling the fumes through a peculiarly constructed wooden pipe. Prohibitory regulations are found ineffectual, so corrupt are the authorities, who are all accessible to bribery by the traders, and themselves indulge in the use of the drug. A few years ago one of the Chinese censors addressed a memorial to the emperor, stating that "the magistrates of districts issue proclamations, interdicting the clandestine sale of opium, at the same time that their kindred, and clerks, and servants smoke it as before. The police, influenced by the people in the public offices, become the secret purchasers of opium, instead of laboring for its suppression, and thus all interdicts and regulations become vain."

Such are the profits on the drug, and such the impunity generally with which it can be imported, that a contraband trade of the annual value of £3,000,000 sterling has grown up in this article alone. The baneful practice of smoking opium has descended from the higher to the poorer classes, so that the vice has become general throughout the whole empire.—*N. Y. Observer.*

## BRITISH INDIA, OPIUM AND CHINA.

With the commerce or politics of the opium question we have nothing to do, it is not our province; but on the morality and religious bearing of the subject we think it our duty to speak. Would that the truth were of such an aspect as to excite one solitary feeling of a cheering nature; would that one ray of light could shed its beams on the unmixed darkness which surrounds this subject;—every feeling which the subject excites is sorrowful—every view taken of it presents the same dark aspect.

Well do we know in what estimation an individual would be held who should use his influence and talents for the creation of evil and the extension of crime. Should he effect his ill purposes through ignorance or reckless thoughtlessness, some small measure of pity might be excited for him, as well as his victims; but if his conduct arose from nothing but a deliberate love of gain, if he for filthy lucre's sake would dole out a deadly sickening poison, marring the health and morality of individuals, families, and a people; sooner or later but one feeling of disgust and hatred would be apportioned him, and in the end the merited chastisement of God overtake him. If this theory be applicable to individuals, how much more to corporate bodies or governments, inasmuch as their influence is the more extensive; to them has an allwise providence given the guardianship of the people—He has made them his stewards, and said, "Occupy till I come." They profess too to be the conservators and protectors of the welfare of their subjects, and hence, not only have they the sanction of providence, but generally the confidence of the mass of their subjects. What an influence do they possess either for good or evil! The extent of that influence too is in proportion to the moral, religious, political and commercial scale which they hold among the civilized nations of the earth. From barbarous tribes we expect nothing but barbarity, but from civilized nations—nations professing to be guided by upright and religious motives, we expect integrity and honor. Who would anticipate that Christian Britain should for the mere sake of a petty portion of her revenue, promote the growth of a poisonous drug, and stealthily carry it into the interior of a vast empire, in opposition alike to the faith of its people and the edicts of its rulers?—sapping by this means the physical and moral constitution of 300 millions of the human race. Who would suppose that Britain would so far forget her high and honorable character as

to allow vessels to be equipped in her chief ports as regular traders in a contraband material to convey it to a sister kingdom; that she would allow vessels with the British flag flying at the main, to engage in a traffic in which they are liable to be confiscated at any moment for the infringement of the laws of a nation with which she is at peace, and the officers of which are either obliged to carry on their trade in secrecy, or as unblushing smugglers? With what grace can Britain plant a preventive service on her own shores to protect her commerce, and consign men to hopeless imprisonment for daring to infringe her equitable laws by the importation of untaxed materials from other countries? With what grace can she consign such men to prison and confiscation, when her chief officer in this land can see from his palace windows the smuggler's vessel of all others tripping it as a thing of life over the waters of the Ganges; and see her not only as a thing of life, but regularly cleared at our customs with an illicit cargo? How must such conduct elevate Christianity and European policy in the estimation of the disciples of Confucius! But we restrain our feelings and simply confine ourselves to

*The Physical and Moral evils inflicted on the Chinese by a Christian people for the love of gain.*

1. Opium is a bane both moral and physical. In reference to its physical ills, we quote the following:

"In moderate doses, opium increases the fullness, the force, and the frequency of the pulse, augments the heat of the body, quickens respiration, and invigorates both the corporeal and mental functions, exhilarating even to intoxication: but by degrees these effects are succeeded by languor, lassitude, and sleep: and in many instances headache, sickness, thirst, tremors, and other symptoms of debility, such as follow the excessive use of ardent spirits, supervene. In very large doses the primary excitement is scarcely apparent, but the pulse seems to be at once diminished, drowsiness and stupor immediately come on, and are followed by delirium, sighing, deep and stertorous breathing, cold sweats, convulsions, apoplexy, and death. The appearances on dissection are those which indicate the previous existence of violent inflammation of the stomach and bowels, but notwithstanding the symptoms of apoplexy which an overdose, when it proves fatal, occasions, no particular appearance of an inflammatory state or fullness of the vessels of the brain is perceived."—*London Encyclopedia*, p. 461.

"Their gestures were frightful; those who were completely under the influence of the opium talked incoherently; their features were flushed; their eyes had an unnatural brilliancy, and the general expression of their countenances was horribly wild. The effect is usually produced in two hours, and lasts four or five. The dose varies from three grains to a drachm. The debility, both moral and physical, attendant on its excitement, is terrible; the appetite is soon destroyed, and every fibre in the body trembles; the nerves of the neck become affected and the muscles get rigid: several I have seen in this place who had wry necks and contracted fingers, but still they cannot abandon the custom. They are miserable till the hour arrives for taking their daily dose."—*Madden's Travels in Turkey.*

As it respects the demoralizing influence, the following is sufficient:—

"The use of opium, it must be confessed and lamented, has struck deep into the habits, and extended its malignant influence to the morals of the people, and is likely to perpetuate its power in degrading their character and enervating their energies, as long as the European government, overlooking every consideration of policy and humanity, shall allow a paltry addition to their finances to out-weigh all regard to the ultimate happiness and prosperity of the country. It is either eaten in its crude state as *mánda*, or smoked as *mándat* or *chádu*. In the preparation of *mándat*, the crude opium is boiled down with the leaves of tobacco, *siri*, or the like, and used in a sticky or somewhat liquid state. In *chádu*, the opium is merely boiled down without any admixture, to a still thicker consistency, and rolled into small balls or pills, in which state, when dry, they are inserted into *bámbus*, and thus smoked. The crude opium is eaten principally by the people in the interior of the country, in the provinces of the native princes: the opium prepared for smoking is used along the coast, and generally in the other islands of the Archipelago; it is prepared by the Chinese. The use of opium, however, though carried to a considerable extent, is still reckoned disgraceful, and persons addicted to it are looked upon as abandoned characters, and despised accordingly."

2. The practice of smoking opium was comparatively unknown in China until introduced by European influence, and the increase of its consumption has produced a fearful mass of poverty, sickness and wretchedness deeply to be lamented. This position we think amply proved by the following astounding extract.

"Last year there was 33,200,000 taels weight of the smokable extract prepared from the opium imported, and that at a tael each per day for 300,000,000 people will give 912,000 smokers. Instead of a tael take a *mace*, (1 tenth, or 57,984 grains Troy,) which is as the Chinese say, and as one would think, a good allowance. This will make 9,120,000 smokers of the Indian and Turkey drug. In addition to this, let us add the opium grown in this country, and what is brought into China overland. Opium is, we are told, grown largely in the central and southwest provinces of China. Choo Tsun says expressly, that 'many thousand chests' are produced in a single province. I shall not, I think, go too far if I estimate the total at  $\frac{1}{2}$  the sea borne drug, which would give 2,280,000 more, making a total of 11,400,000 smokers. Besides, this consumption is but of the first smoking; for the drug is not thus destroyed, it being used *twice or thrice over*, each time losing more and more in flavor, though not so much in strength. Each *rifacimento* is cheaper than the former one, till the worst, mixed with tobacco, or jaggery, tea, or some other substance, is placed within the reach of the very poorest people. This will permit a much larger allowance for the original smoker, or a great extension of the number of consumers—either way increasing amazingly the effect of the drug. I will strengthen the dose and add but one million for all this—say a total of 12 $\frac{1}{2}$  millions of opium smokers in China; and this, I think, is a moderate computation. I may, of course, be mistaken in part, but I go on the information of many Chinese, and have purposely kept under the mark.

The Chinese empire is assumed to hold 300 millions of people. Of these 300, near one-half (25 to 26, or 20 to 21) are females, according to the known laws of population. Of these 150 millions of men I assume that three-fifths are under 20 or over 60 years of age, in the absence of all Chinese statistics, taking the census of the U. S. of 1830 as a fair guide. There will remain 60 millions of men from 20 to 60 years of age, among whom I suppose the opium smokers may be found. We shall thus find one in every five of men in the prime of life, or verging to old age, an habitual opium smoker, and this within, I may say, 50 years of the introduction of the habit, which in 1792 was so little known that Sir George Staunton in Macartney's Embassy no where mentions it, save by name among the articles of trade in the appendix. See how it is advancing. In 1816-17, twenty years ago, 3216 chests of Indian opium were sold in China.

In 1826-27, ten years back, it had advanced to 9969. In 1836-37, it had progressed to 24,000: an increase, in ten years, of 250 per cent.; and in twenty, of more than 1000; so that, for every one who then smoked opium there are now eleven; and for each two, ten years back, there are now seven smokers: and it appears to be so fast, even yet, on the advance, that it is apprehended that the legalization of the drug would at once advance prices enormously, by the facilities which it would offer. Who can read this without a feeling of horror! Truly the love of money is the root of all evil."

3. The Chinese authorities have for a long time, with a wise and paternal feeling, seen and felt the deteriorating influence of opium, and issued edicts to prohibit its sale. Here is an edict issued in 1820, strong enough, but, like many which have succeeded it and of which it is an echo, unheeded, until at length the higher powers alarmed at the amazing increase of the evil have taken up the matter in good earnest, and appear determined to suppress a trade so degrading to all the parties concerned.

"Yuen, the governor of Kwangtung and Kwangse, and Ah, the hoppo of Canton, hereby issue a proclamation to the hong merchants, with the contents of which let them make themselves fully acquainted. Opium is an article which has long been most strictly prohibited by his imperial majesty's commands, and frequent proclamations have been issued against it, which are on record. But the passages on the coast of Canton being very numerous, Macao being the resort of foreigners, and Whampoa being the anchorage for foreign ships, should be more strictly watched and searched. It is found on record, that during the 20th year of Keäking, the then governor Tsoäing reported to court, and punished the abandoned Macao merchants, Choomeiqwa and others, for buying and selling opium. The emperor's will was then most reverently received.

Since that time, four or five years have elapsed; and it is feared, that remissness may have crept in by length of time. It is probable, though not certain, that, when the Portuguese ships anchor in Macao harbor, there may be *avaricious vagabonds*, who smuggle opium into the port, and therefore the Macao deputy custom-house officers have been ordered to search very strictly and faithfully. With respect to Whampoa, it is the anchorage of all foreign ships, and although I, the governor, appoint to each ship an attending officer; and *the hoppo*, also appoint tide-waiters, *who watch the ship on each side, and*

make due search, which seems as strict a guard as can be kept; still the seamen are not all good men; it is impossible to be sure that they never connect themselves with native vagabonds, and seize opportunities of smuggling. Therefore strict orders are given to all the local military stations, to the deputy officer from the custom-house, and to the armed police at Whampoa, to be very strict in searching; and farther, confidential soldiers are sent in all directions to search and seize. Besides these precautions, the hong merchants are required to promulgate to all foreign factory chiefs, resident at Macao or Canton, our commands to them, to yield implicit obedience to former imperial edicts, which disallow the clandestine introduction of opium, and which require the sources from which it comes to be cut off. If they dare to disobey this order, as soon as a discovery is made, the ship concerned will be expelled, and not permitted to trade; and the security merchant will be seized and punished for the crime; if he dares to connive, he will most assuredly be broken, and prosecuted to the utmost, and without mercy. Be careful, and do not view this document as mere matter of form, and so tread within the net of the law; for you will find your escape impracticable. Report the manner in which you execute these orders; and at the same time present a bond, engaging to abide by the tenor of this. Delay not! A special edict.

(Dated) "Keäking, 25th year, 2nd month, 22nd day."

4. The only possible advantage to be derived from the traffic by the British Government is *pecuniary*, the whole trade bringing to the revenue merely *two crores of rupees*; for which paltry sum we are called upon to witness a kind of national and commercial *immorality* unprecedented in the annals of civilized governments; viz. one nation, a Christian nation, a nation standing high above all others for its noble and generous character, violating the laws of another and that one of the most populous dominions in the world, exciting a bad taste in and debasing its people to the level of brutes, sanctioning her merchants, whose princely liberality and high honor has obtained for them a character and a name unprecedented in the annals of trade, to carry on a traffic bad both in its origin and tendency: and which can only enrich the very few at the expense of the many, and all this for the sake of a small increase to its exchequer! this, too, by a government especially jealous of interfering with the religious prejudices of the heathen people, who have seen the "spirit of the storm" in the distribution of the *Wills*, and the

elements of insurrection in the preaching of a missionary; yet they do not scruple to send a mission, most insinuating and destructive in its character, into a sister-country—a mission the very object of which is subversive of the very best element of their unhappy faith—sobriety.

5. Not only have the Chinese authorities begun to stir themselves effectually in the matter, but some of the humane and enlightened of the people, both aristocratical and plebeian, have called the attention of government and the mass of the people to the subject as an evil to be deprecated and shunned. More than one able treatise has been addressed to the supreme government by intelligent functionaries, and a Chinese artist has employed his pencil in a series of etchings similar to Hogarth's "Rake's Progress," to illustrate the debasing tendency of opium smoking.

We may safely conclude, that when an artist devotes his time to such an object there exists some correspondent sympathy and feeling in the public mind, otherwise his labors could meet with no reward.

6. The feeling and effort is not merely confined to China and its people, for the wise and humane in our own Britain have actually enlisted in the cause, and offered a premium of £100 for the best essay on the opium trade, showing its effects on the commercial, political, and moral interests of the nations and individuals connected therewith, and pointing out the course they ought to pursue in regard to it.

7. We have here then a most extraordinary exhibition; on the one hand, the authorities of a large empire and their subjects aroused to a proper state of feeling, as it respects the existence of a great and increasing evil—its talent and art employed to enforce and illustrate its dreadful tendency on the public mind, and the humane in other lands aiding the effort to cast off the yoke;—while on the other hand we see a *Christian* and otherwise honorable government monopolizing the infliction of a gigantic evil on a sister nation for the mere sake of gain. What would Britain say and do, were vessels, bearing the flag of some state with which we are at peace, to enter our chief ports laden with a drug which would poison the people and cheat its exchequer? Why confiscate the vessel and property to the state, and consign the men to hopeless imprisonment:—and how can she with "equity and good conscience," how can she on the principles of that faith on which her superiority depends, the chief rule of which is "to do to others as she would others should do to her," send to China opium which is prohibited both by the laws of the empire and the

precepts of its faith? We trust that neither shall such a blot be long permitted to rest on the honor and religion of Britain;—nor that the missionaries of the cross (when they shall have an entrance given them into China, which they may soon,) shall not only have to contend with idolatry and its abominations, but with a superadded sottishness induced by the avarice of their own countrymen and believers in that one faith which pledges them to wage warfare with all evil. May all concerned in its traffic speedily wash their hands of it, for sooner or later, whether in an individual or corporate capacity, their sins will find them out, and meet with that chastisement which it merits from the hands of a long-suffering but retributive God.—*Calcutta Ch. Ob.*

The views expressed in the preceding article are corroborated by the following extract from an address on behalf of missionaries\* resident at Macao Jan. 1, 1840. Referring to the traffic in opium, as being "one of the most appalling obstacles to missionary exertions," the writer (Mr. Abeel) proceeds,—

After all the imperial edicts which have been issued, and the victims which have been sacrificed to public justice, and the costly, though no doubt injudicious efforts made by a high officer commissioned for this very purpose, this nefarious and ruinous trade is still going on in a manner, and to a degree, which can scarcely be credited. Vessels built for the purpose, armed and manned as ships of war, are continually forcing this drug upon the empire, and more effectually to gain their ends, are supplying with arms and ammunition the Chinese craft engaged to assist them. If this traffic continues, what is to prevent the whole coast of China from becoming a scene of ruthless piracy?

It is gravely asserted by those who have resided in China, that opium as used here is a harmless luxury, and of course the supply of it a very honorable employment.

\* The names of the missionaries resident at Macao and vicinity at the breaking out of the late difficulties, are C. Gutzlaff, now employed as an assistant interpreter to the British Commission for trade; E. C. Bridgman, D. Abeel, Drs. Parker and Diver, and S. W. Williams, printer, of the A. B. C. F. M.; J. L. Shuck and Mrs. Shuck, of the A. B. B.; I. J. Roberts, of the R. F. and C. M. S. of the Mississippi valley; Mr. and Mrs. Squire, of the Church (Eng.) M. S.; Dr. Lockhart, Dr. and Mrs. Hobson, and W. Milne, son of the late Dr. Milne, of the London M. S.; and Mr. and Mrs. Brown, of the Morrison Ed. S., total 17. "From Pinang on the west to Canton on the east, there are between fifty and sixty men and women devoted to the Christianization of the Chinese."



As well might they declare, that there is no idolatry in China, or that what little may be practised amounts to a very innocent and useful recreation. The effects of opium encounter us "in the house and by the way-side," in our domestic arrangements, and in our missionary pursuits. Although we have made the most explicit regulations to debar from our service those who are addicted to this indulgence, and although those who have entered our families have bound themselves by these rules, yet, notwithstanding their promises and the fear of expulsion, we have detected some of them yielding to the habit, even in our houses. Some of us have experienced serious embarrassments from having the best teachers we can procure, stupified and disabled by its influence.

The sallow complexion and meagre appearance of hundreds and thousands in the streets betray its deadly inroads in their constitutions. The sufferings of families, from whose scanty support this expensive luxury is deducted, or from whose head its victim is torn away by death, can scarcely be imagined. Of all with whom we converse, those who are the least susceptible to serious impressions are opium-smokers. And yet nominal Christians, men of high worldly respectability, grow, prepare, and smuggle this deadly poison; nay justify, and even commend themselves for their benevolent services. †

The missionaries hold the following language in view of the difficulties that have arisen from the recent attempt by the Chinese authorities to suppress the opium trade, and the

*Claims of China on the prayers of the Christian church.*

We think there has never been a time when intercession for China was so urgently demanded as at present. We would not limit the wisdom and power of the "Holy one of Israel." We reject the opinion that war is *necessary*. The resources of Jehovah are infinite. Through his interposition, existing difficulties may be adjusted without the bloodshed and wretchedness which usually mark the path of war. Happy and thankful shall we be if a panic prevent hostilities, or a timely wisdom come in to avert them. Still in either alternative, our only refuge is "the holy of holies;" our most urgent business with him who fills the mercy-seat.

Should England not feel herself called upon to demand explanations for past *grievances*, we fear that the authorities will become still more overbearing and exclusive. This would naturally diminish

the few privileges we now enjoy. Alas! our hearts sink at the bare possibility of such a result. We deprecate war. Its ravages in such a country as this would be desolating in the extreme. While we pray, therefore, that if consistent with God's holy purposes, it may not be inflicted, ought we not to plead with even still greater importunity, that if Great Britain pursues a peaceful policy, the pride and prejudice of this people may not swell into still higher barriers, than they already oppose to your influence?

If it be the will of "the Governor among the nations" to visit this people for so long refusing to acknowledge his authority, and for worshipping, in his stead, the gods of their own creation—the slaves of their lusts, with what intense earnestness should we pray that the event may introduce a new era into the church of Christ. What ample space is here for "Zion to break forth on the right hand and on the left—what a multitude for her to lift up her eyes round about and behold." The conquest of the islands of the sea, and of the continental kingdoms of the earth, is most desirable. We hail the Prince of Peace in other lands. But we cannot forget that all the islands in the world scarcely compare with China, and that none of the continents, nor indeed all of them together, exclusive of the one of which she makes the prominent part, contain an equal number of responsible beings. And can the church rest, while these unhappy millions are kept in ignorance of "the only name given among men whereby we must be saved?"

Pray that whatever is permitted to occur may grant us more favor in the eyes of this nation, and open "a wide and effectual door" to us as missionaries of the cross of Christ. We would not overlook our present liberty, restricted as it is; we would be thankful that we may exert ourselves to some advantage in our studies, and in the retired school-room, and that we can visit and quietly converse with multitudes on their immortal interests. But these very limited opportunities of usefulness cannot satisfy us. Nay, they teach us the more impressively what would be the happiness of preaching boldly and freely "the unsearchable riches of Christ," of publicly gathering congregations and instituting schools, and of endeavoring by all practical means, to arouse the general attention to "the salvation which is in Christ Jesus with eternal glory."

We want to break away from our retirement, and with the gospel in our hands, to go forth to the full discharge of our ministerial duties, "no man forbidding

us." We want to enter the villages and cities, and in the chief places of concourse "to lift up our voices like a trumpet." Most ardently do we long to establish ourselves in the great centres of influence—to erect the temples of Christ hard by the

imperial palace, to attend at the crowded examinations, and be allowed to address all whom we meet, "disputing and persuading the things concerning the kingdom of Christ."

## Other Societies.

### Baptist (Eng.) Missionary Society.

EXTRACT OF A LETTER FROM REV. F. TUCKER, DATED CALCUTTA, APRIL 15, 1840.

#### *Arrangements for missionary labors— Celebration of the Charruk Puja, or swing-worship.*

You are aware that our missionary party safely reached Calcutta at the end of September. For a few weeks we remained together, and made ourselves familiar with all the novelties of this intensely novel land. We lost no time, however, in meeting with our dear missionary brethren who were previously here, and deliberating with them on the departments of labor which it seemed best for each respectively to occupy. At this conference were present our dear brother Mr. Yates, the oldest of our missionaries in India,\* who has, for many years, been employing his talents in the translation of the Scriptures into various languages, and in preaching to an English church; Mr. Thomas, who has been superintending the printing-office during Mr. Pearce's absence, and taking care of all the correspondence; Mr. Ellis, who has the care of a number of children of native Christians, amounting to fifty-four, of whom twenty-one are members of his native church, and seven students for the Christian ministry; Mr. Bayne, who is pastor of the church in Bow Bazaar, partly European and partly native; Mr. Parsons, who had only arrived a few months before, and had been engaged in English preaching; and ourselves, including Messrs. Wenger, Phillips, Morgan, and Tucker, beside Mr. W. H. Pearce.

After earnest prayer for divine direction, it was then decided that Mr. Pearce should resume the management of the printing-office, as well as the pastorate of a small native church; Mr. Thomas preside over

the Bible Depository correspondence; Mr. Ellis and Mr. Bayne continue in their stations; Mr. Parsons proceed up the river 300 miles, to Monghyr; Mr. Phillips 500 miles further, to Agra; and that Mr. Yates should resign the pastorate of the English church, Circular Road, and devote his time to the important work of translation; in which Mr. Wenger should assist him, and at the same time take the superintendence of a neighboring village church. With regard to myself, it was resolved that I should be recommended to the Circular Road church, and should become, if they invited me, their pastor. All these arrangements were subsequently carried into effect.

You will, perhaps, have observed that I have made no reference to any one of our brethren being engaged in direct preaching to the heathen, except in connexion with three of the churches. This, I must inform you, is owing, not to the want of inclination among the brethren, or of conviction of its importance, but to the fact that every missionary's time is already fully and most usefully occupied. But you must not suppose that this post is neglected; on the contrary, there are assistant missionaries, born in the country, and therefore better able to stand the climate, engaged in this work every day. Still I have no doubt it will seem to you, as it does to us, that English missionaries should be engaged in this branch of labor. And here I would found an appeal to you, dear friends, and to your fellow-christians in England, to send out more missionaries. Not to refer to the hundreds of millions in this immense country, but to the hundreds of thousands in this swarming city, we want more missionaries here, and for another reason.

I mentioned just now Mr. Ellis's Native Institution: it is the most interesting object I have seen in India. The fifty-four boys are kept apart from the corrupt heathen around them, and lodged in neat straw huts, within the walls which inclose the missionary's house. They are assembled every day for family worship, and instructed in religious as well as secular learning. Of these, as I said, twenty-one give evi-

\* The oldest in Calcutta. Mr. Moore, of Monghyr, and Mr. Robinson, of Dacca, were both in India several years before Mr. Yates.—*Ed. Mis. H.*

dence of real piety, and seven are studying theology. I wish you could see these seven young students: they cannot speak English very intelligibly, but can give most intelligent answers to many a puzzling question. And then they are truly pious. Oh! I have looked down upon them on a Lord's day evening, (for several of them attend my ministry,) and my heart has been ready to leap at the thought that some one of them may prove, through the grace of God, a Whitefield or a John Knox among his countrymen, and be honored to turn many to righteousness.

Now, besides giving attention to all these youths, and to the church to which so many of them belong, Mr. Ellis has just opened a day school for the common street children. Already he has more than 200, who all, of course, are instructed gratuitously. The school-room is a noble building, 90 feet long by 40 wide; and near it is erected a very neat and commodious chapel, also for natives, 53 feet by 45. Both of these were built by the munificence of a single Christian in England, who has given more than 1000*l.* for this purpose. All this is under the charge of Mr. Ellis; and, as might be expected, he is rapidly wearing himself out in the midst of his busy occupations. Another missionary is wanted immediately to come to his assistance.

And then there is another and very solemn call. You have already heard, I have no doubt, of the death of Mr. Pearce. This is a very great loss to Calcutta, and to India at large. There is great reason for gratitude, however, that he was spared so long. He had spent nineteen years in most diligent and useful labor; then had revisited England, where he endeared both himself and the cause he supported to many Christians; brought back with him a reinforcement of missionaries and the promise of a few more; and, just as he had seen the new brethren fairly located in their spheres of duty, was called away to his rest and his reward. This event has, of course, disturbed, in some measure, the former arrangements. Mr. Thomas has removed to the printing-office, and Mr. Yates has taken the superintendence of the widowed native church; while the remaining duties must be divided among the rest of us.

Since I have become pastor of the church in Circular Road, God has been pleased to favor us with most undeserved and unexpected blessings. The congregation has so much increased that we are obliged to enlarge the chapel; and, which is far better, some are being added to the church. I had the pleasure of baptizing

three young persons the first Lord's day of this month, and expect to baptize four next month; while there are, beside, four inquirers now vitiating me. It will interest many of you to know that the four present candidates for baptism are two of them daughters of the late missionary Mr. Lawson, and two the grandchildren of Dr. Carey. Our prayer-meetings and church-meetings all show symptoms of revival.

I may mention, before I close, something about these heathen people. The first appearance struck me very favorably; not only is their attire so interesting, but there is so much gentleness and cheerfulness in their manners; nor have I ever yet seen the slightest symptom of that awful impurity which they are well known to commit in secret. In lying and dishonesty, however, I soon detected them; and these sins they commit without the slightest compunction.

I was present last Saturday at one of their festivals,—that very cruel one which goes by the name of Charruk Puja, or swing-worship. Walking out just before sunset, about one hundred yards from my house, I came to an assembly of people in an elbow of the open street, above whose heads a man was swinging round violently, suspended, as if at one end of a balance. A bandage was round his waist; but as he swung past me I could distinctly see the two hooks in his back under it. He did seem to be in pain, but he was probably very much intoxicated. While I was looking on, two or three of Mr. Ellis's young men came up, each with a bundle of tracts under his arm, and while I was conversing with them, Sujatali, the converted mussulman, and Gunganarayan, another native preacher, joined us. I wanted one of them to have mounted a low wall near which we stood; and, like Whitefield at Bartholomew-fair, to have proclaimed to them that what they were doing provoked the wrath of God; but this could not be done: all they could do was to speak to any individuals in the crowd who might be inclined to listen, and to distribute tracts; and my eyes filled with tears while watching Sujatali's striped turban, as he passed from me slowly through the crowd, pausing now and then to tell the poor idolaters of a better way of salvation. You may at first think my allusion to Bartholomew-fair inappropriate, but, in reality, it is a very fit one; for it was this impressed me most deeply while attending this heathen ceremony, that none of the people present seemed to remember that it was intended to be a sacrifice for sin. Their shasters declare it to be so; but I could discern none of that seriousness or solemn-

ty which I might have expected when men were making atonement for their transgression to an offended God. The poor swinger appeared to me just like one of those men whom I had seen in the streets of London passing their feet over hot iron, or dipping them into melted lead, in order to get money; and the spectators, except that they did not seem half as much interested, behaved just like the crowd who cluster around the juggler on such occasions. The resemblance is the more accurate, that the Indian swingers are all paid for their performances. I must confess this very much checked my sympathy for the poor people; but, on reflection, what is there which should excite a Christian's sympathy more deeply than the fact that the most affecting rites of that wretched system which forms the only religion of millions of immortal souls should be thus perverted by the worshippers to purposes of show and gain? [*Miss. (Eng.) Herald.*]

**American Board of Commissioners for Foreign Missions.**

**SANDWICH ISLANDS.**

Mr. Emerson, writing from Waialua, island of Oahu, December 9th, 1839, gives the following statement respecting the church under his care, and the aspect of things generally at his station.

There have been received to church membership at Waialua, in all, from the first, 493 members; of whom six are dead, thirteen removed to other churches, and eighteen are cut off for unchristian conduct and apparent impenitence. There are now in the church 456 members.

The Catholics have made some inroads upon us, and have drawn away many unstable souls after them; yet not so many as I expected. Perhaps the number will yet multiply many fold, when the imposing display of images and dresses, connected with the papal worship, is more fully made.

But one from this church has yet fallen into that heresy. A few others, who formerly professed to be on the Lord's side, have left us and joined the ranks of those who lay aside the Bible, and say that a little tract, written in very poor native idiom, of about twenty-four pages in length, is far better than the Bible. Perhaps in the whole district of Waialua, comprising about 2,400 people, 100 or 150 may have professedly gone over to the side of the Catholics; all since the famous visit of the French ship of war *L'Artemise*.

The reasons given for joining the Catholics, so far as I have been able to learn them, are the following; and these I have heard given repeatedly.

1. We call upon the people for contributions for this and that object, and urge upon them the duty of supporting their own institutions, both religious and literary. But the Catholics give them presents, especially to their children at baptism.

2. Our religious exercises are long, but the Catholics' are quite short; and they have no sermon at all.

3. We are opposed to rum and tobacco, and do not allow the use of them in our churches, but the Catholics do not disapprove of either, if used moderately, and not of tobacco, be it used as it may.

4. We disapprove of all illicit intercourse between the sexes, but they do not. Such was the assertion of at least six natives the other day, when tried for a breach of the seventh commandment. In their tract, however, adultery is fully spoken against, and possibly in their oral instruction.

5. We will not receive all that come, desiring to join the church. The Catholics are ready to receive any who go to join them.

Writing again on the 16th of March, 1840, Mr. Emerson gives the following summary view of the state of the mission and of the people at that time. The date of this letter, it will be remembered, is about eight months subsequent to the visit of the French frigate *L'Artemise*. The sad effects of the course pursued by her commander, in compelling the people to receive papal priests and intoxicating liquors, and in breaking down the authority of the chiefs, had become in some degree developed.

As to the state of things among us, I suppose that each island would make a different report. A letter received from Hawaii to-day states thus:—"At Waimea much apostasy, yet the good work goes on slowly. At Kohala a great waking up. At Hilo a protracted meeting recently, and glorious results. At Kaawaloa the work advances slowly and some hundreds added to the church. At Kailua a glorious revival and hundreds received to the church."

On Maui, I learn nothing of late of special interest. Doubtless our churches are about to be tried in a manner that they never have been before; but it is needed, and it will all work for the advancement of the cause in the end.

On Kauai there is nothing special. A protracted meeting is now in progress at

Lihua, a new station lately taken by Dr. Lafon; nothing of special interest on the island.

On Oahu the work of the Lord is going on in the midst of much to oppose and try us. Some are gathered into our churches at almost every communion, and we find frequent occasion for discipline. The work of the Lord with us seems rather a purifying and refining process, and not a renovating one at the present time. The former process, though always a painful one, is as necessary as the latter, in the course that Infinite Wisdom seems uniformly to mark out in preparing souls for the kingdom of glory. There is now a medley of influences at work under the banner of the prince of darkness to oppose our Lord and his cause, and to deceive, if it were possible, the very elect. Idolatry now seems not at all ashamed to lift up her head; yea her many heads. On one part of Oahu we hear of a man calling himself the Messiah, and some are following after him. Some are working miracles of healing to prove themselves and their works from God; others are casting out devils by incantations, charms, etc.; and many profess to be afflicted with evil spirits. The old heathen arts and heathen songs, mythology, etc. etc., all seem now to be coming up again; and it is marvellous to see how wonderfully these all work in with what is called popery, and form a medley that is very congenial to the ignorant, superstitious, and in many instances, the licentious portion of the people. One of our people who lives in the interior of the island was invited a few weeks since into a meeting of some who called themselves Catholics. After the meeting was through, he said to another, "This kind of worship is just such as we practised in the days of Tamehameha."

That hypocrites will fall away is to be expected; that some faint-hearted ones will fail of coming up to the help of the Lord will not be strange. The battle may be fierce and long, but that the saints will conquer the Lord has assured us, and in that assurance we may rejoice. Once this people were not disposed to question the truths of the Bible as presented to them. Now we see here and there an idea from the universalist stock, the infidel, etc., that has been planted and sprung up in some mind. But all is well: truth will triumph eventually, and appear the more glorious because of opposition and because of error. The Lord will bring it about in the best way. In him is our hope and our joy. *Pray for us; request the churches to pray for us in a special manner at this time.*—

[Miss. Herald.]

### Intelligence.

DOMESTIC.—Messrs. Constantine and Fielding having been compelled to return a second time to this country in consequence of the unseaworthiness of the *Saluda*, took passage on the 25th September in the barque *Hobart*, Capt. Collins, from New York.

Mr. J. G. Pratt and wife, who retired from the Shawanoe Mission a year since on account of Mrs. P.'s ill health, have returned to their station, accompanied by Miss Abigail Webster, of Lowell, Mass., who has been appointed as assistant missionary. They left Boston for Shawanoe Oct. 2. Mr. Pratt carried out with him for the Shawanoe printing department a foundry of Cherokee type in Guess's character, and an additional supply of English type.

ARRACAN.—By letter of Mr. Stilson, of March 30, we learn that Messrs. Kincaid and Abbott have been induced by the unsettled posture of political affairs in Burmah to transfer their labors for a time to Arracan. They left Ramree about the 16th of March, the former to reside at Akyab and the latter at Sandoway. All the members of the mission were in good health.

BURMAH.—Our latest advices from Burmah are of April 3. The routine of missionary labors at Maulmain continued as at our last dates. The church at Amherst, under the care of Mr. Haswell, had been enlarged to 16. Mr. Mason of the Tavoy mission had also baptized 16 on the 24th of Feb. The following extracts from a letter of Mr. Kincaid, dated at Maulmain, Jan. 20, give the principal reasons for the delay of his return to the interior, and removal to Arracan.

My letter from Rangoon will have given you some idea of the fair prospects that appeared to be opening before us in Burmah. We were ready to grasp with eagerness the most distant hope of again entering our chosen field; but still, such is the policy of the new government that our expectations were not sanguine. The courteous manner in which foreigners were treated by the governor, raised up a host of enemies against him, and he was degraded from the vice-royalty, and ordered up to Ava. His successor is a brutal and ignorant man, who is capable of any act however barbarous, and of executing any order however cruel. But a few months since, by order of the king, he buried alive in one building, above thirty persons, men, women, and children. By the appointment

man, every one was prepared for acts of oppression, and we did not see. First an order was issued to exclude all Burmans from the service of the officers, and next to forbid all Burmans from receiving money to foreigners, which is equivalent to forbidding all intercourse. The Burmans were afraid to come near me, or I did not go near them. I often thought of going direct to Ava, and begin work, leaving the event to God, in whose hands are the hearts of all men. However, my family could not go with me to a state of the country, and to go would induce the suspicion that I was spying, and so render my stay useless, if not worse. So far as personal danger concerned, I should not hesitate to go to Ava or remain in Rangoon, but to go to a Burmah and do nothing is not in accordance with my feelings or views of

Abbott and I have spent nearly a year up the Salween river, mostly among the Karens, but still have had an opportunity of communicating the gospel, and giving aid to many Burmans. We found Burmans and Karens on the Salween in the greatest possible state of alarm; certainly not without some reason, for tedly during the time of evening when we were disturbed by the shouts of firing of gangs of robbers from the banks on the side of the river. Sometimes a village is kept in a state of alarm till night by these bands of marauders. Numbers of buffaloes, paddy and property have been taken away, and Karens along the river and for a considerable distance inland dare not sleep in their houses at night, with the exception of the Thetthing's village. It is truly afflictive to see the females and children coming, through fear, to hazard their lives in the jungle, and poorly clad as they are, to suffer their health by sleeping in the damp air of night. I wrote down to the government, giving an account of the distresses, and the distressed state of the inhabitants. Mr. Blundell immediately ordered up two gun-boats well armed, for the protection of the frontier. Br. Abbott fell ill with fever, and we were obliged to leave.

My all hope of being able to labor in Burmah for the present, is given up. I have many anxious thoughts about the path of duty. At present my mind is nearly divided between Mergui and some town in Siam, and yet, if climate is left out of account, Arracan has all the claim. The painful being in such suspense, and to leave-wise Providence I desire to commit myself to ways.

## Donations,

FROM SEPT. 1 TO OCT. 1, 1840.

## Upper Canada.

Beverly, For. Miss. Soc., Mrs. Martha Toffy sec'y, per Erastus Vilors, 18,00

## Maine.

Thomaston, Oliver Robbins 1,50  
Bowdoinham Baptist Association, W. R. Prescott treasurer, Augusta, Baptist church 5,50  
Waldo Association For. Miss. Society, A. D. Lowell treasurer, per Benj. Libby, 15,00  
China, 1st Bap. church, mon. concert, per Rev. Hadley Proctor, Alfred, Congregational church, per Rev. A. W. Fisk, 5,00  
Blue Hill, Miss Gillpatrick 50  
South Berwick, Mr. Key 1,08  
per Rev. J. T. Jones, 6,58  
33,58

## Massachusetts.

Westfield Baptist Association, S. Root tr., per Rev. Mr. Thresher, for general purposes, 100,10  
" Burman mission, 46,39  
" Chinese " 35,23  
181,72

Shelburne Falls, Baptist ch., per Cyrus Alden, for general purposes, 59,17  
" bible in Burmah, 1,38  
60,55

North Attleboro', Young People Miss. Soc., Sam'l S. Guild tr., Wendell Baptist Association, Joseph L. Smallegde treasurer, per Rufus Larnard, 102,78

Beverly, Mrs. Nabby Cole 50  
Mrs. Lydia Green 25  
per Rev. N. W. Williams, 75

Sturbridge Baptist Association, S. Barrett treasurer, per Rev. Mr. Thresher, 68,80

Hardwick, a member of the Calvinistic church, avails of retrenchment, an annual donation, per Rev. Mr. Thresher, 5,00

Boston, Female For. Miss. Soc. of the 1st Free Bap. church, per Miss Otis, 100,00

do., Female For. Miss. Soc. of the Charles St. Bap. church, per Mrs. Daniel Sharp, 100,00

do., Baptist Association, per S. G. Shipley, Newton Centre, Female Miss. Soc. 14,77

Malden, do. do. do. 7,65  
do., do. do. do., for translating the bible in Burmah, 42,35

Littleton, Bap. church 7,62  
Medway, " " 22,00

94,39  
723,99

## Rhode Island.

Providence, Juvenile Miss. Soc. of Pine St. Sunday School, per James Boyce, superintendent, 23,00

Rhode Island Baptist State Convention, Varnum J. Bates tr., Providence, Ladies of the 1st Bap. ch. and soc., for support of Mounq Shway Goon, a native Burman teacher, 11th annual payment, pr Miss P. Jackson, 100,00	
Interest on same 1,50	101,50
do., 3d Bap. ch., monthly concert, per Wm. C. Parker,	53,00
do., 3d Bap. ch. and soc., extra subscription, per Isaac Pitman,	50,14
Woonsocket Falls, 1st Bap. ch. and soc., mon. concert, per Rev. J. Smith,	13,00
Mrs. Anna Titus, per Rev. Thos. Darling,	3,00
N. Gardner, do. do. do.	1,00
Richmond, 2d Bap. ch., per Rev. J. H. Baker,	5,00
Rev. J. C. Welch	5,00
Warren, Bap. ch., per J. Haile, tr.,	42,42
Rev. J. C. Welch,	4,00
Pawtucket, Independ. Bap. ch., mon. con., per Rev. E. K. Fuller,	11,00
	289,06
	312,06

*Connecticut.*

Stonington Borough, Bap. ch., per Simeon Palmer,	1,43
Hartford, Infant School connected with the 1st Baptist church, per Mrs. Orra A. Bolles,	2,00
	3,43

*New York.*

Cortland For. Miss. Soc., Rev. J. W. Taggart treasurer,	16,00
Groton, Baptist church	12,00
Rev. T. Brown, per Rev. Cephas Bennett,	5,00
Lebanon, Baptist church, per Rev. B. Putnam,	3,06
Mohawk River Association, per Isaac Smith, tr.,	145,43
do. do. do. do. do. do.	2,25
Newport and Fairfield Karen Female Soc., for Karen missions,	6,00
Norway, Karen Society, to support a Karen teacher,	6,74
Salisbury, Mite Society	24,75
Westel Bronson,	5,00
Niagara Association, Chas. Warren treasurer,	34,68
Genesee Association, S. Chapman treasurer,	132,73
Genesee River Association, Nathaniel Coe treasurer,	62,95
Livingston Association, C. K. Estee treasurer,	108,84
Worcester Association,	73,31
Morrisville, collection at the celebration of the 4th July,	6,75
Eaton, collection on the Sabbath (in part),	3,81

Cuba, Female Mite Society	62
Presbyterian Lady in Ellcottville	1,00
per Rev. T. A. Warner,	1,62
Jordon, Bap. church, per A. Case,	13,00
Byron, Mrs. Cook, per Rev. J. Clark,	5,00
Auburn, S. Owen, per Rev. J. Smitzer,	2,00
Oswego, W. Read, per Rev. S. Davison,	5,00
Oswego Association, D. Harmon tr., per Rev. W. Hutchinson,	70,00
Rev. T. A. Warner	10,00
Nichols, Baptist church, per Jacob Willsey,	2,88
Mrs. Alma Canfield	1,00
per Rev. Jirah D. Cole, agent of the Board,	759,80

*Pennsylvania.*

Mount Pleasant, Baptist church, per David Gaskill,	20,00
Rome, per Rev. Jirah D. Cole,	2,12
	22,12

*Virginia.*

Virginia Bap. For. Miss. Society, Archibald Thomas treasurer, for Burman mission,	85,00
" " translations,	2,50
" general purposes,	68,75
	156,25

*Ohio.*

Salem, Baptist church, per David Gaskill,	3,00
	2032,35

H. LINCOLN, Treasurer.

*CLOTHING, &c.*

Valley Falls, R. I., from friends, per Rev. B. P. Byram, for D. L. Brayton, 3-4 yards sheeting,	\$17,32
Randolph, Mrs. Sally Edgerton, 2 pairs cotton hose,	1,50
Boston, Charles st. church, Female Industrious Society, for African mission, besides sundry articles not reported to the Board, a box of clothing, hardware, &c.,	75,00
Cambridgeport, friends, per Mrs. Snow, for Shawanoe mission, 31 yds. sheeting.	
Middleboro', Young Ladies Missionary Society of Pierce's Academy, for Francis Barker, of Shawanoe mission, sundry articles, per R. M. Wyman,	53,00
Middleboro', 1st Baptist church, per Sally S. Alden, for Francis Barker, do.,	3,50
South Reading, Juvenile Missionary Society, per Miss Elmira Walton, for Indian missions, sundries,	6,70
Woburn, Fem. Miss. Soc. of the Baptist church, per Miss Mary Anne Millett, treas., for outfit of Mr. Pratt,	25,00
Willington, Ct., Hosea Vinton, for J. H. Vinton, a box of farming utensils and clothing,	16,00
Rochester, N. Y., Ladies of the 1st Baptist church, for G. S. Comstock, a trunk of clothing, &c.,	25,00

THE

# BAPTIST MISSIONARY MAGAZINE.

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## American Baptist Board of Foreign Missions.

At a regular meeting of the BAPTIST BOARD OF FOREIGN MISSIONS, at the Missionary Rooms, Boston, November 2, 1840, at which were present DANIEL SHARP, SOLOMON PECK, HEMAN LINCOLN, LEVI FARWELL, IRAH CHASE, JOEL S. BACON, NATHANIEL W. WILLIAMS, JOHN WAYLAND, RICHARD FLETCHER, BARON STOW, BENJAMIN SMITH, MATTHEW BOLLES, BARNAS SEARS, WILLIAM HAGUE, and CHARLES TRAIN, the following Address was *unanimously* \* adopted, and ordered to be printed and circulated.

### ADDRESS.

THE BOARD OF MANAGERS OF THE BAPTIST GENERAL CONVENTION FOR FOREIGN MISSIONS have observed, with painful interest, indications of a tendency on the part of some of their beloved brethren and coadjutors, to withdraw from the missionary connection in which they have been happily associated for many years. And they are constrained by their sense of duty to the interests entrusted to their care, by their love to the Redeemer and the souls for whom he died, and by their affectionate regard toward all who at any time have extended their aid to the Foreign Missionary cause, to remind their brethren of the design of their association and the principles on which it was formed and has been conducted.

The primary and exclusive object of the founders of the General Convention, as expressed in the preamble to the constitution, was to "send the glad tidings of salvation to the heathen, and to nations destitute of pure gospel light." For the prosecution of this one object the Board of Managers was created, and empowered to act on their behalf; and to this alone (with the exception of a temporary, authorized, divergence to Home Missions and Education,) have the operations of the Board down to the present moment been restricted. So deeply indeed have the Board been impressed with the vastness and importance of this object, and with their responsibility for its faithful prosecution, that they have strenuously withstood every influence that threatened to turn them aside from it, and have even refrained from what would have been deemed by some a justifiable expression of their sentiments on controverted subjects, lest an unfavorable reaction should result therefrom upon the interests of this endeared and sacred cause.

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\* The Home Secretary, LUCIUS BOLLES, who was prevented by sickness from attending the meeting, having read the Address, has expressed his cordial concurrence.



Corresponding with the oneness of the object for which the Convention was organized, is the simplicity of the terms on which co-operation for its accomplishment may be proffered and received. Our venerated fathers who constituted the original Convention, contemplating in the new organization the prosecution of the Foreign Missionary enterprise alone, and justly appreciating the vast extent of the work and the demands which it would make upon the sympathies and resources of *all* benevolent hearts within the bounds of the community whom the Convention was designed to represent, were careful to lay no obstruction in the way of any individual who might be disposed to communicate to its funds, nor any restriction on the liberty of counsel or direction in its concerns, further than was judged indispensable to their efficient and safe administration. Their purpose, distinctly avowed in the preamble already alluded to, was the "eliciting, combining, and directing the energies of the *whole denomination* in one sacred effort." And it was with evident reference to this proposed universality of interest and effort that they assumed the comprehensive designation, "The General Convention of the Baptist Denomination in the United States," etc. In accordance with this design of securing the widest possible co-operation, the provisions for the admission of members into the Convention were made exceedingly simple and few. By the constitution as it now stands, and has always stood, the right to a seat or representation in the Convention is based only on two conditions: 1st. That the religious body or the individual be of the Baptist Denomination; and 2d. That the same shall have contributed to the treasury of the Convention a specified annual sum. For appointment to the Board, the individual, being a member of one of the religious bodies represented in the Convention, must also "be a member of some Baptist church." Beyond these specifications it was deemed inexpedient to go.

Such being the design of the organization of the Convention, and such the principles on which co-operation may be tendered and accepted, the Board are unable to discover any sufficient reason for the withdrawal of support on the part of any of their contributors, in view of facts or considerations wholly extrinsic and irrelevant. That the influences which at the present time are apparently set toward this result, *are* wholly irrelevant and should be steadfastly withstood, is evident not only in view of the object and principles of the Convention above stated, but from a just consideration of the relations and responsibilities of the Board. These relations and responsibilities have to some extent been misapprehended by brethren near and remote, and the consequence of the misapprehension has been to hold the Board accountable for things done and not done, *in relation to all of which alike the Board has done nothing, because it had nothing to do.* With respect to such things the Board has, so to speak, neither a name nor existence. Its vitality and power are wholly derived, and can by its present constitution act only to one end. As to all other intents and purposes, the Board can have power and will, only when first it shall have been endued with them by the Convention, from whom it emanates. The Board is the executive of the Convention: the Convention alone is legislative. It is the province of the Board simply to carry into effect the will of the Convention.

These principles, the principles on which the Convention and the Board are constituted, and according to which only they can rightfully in their separate capacities act, are clearly defined in the constitution and laws which the Con-

Convention has framed. And by provision of the same constitution, they can be modified or repealed by the will of the Convention only, duly expressed. The Board has, for instance, no discretionary or dispensing power as to the receipt of contributions. Their duty is distinctly prescribed, and it simply is to receive all moneys contributed for Foreign Missions to their funds, from whatever source they come, and to disburse them with all fidelity for the ends to which they are designated by the contributors. The same general remarks are in point as it respects the qualifications for membership either in the Convention or the Board. What the qualifications are, as defined by the constitution, we have stated. The Board cannot change them; nor can it set them at naught. It has, in truth, no capacity to act in regard to them, further than to supply its own vacancies. It has no power of excision. The Convention appoints its own Board, triennially, in view of the qualifications which itself prescribes; and appoints whom it pleases.

There is still another subject to which the attention of the Board has been called by some of their respected contributors—lying yet more widely aside from the sphere of their appropriate operations; and if in alluding to it they break the *silence* of their neutrality, it is only that by “defining their position” they may relieve the embarrassing uncertainty of brethren northern and southern, and secure to themselves, through the divine blessing, their wonted freedom from extraneous anxieties in the furtherance of their own peculiar work. We refer to the continuance of Christian fellowship between northern and southern churches.

The view entertained by the Board as to the *relevancy* of this subject to the work of Foreign Missions, has already been indicated. It does not come under their cognizance in any form; nor, they may be permitted to add, within the scope of the General Convention, with its present constitution. There is, in fact, no body, ecclesiastical or civil, empowered to act in this particular on behalf of the churches interested. The churches are independent communities; they can exercise no authority over one another; they have delegated no power to individuals or associations, within the knowledge of the Board, to act for them. The members of the Board are also members of many different churches. In their respective churches they act, or may act,—and as individuals also,—in reference to this and other matters pertaining to church relations; but as a Board of the Convention for Foreign Missions, they can say and do nothing. Such is the position assigned to them in their appointment to the Board; as such they acceded to it; and from it they have never, in any form, nor in any degree, swerved. They have desired and have sought to keep distinct, things that are disconnected; and, as men faithful to themselves, and as a Board faithful to their constituents, neither to use their official influence to give weight and currency to their private opinions, nor, on the other hand, through the unseasonable and unseemly obtrusion of personal feelings do treachery to the sacred interests committed in good faith to their charge.

In conclusion, the Board affectionately and earnestly entreat their brethren and fellow-helpers to remember, that the enterprize in which we are engaged, for the dissemination of the Gospel in foreign lands, asserts a claim on the sympathies, and prayers, and benefactions of *us all*, which cannot with safety, nor consistently with our avowed faith and confessed obligations, be set aside. A light has been put into our hands, not to be extinguished nor hid, but through our instrumentality to enlighten the nations that are in darkness. Alas! that,

after the lapse of so many years, during which a whole generation of the heathen have gone down to the grave and onward to the judgment of God, our utmost united efforts, with all our array of means and the favoring smiles of Heaven, have barely availed to kindle up here and there a solitary taper amidst the surrounding gloom. Burmah is not yet evangelized. The Karens are but in part converted to God. Siam, and Arracan, and the millions of China—the tidings of salvation have scarcely reached their ears. Among every people and in every region where we have essayed to plant the standard of the Cross, our missionary brethren have been able to effect but little more than to secure their positions. They are too few to go up and possess the land. Their numbers are thinned by disease and death. They call upon the churches who sent them forth, for reinforcement and succor. Shall they call in vain?

The Board look forward to the approaching anniversary of the Convention with mingled solicitude and hope;—with *hope*, for we shall greet on that high day of our solemnities endeared brethren and friends, from the north, from the south, and from the west, with whom we have often taken sweet counsel, and of whose affections and confidence, we trust, no disastrous influences shall have despoiled us, as *none will have estranged them from ours*;—with *solicitude*, lest by the unseasonable diversion of our thoughts to irrelevant subjects, the unity of the design of our confederation be infringed, and the harmony of our counsels disturbed. We devoutly commend the occasion and all that may pertain to it, to the disposal of Him who is “wonderful in counsel and excellent in working;” and we entreat our brethren of every place and name, contributors to our funds and fellow-helpers in Christ, “to strive together with us in their prayers to God,” that He may shed down upon all who shall be convened as their representatives on that eventful day the “spirit of love and of a sound mind.”

DANIEL SHARP, *President.*  
BARON STOW, *Rec. Sec'y.*

### Siam.

#### JOURNAL OF MR. DEAN, AT BANGKOK.

(Continued from p. 242.)

#### *Religious services in Chinese—Helps for conducting Chinese worship.*

Nov. 19, 1839. We have to-day been a little annoyed by a visit from a man professing to be one of the king's soldiers, with a feigned request from Chau Fâ, that some one of our company repair to his palace to meet thirty Englishmen. This statement appeared so suspicious, that instead of being followed by hand according to his request, he was taken in a boat to Chau Fâ's, where he confessed himself in league with forty men, some of whom are in our employ, whose design was to plunder our houses. He received a

reasonable chastisement for his imposition, and is left in irons.

Dec. 22. Sabbath, and with the Chinese a feast day called *Tang Choe*. Our assembly at morning worship numbered as many as usual, but included several strangers, who listened with attention and engaged in free conversation at the close.

Jan. 12, 1840. The cold season is now imparting to us some new vigor of body and mind. Ther. to-day at 6 o'clock, A. M., 59°, at noon 70°, and at 6 P. M., 66°.

19. At the bazaar this afternoon we had an assembly of forty or more Chinese, who listened with apparent interest to the preaching of the word.

26. This morning at the chapel we read the second chapter of Ephesians, which afforded a subject for remark, especially the fourth verse, “God who

is rich in mercy," &c. to which the audience listened with much attention, and we hope with some profit. In the bazaar this afternoon our assembly was smaller than usual, about twenty-five, but the truth seemed to make some impression upon the minds of those present.

29. While absent from home this evening, one of the neighboring Chinese, who is in the habit of attending our family worship, had brought a number of his friends to hear the word of God explained; but instead of disappointing his associates by returning without witnessing the worship of God, he said that with the aid of the Holy Spirit he would read and try to explain a chapter in the bible, which he did, and then engaged in prayer and sung a hymn. There were present with him some of the domestics of the family, and one of the members of the church. We have at times a number of our neighbors at family worship, who are probably attracted by the novelty of the exercise, but who are thus putting themselves in the way of becoming savingly acquainted with Christ.

Feb. 2. This being the close of the Chinese year, we have endeavored to make some improvement of the occasion for the benefit of those who have attended worship during the day. In the morning the third chapter of Ephesians was read and explained, and I endeavored particularly to give the assembly some idea of the "unsearchable riches of Christ" alluded to in the eighth verse. The riches of Christ and earthly riches in several particulars were contrasted, and I felt, while surrounded by a little company of sincere worshippers of God and inquirers after truth, while at the same time the din of idol worship was sounding in my ears from without, that I could comprehend to some extent the words of the Apostle when he says, "Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

When going this afternoon to our worship in the bazaar, we passed lines of tables loaded with a great variety of provisions and little cups of ardent spirits arranged in a line of several dozens in number, all as an offering to their unknown gods. At the commencement of worship one of the king's sons, who is afflicted with monomania but who conducts himself very

respectfully, entered the room with his train of attendants, but finding that services in Chinese were unintelligible, they soon left without interrupting our exercises. The firing of crackers from almost every house in the bazaar was a serious annoyance at times, but on the whole we had an interesting season; and the few that remained during the whole service we hope may be benefitted, and the many who looked in upon us had an opportunity of seeing the worship of God contrasted with the idol worship seen at every other door in the street. We close the day with a quiet season of family worship with a few of the school boys, who have voluntarily remained with us since the school was dismissed for the vacation.

March 1. Monthly concert. Present ten Chinese besides the school-boys, who listened to an account of some of the recent revivals in America, including the number baptized at several different places. These converts were particularly remembered in the prayers of the brethren, who also, after praying for their own countrymen and that the present hostile attitude of the English with the Chinese might give way to a spirit of peace and Christian love, offered their desires to God for his blessing upon the missionary societies now straitened for want of means to carry into effect their benevolent designs. There were about forty present at worship in the chapel this morning, and our little room in the bazaar was filled.

3. We have to-day been permitted to welcome a reinforcement to our mission circle in the persons of Mr. and Mrs. Benham of the A. B. C. F. M., which is the more gratifying to me from the fact that we are thus to have associates in the Chinese department, and which has for many months been represented here by myself and Mrs. Dean.\*

15. In consequence of a heavy rain this morning, an occurrence uncommon at this season, but few have attended worship to-day. At the prayer meeting the brethren were requested to make some remarks, when Chek Hwá said that he had been many years from his native land and felt himself to be a "pilgrim." Chek Heng said that he daily enjoyed peace of mind and happiness in the service of God,

\* A subsequent entry mentions the mournful death of Mr. Benham by drowning, April 6.

and that he had been recently much gratified in hearing that his aged father had reached his home in China, and that his friends manifested an inclination to listen to what he had to say on the subject of Christianity. Chek Lim remarked that he met with much opposition from those living in the same house with him, who were generally engaged in gambling and blasphemy whenever he entered his room for prayer and reading the scriptures. At the close of the service at the bazaar Chek Kok engaged in prayer with much fervency and with the understanding also. He has recently been employed in building a junk near our place, and finds a home in our compound and attends our family worship daily. Pé Chun (father Chun) is becoming infirm and childish, being more than eighty years old, but this is the first Sabbath that he has been absent from the chapel during many months, though he resides a mile and a half distant and invariably walks.

19. This evening at family worship seven Chinese beside those residing on the compound, were present. Some of these were this year from China, and one was a man of some respectability from Ayuthia. They listened with attention to the reading of the scriptures, and all bowed the knee with us around the family altar, and afterward remained and engaged in conversation.

20. We have recently printed a small edition of a book, containing "Prayers and Hymns," designed to aid in conducting religious worship among the Chinese. It contains thirty two hymns, and six forms of prayer, including the "Lord's prayer." The hymns were mostly written by one of the native members of the church here, who also assisted in putting the forms of prayer into Chinese idiom, some of which were also his own composition. They are printed on American paper, and with metallic moveable type. Our font being defective in variety, the deficiency has been supplied, so far as required for the work alluded to, by cutting the characters on blocks of type metal, each of which forms a single character. The Chinese block cutter in our employ, having been employed in cutting in the same way the characters for Morrison's Dictionary, was prepared to cut the characters, so that they are not in most cases distinguishable from the characters cast from matrices. He has cast about one hun-

dred and fifty characters, making a variety of twenty five. These characters, though not required for the printing already done, are of frequent occurrence, and liable to be called into use in printing almost any tract.

22. At the chapel this morning were assembled twenty Chinese in addition to the members of the school. Seven of these were members of the church, five others are in the employment of the missionaries on the compound, and the remainder came for the purpose of joining in our worship. Some of the latter are habitual attendants on our religious exercises, and one or two of the number afford us some evidence of piety. The social meeting at noon was well attended and interesting, and the service in the bazaar much as usual. Morning and evening worship at our house is well attended, and some are making encouraging progress in Christian knowledge, but alas! for the hardness of their hearts, which refuse to yield to the truth.

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LETTER OF THE SIAM MISSION, DATED  
BANGKOK, FEB. 7, 1840.

*Disproportionate supply of books—Reduction of printing operations.*

At a meeting of the missionaries on the 3d of February, a resolution was unanimously adopted, in view of the great want of missionaries at the station, and the disproportionate amount of effort bestowed on the press compared with other departments of missionary labor—

"That the usual number of men employed in the printing department of the mission be diminished one fourth."

In further explanation of this reduction the missionaries subjoin the following remarks; intending thereby, as the attentive reader will observe, not to disparage the operations of the press and the judicious distribution of religious tracts and the scriptures, but, rather, to urge the superior necessity of preparing for and accompanying the distribution by the *preaching* of the word, a necessity painfully impressed on their minds by the fewness of the laborers in their mission and the discouraging prospects as to its enlargement.

We have been led to the adoption of this resolution, not from the fact that the Siamese, Chinese, Laos, Cambodians, Malays, Burmese and Peguans,

residing in this country, have all been supplied with Christian tracts, for in only two of these languages have we printed at all, and in those but a partial supply for the demand ; nor has it been for the want of matter prepared for the press ; neither because our printing exceeds that of other stations compared with the wants of the people ; but simply from the consideration, that with our limited numbers we are unable to carry forward other departments of the mission in proportion with present efforts in this, and with the hope that by a retrenchment in this particular, aid may be furnished toward sending out those candidates for missionary work who might come to our aid, but who are now detained in America for want of funds. We would be glad, instead of diminishing our effort in the printing and circulation of Christian books, greatly to increase the number of these important auxiliaries, provided we had men for corresponding effort in the teaching and preaching departments. But we would rather forego the advantage that might be expected from an increase of tracts, for the greater advantage of an increase of living teachers.

We have heard of the extinction of the early Asiatic churches, as it is said, for want of printed books to give stability to their faith and permanency to their Christian institutions : but if those early churches suffered from this cause, it was not in relation to the means for introducing, but for want of aids in *perpetuating* Christianity among them. Concerning the former, the example of Christ and the experience of the church have spoken the same language. We learn that our Savior, who had all power, and acted his pleasure in the selection of means for introducing the gospel into our world, went about in person teaching the people, and from the number who became his disciples he selected twelve with reference to preparing them to teach others, and propagate his doctrines through the world. In this work of preparation he did not give them the power of multiplying copies of the scriptures and religious tracts in the various languages of the world, which he might have done, but he qualified them to *speak* in other tongues, and commanded them, not to send tracts into all the world as the means of converting the people, but to go in person and “preach the gospel to every creature.”

Again, it is observable that extensive revivals of religion, whether in primitive or in modern times, have been effected not by tract distribution, but by oral preaching. Witness the preaching of Peter on the day of Pentecost, the preaching of Paul in Asia Minor, Greece and Rome, and the modern revivals of religion in the United States of America. It is also worthy of notice that the greater number of converts to Christianity, in connexion with missionary effort in later times, has occurred, not at those stations where the greatest number of tracts have been circulated, but among those portions of the heathen who have comparatively enjoyed a greater share of oral instruction, as for example the inhabitants of the Sandwich islands, and of Ceylon, and the Karens of Burnah. It may be said that among all these, books have been circulated, which is in fact the case ; but to a limited extent, compared with the circulation among some other nations who have afforded fewer converts to Christ. It may also be said, in truth, that these nations were prepared of the Lord to embrace the gospel ; but still, is it not too often forgotten in the estimate we make, that these portions of the heathen world have, in proportion to their population, enjoyed the oral instruction of more missionaries and native assistants than many others within the limits of missionary culture ? We read that the “field is the world,” and much of this field is a moral waste ; and while we are laboring for its improvement, may we not derive instruction from the agriculturist, who, instead of scattering his seed upon the wild forest, labors first to clear away and cultivate a little spot, into which he casts his seed, and which he watches and waters till it comes to maturity ; with the design of employing the fruits of this little spot to assist him in the subjugation and planting of the remainder of his territory. But instead of following this natural analogy in the cultivation of the moral world, many men of liberal hearts and the best intentions, in their zeal for God and warm desires for the final consummation of the world’s reform, have in their plans passed unnoticed the indispensable and self-denying work of personal instruction, and imagined that tracts pressed by steam and wafted on the wings of the wind to every nation under heaven, will soon introduce us all to the blessings of millennial glory.

We have the more freely suggested this subject to your notice from the consideration that the Board can act only as the almoner of the churches, and also from the conviction that those who contribute for the spread of the gospel wish their charities to be appropriated in that way which may most successfully accomplish the object, while we devoutly pray for a reinforcement of missionaries, and that the blessing of Heaven may rest upon those by whom they may be sent forth and sustained in the field.

EXTRACTS FROM A LETTER OF MR. DAVENPORT, DATED BANGKOK, APRIL 11, 1840.

*Visit to Phra Bât—Tracts distributed.*

Some notices of a previous visit to Phra Bât, or Footstep of Deity, by Mr. Jones, may be found at p. 257, of our last volume.

Having distributed tracts repeatedly in various parts of the city and its suburbs, I visited Bangplasoi and Angheên, where thousands of pages in Siamese and Chinese were put into the hands of numerous applicants. I have recently returned from a visit to Ayuthia (the ancient capital of Siam,) and Phra Bât. The latter place is 50 or 60 miles above Ayuthia, and a place of yearly resort for multitudes of the worshippers of Bûdh. Favored by the light of the moon, brother Slafter and myself left home about half past one o'clock, and after ascending the Ménam some 10 or 15 miles, we stopped opposite to a Peguan temple. Here we distributed some Peguan books.—During the next 24 hours we passed a number of Siamese and Peguan villages. We frequently observed among the latter, persons engaged in brick making. The process was pretty much the same as in America; only instead of sand they used rice chaff for disengaging the clay from the mould. The chaff also assisted in more thoroughly burning the brick. The clay was obtained from the bottom of the river by diving for it. What they succeeded in grasping with their hands, was placed in a boat near by. The bricks are afterwards brought down to Bangkok and sold.

On reaching Ayuthia and beholding the vast ruins of ancient temples and crumbling walls, our thoughts reverted to the millions by whom they had been enclosed, and who worshipped in them;

then, as now, groping in the gloom of superstition and under the curse of God. Where are these multitudes now!—We stopped here but a few minutes, concluding to reserve the distribution of our tracts till our return from Phra Bât.

We left Ayuthia about 10 o'clock, A. M., and after passing a number of villages on the right and left, inhabited by Siamese, Laos and Peguans, we reached, about 11 o'clock at night, the landing spot for passengers to the place of our destination. Here we found a multitude of boats of various descriptions, large and small. Our men went immediately and engaged two elephants to take br. Slafter and myself to the sacred mountain, as the Siamese regard it. For these we had to pay 2 salungs 1 fooung each, or about 37½ cents an elephant. We took with us several thousands of pages of tracts to distribute on our arrival.

We arrived a little after daylight, distance about fourteen miles. As soon as it was found that we had books for distribution, and before we had dismounted from the elephants, we were surrounded by crowds of applicants. They soon compelled us, however, to seek a more quiet retreat. Seeing a splendid temple before us, situated on an high eminence of rock, we ascended by steps cut into the stone or earth, and entered. This we found to be the temple of Phra Bât. The floor, perhaps 14 by 20 feet, was overlaid with plates of silver about a foot square, soldered together, which made a pretty smooth floor. About the centre of this room was the pretended impression of the sacred foot of Gaudama, occupying in the rock a space of about three feet in length, its greatest breadth being about one foot and a half. It was below the level of the floor about a half foot. Around it was built a little wall of plaister, extending above the level of the floor perhaps more than a foot in height. The sacred yellow cloth was placed over and around this wall of plaister. Worshippers who are able, are in the habit of purchasing gold leaf and placing it over the imprint as an act of merit. Others anoint themselves with holy water, as they call it. This they obtain from the impression, having been placed there by the priests. While looking at this folly and wickedness, I was asked why I did not worship. I told them I could not—for I worshipped the Lord Jesus Christ, who is the true God, and the

creator of heaven and earth and all things. While standing on a platform outside of this temple, a man came to me and asked why I had come to Phra Bât? I replied, To distribute books, and to see the place. He requested me to go in and worship. I told him I could not—because I worshipped the Lord Jesus Christ, the true God. He then took hold of my arm to urge me in—but finding me not easily led he let me go, and remarked, "You must leave the place then." I replied I would neither worship at Phra Bât, nor leave the place. He then left me, apparently very angry and somewhat alarmed—for I had enquired his name of the by-standers, as if I intended to reckon with him hereafter. After he was gone, I deliberately left the premises.

It being evident that there were some very worthless characters at this place, who would do us injury if they had opportunity, and as our books were all disposed of, we now concluded to return. We sent to procure elephants or some other conveyance, but they were all engaged, and we determined to walk back. It was now about nine o'clock, A. M.

Soon after we reached our boat, a battle with brickbats and other missiles commenced between two native boats. The blood was flowing from the head of one of the party. They were, I believe, all Siamese. One of them came to us afterwards for medicine for the wounded person, which I was enabled to give.

We stopped at a number of villages before we reached Ayuthia, at which and the latter place we made a liberal distribution of Siamese tracts. We also distributed a number of Chinese books at Ayuthia. Proceeding thence, we came to a number of Peguan villages, where we could do nothing but hand them the tracts, not being able to utter a sentence of their language. The largest of these, called Sām Kōk, was perhaps a mile and a half or two miles in length, but mostly situated along the banks of the river. This itself was an interesting field for missionary exertion, containing perhaps five or six thousand inhabitants. When will these multitudes learn to sing of redeeming mercy! On reaching home we found our friends blessed with usual mercies.

During the whole trip we distributed probably not less than 170,000 pages.

Pray with us that the Lord may water the seed thus cast abroad, and that the name of Christ may be glorified by these humble efforts.

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#### Ottawas in Michigan.

EXTRACTS FROM A LETTER OF MR. SLATER, DATED OTTAWA COLONY, SEPT. 15, 1840.

In the annual report of this mission, Mr. Slater gives the following particulars relative to the

#### *Number and temporal improvement of the Ottawas.*

The colony consists of 26 families containing more than 100 souls. The attention of the natives has been increasingly directed to agriculture, and of some to mechanical pursuits, for a livelihood. They have raised the present season beautiful crops of corn, potatoes, pumpkins, beans, and some wheat: they also raise horses, hogs and chickens. They have raised a sufficient supply of vegetables for their consumption for the season. They have one yoke of oxen, owned in part by them, with which with the assistance of their horses they have ploughed their fields. Most of the natives dwell in comfortable log houses, six of which have been erected the present season. They are anxious to possess cows and sheep.

The number of persons who have been employed at the colony the past year is three, viz: L. Slater, Mrs. Slater, teachers; Norman Patterson, farmer.

The school has been uninterrupted in its operations by sickness as in past seasons. The larger children have been confined to labor with their parents on the farm. The smaller children have attended too inconstantly to make rapid progress. The number on the school list of the winter and summer quarters is twenty-five; all of whom, with the exception of four, are of pure Indian blood. A young man of promise entered the last quarter, who came expressly to attend the school, over fifty miles.

During the last winter most of the natives were absent in hunting, to obtain meat and furs, the latter to exchange for clothing. After sugar-making they returned for the season. They commenced their spring work



with unusual ambition. Several councils were held for the regulation of their conduct during the year. Among other matters the subject of respect towards females was discussed. The chief mentioned that he had noticed a peculiar but happy regard shewn by the white people for females: these were confined to houses, to keep them clean, and to cook, and wash the clothes of the men and children; and the men brought their wood and water for them. When their women went out, they attended them, and waited upon them in and out of their waggons, and were seated by them in meeting. "Now," said he, "we should imitate the white man, and go with our women when they go to trade at the store, and assist in making a proper selection of goods; also in meeting, that our women be seated on benches instead of the floor. Here we sit on benches, while our women are before us on the floor." At one of the councils the white neighbors were called, and it was a reciprocally friendly and happy meeting. It served to remove former prejudices, and excite their affections mutually towards each other.

*Their religious state—Temperance Society—Deaths.*

It was proposed at one of our meetings that we meet for divine instruction every other day in the week, instead of every day, as it would better ensure attendance. The proposition was opposed by some of the church, but as it was the desire of others, they consented. I think the arrangement was judicious, as many more attend. Many of the unconverted speak with interest on the subject of religion, and think they are about good enough to be Christians, when in truth they know not the plague of their own hearts and a penitent sorrow for sin, with a lively faith in Jesus. It has been, and is, my great concern, to know the causes wherefore so few embrace religion. I know the "Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance."

I have thought that, could there be a change for a season by their having another instructor, it might have the effect to arouse their attention. In white congregations the desk is often supplied by strangers, and repeatedly with good results. I have labored thirteen years without much cessation

among the Ottawas, and have raised the sound of alarm through the breaking of the law of God which was published and given on Mount Sinai, and have also proclaimed the love and mercy through our Lord Jesus Christ, exhibited on Calvary, where he groaned, suffered and died for poor sinners. It is my prayer that God would open their eyes to see their lost and undone state.

Last April I officiated for the Comstock branch church, three miles from this. Preached, administered baptism, and broke bread for them. One of the candidates was formerly a member of our family.

In August last a temperance society was re-organized, and fifty-eight signed the pledge.

There have been three deaths, and we may say happy deaths; two were male adults and connected with our church, the other a youth. Shall I say the beauty of the colony is gone? The Lord is able to raise up more who shall adorn their profession by a godly life.

Samuel Beach, who died last April, was one of our oldest scholars. While the small pox was raging on Grand river, and many were dying of that disease among his people, and among the sick was his wife's mother, he ventured with his wife to visit her. He was soon infected with the disease together with his wife, and both with their mother fell victims to it. Samuel was a useful member of our church and colony. His knowledge of letters enabled him to communicate instruction often to the natives in my absence. We hope he has gone where sin and pain will never enter.

Shecohboozee, who died in July, gave brighter evidence of piety and devotion to God. He had a large family, was forty-seven years old, and for the six years he professed religion was never known to drink to excess. He was respected by the white people for his integrity and industry. The church feel the breach which his removal has made.

Mashkeosseja, a youth eight years old, died April 30. He gave evidence of piety, and we trust his spirit has gone to join angels in glory. When I listened to his conversation during his last days, on the love of Christ, I could not doubt that he loved the Savior. His father is one of the last that I baptized, who now feels it his duty to preach the gospel.

## Other Societies.

### American Board of Commissioners for Foreign Missions.

At the annual meeting of the American Board of Commissioners for Foreign Missions, held in September last, at Providence, R. I., several communications were read by the secretaries; from which, as they involve principles of great practical moment, and applicable, to some extent, to all Foreign Missionary Associations, we make the following extracts:

#### *Reinforcement of the Missions.*

It may be the common impression that the longer a mission has been established, and the more successful it has been, the less aid, either in laborers or funds, will it require from the Christian community at home. But a consideration of the circumstances which attend the establishment and progress of a mission will render it evident, that, within certain limits, the reverse of this will generally be the fact.

If a missionary is not permitted to establish himself in a heathen country, the call for either men or funds for that mission ceases, of course.

But let him enter an open and promising field, and you must hear and answer his calls for more missionary laborers and augmented means of operating on the minds of the people. If the people are disposed to read, the men must be sent forth to translate or write the books, and funds must be sent to defray the expense; and both must be increased in proportion to the strength and prevalence of this disposition. If the young are inclined to attend school, the expense of opening schools, and employing teachers, and furnishing books, must be met, and men must be sent to superintend them; and these again must be increased in proportion to the prevalence and strength of the desire for education. In a similar manner, if the missionary is enabled by the Spirit of God to win the heathen in great numbers to Christianity, and to establish churches, it will require additional labor to watch over and instruct them, and to train them to be, in any good measure, intelligent and stable disciples. If he has encouragement to raise up a class of native helpers, his patrons at home must not wonder if he calls loudly for the funds requisite to found seminaries, to provide libraries and apparatus, and to sustain competent teachers. And if his exertions in this respect are blest; his patrons again must not grudge him the means of sup-

porting these native teachers and preachers, whom he has brought forward, and rendering them most highly useful in their labors.

Is not all this in exact accordance with the purpose for which the missionary is sent abroad? He is not sent—he does not surrender himself up to go abroad, to be fettered and circumscribed in his labors, because in that way he will spend little. He goes out to accomplish an object as speedily and effectually as possible—to be as highly useful as his capacities and the openings in divine providence will admit of. If by giving him the press, with the bible and religious tracts in the language of the country, his power to do good can be made like the power of two men; then it should be made so. If by giving him schools, you can add the power of another man, it is right that he should have this increase of ability. If by giving him native preachers and catechists, you can enable him to wield the influence of two additional men, why should he not be enabled thus to multiply himself and enlarge the sphere of his influence? Considering that the churches are solemnly pledged to the work of spreading the gospel over the world, it is for their interest that every man they send forth should thus do the work and exert the influence of five men.

It should be added that the plans of the missionaries are laid with the expectation that there will be a steady increase of men and funds. The few who go forth to establish a mission go forth as pioneers, to explore the country, to spread its condition and wants before the Christian community at home, to lay the foundations of institutions which are to be reared and strengthened and rendered permanent by those who shall come forth to their aid. Were it otherwise, they would not lay their foundations so broad, embracing, besides the direct preaching of the gospel, the translation and preparation of books, the press, with all its means of increasing useful knowledge of every kind, together with the elementary and higher departments of male and female education. For these the way may be prepared, and they may all be commenced and carried forward, in their incipient stages, by a few persons; but in order to give them vigor, and give them their appropriate influence in a benighted, prejudiced, and corrupt community, requires aid from home increasing in proportion to the extent to which these departments of labor are carried, and the effects that are anticipated from them.

The missionaries under the patronage of the Board are, at the present time, asking for additional helpers in their work under peculiar circumstances. The reduction of the pecuniary allowances in the year 1837 gave a shock to the missions wholly unexpected, and more severe than any thing of the kind ever before experienced, arresting their plans, disappointing their hopes, and subjecting them to great and various embarrassments.

During the three years and four months ending with the time when the last reinforcements were sent to the missions early in January, 1837, before a curtailment of the allowances to the missions was determined on, 57 missionaries, 9 physicians, 30 other male and 100 female assistant missionaries, 196 in all, were sent out to strengthen and extend the missions of the Board; while during the same period 12 missionaries, 1 physician, 14 other male, and 35 female assistant missionaries, 62 in all, were removed from the missions by death and other causes, leaving the gain during this period, 45 missionaries, 8 physicians, 16 other male and 65 female assistant missionaries, in all 134 missionary laborers.

During the three years and eight months next following the period just reviewed, that is, from about the 10th of January, 1837, when, in consequence of the inadequacy of the contributions to the treasury, it was found necessary to diminish the allowances to the missions; down to the present meeting of the Board, the reinforcements sent to the missions have amounted to only 25 missionaries, 2 physicians, 5 other male, and 44 female assistant missionaries,—in all 76; while the number removed from their work by death or other causes, embraces 22 missionaries, 3 physicians, 16 other male, and 51 female assistant missionaries,—in all 92; leaving the number of ordained missionaries only three greater, and the whole number of missionaries and assistants 15 less at the present time, than it was in January, 1837, when the curtailment was determined upon.

At this time also there are eight missionaries, two male, and five female assistants now absent from their respective stations, on visits to this country for the recovery of their health and other causes.

The missions being in this situation, an inquiry of much importance arises respecting the prospect of meeting the deficiency. Previous to the reduction of the pecuniary allowances to the missions, and the detention of missionary candidates in 1837, under the system of agency then employed, the number of persons who offered themselves for the missionary work, was steadily

increasing. The call to consider the subject of personal duty was made not only in the theological seminary, but also in the college and in the preparatory school, and was often one of the first questions which the heart and the conscience of the young convert prompted him to decide. During the year 1836 and the early part of 1837, the number of appointments made was greater than during any other period of the same length. But the deficiency of funds caused missionaries to be detained in suspense, and rendered the time of their entering on missionary labors remote or uncertain. This influence went back to the theological seminaries, and the consequence there was that many of those who had consecrated themselves to the missionary work, forebore to offer themselves, and went into other fields of labor. The influence went back farther into colleges and preparatory schools, and directed the thoughts of many young men, up to that time fixed on serving Christ among the heathen, into other channels. More than this. Not a few of those who had been actually appointed and designated to their respective fields of labor, seeing how uncertain was the time of their departure, and pressed by various circumstances, relinquished the foreign service, and were released from their connection with the Board. More than twenty persons of this class have been diverted from a mission to the heathen during the last three years.

It should constantly be borne in mind by the patrons of the Board, that the condition of the treasury has a direct and important bearing on the number of candidates for the missionary work. It was the ample contributions which flowed into the treasury from 1831 to 1836, that so greatly increased the number of missionary candidates during those years; and it has been the deficiency of the contributions during the last four years, that has so reduced the number of candidates, and seems likely for years to come to leave the missions in great embarrassment for want of men. If, therefore, the friends of missions would not have a deficiency of men, they must take care that there is no real or apprehended deficiency of funds. And probably the surest method to increase the number of missionary candidates to meet the present wants of the missions, so far as any human instrumentality is to accomplish it, is to provide amply the means of sending them forth without delay.

It ought to be added that, at all times, and especially in the existing circumstances of many of the missions, young men of eminent intellectual ability and attainments are required. If it required the collected

wisdom and learning of England to prepare the received version of our Bible, it surely requires no less wisdom and learning in the translators, when the task is to be performed by two or three individuals, and when the meaning of the Scriptures is to be transferred to languages foreign to the translators, and languages too, known to be barren of all terms expressing ideas on intellectual and theological subjects. If the highest order of intellect and the richest attainments among us are required to train our young men for the sacred ministry, and for other offices of instruction and influence, why should it be expected that men of less capacity and acquisitions should successfully accomplish a similar work in a heathen land, and with incomparably fewer advantages? If our invaluable social, literary, and religious institutions are, under God, to be ascribed to the uncommon wisdom and piety of our ancestors, how can we expect similar institutions to be introduced so as successfully to encounter the prejudices of heathen tribes, and supplant pagan institutions, by men of ordinary learning and wisdom?—[*Mr. Greene.*]

*The importance of systematic contributions to the missionary cause.*

The importance of systematic and steady contributions, made at regular intervals, by all who love the cause of missions, does not seem to be duly appreciated by many friends of the Board. To some of our great benevolent institutions it makes little difference whether the funds needed by them are received early or late in the year, to whose current expenses they are to be applied. Even a considerable fluctuation in the amount of their receipts from year to year, though a source of much labor and anxiety to those who bear the responsibility of conducting their operations, does not permanently derange their plans, or impair their strength. They are compelled to move more slowly while the pressure lasts, but have every thing ready for accelerated speed, as soon as it is removed. What is lost by diminished resources, in one year, may be regained in the next, by the awakened zeal and augmented liberality of their patrons.

With this Board the case is widely different. The number and extent of the missions, and the various departments of labor in which they are engaged; their remoteness from each other, and the different forms of society and grades of civilization of the people among whom they are planted; and the great distance of most of them from the common centre of operations and source of supplies; make it necessary that the pecuniary arrangements for their

support should be completed and made known to them many months before the funds are actually needed to meet current expenses. Accordingly the Board have made it the duty of the Prudential Committee to limit the annual expenses of each mission. And in order to this, they have required each mission to make out a detailed estimate of its probable expenditure, and to send it to the Committee, in season to have it acted upon by them, and the result made known to the mission, before the time for the expenditure arrives. This process, in the case of the more distant missions, which are also the largest and most expensive, requires from twelve to eighteen months for its completion. Thus the estimates of the missions for 1841, were made and sent home many months ago. The Committee have already acted upon them, and the missions have been informed what amount has been appropriated to their use and may be expected by them during that year. On the faith of these appropriations the missions make their arrangements for the wants of their families, the employment of native helpers, the support of schools and seminaries, and the operations of the press during the year.

Upon this system of appropriation and expenditure, it is easy to see that any considerable fluctuation in the receipts of the Board from year to year, or even in corresponding parts of successive years, must cause great perplexity and embarrassment, and may be productive of serious and lasting injury. The funds to be collected during the coming year, have been already appropriated. They are pledged to meet expenses that will accrue some months hence, in Central and Southern and Eastern Asia; in Western and Southern Africa; and on the shores and Islands of the Pacific Ocean. In thus anticipating the resources of the Board, the Committee must be guided by past experience, and by the actual condition of the treasury at the time of making the appropriations. If the contributions of their patrons are unsteady and impulsive, if they vary, like the price of stocks, with every fluctuation of the business or currency of our country, by what principles shall the Committee be guided in this responsible work?

So remote are the missions, that if, as the time draws near for transmitting to them the funds appropriated to their support, a falling off in the receipts deprives the Committee of the anticipated means, it is too late to advise them of the failure. Their arrangements and engagements are already made for the year, and they must suffer the embarrassment and distress consequent upon disappointment; and what is

worse even than the derangement of their plans and the interruption of their labors, their converts and the heathen around them, unable to understand the reason of this failure, lose confidence in their wisdom and integrity, and in the stability and permanence of their resources and their work. Is it any wonder when such things take place, that the ungodly triumph; the timid despond; the hearts of the missionaries are depressed and their health fails, and they are compelled to leave their fields of labor, or go down prematurely to the grave? The loss and suffering of various kinds, resulting from the unsteady support given to the Board, for the last four years, cannot be measured, or fully known, until the coming day that shall bring all secret things to light.

Again, remittances to the distant missions are made with far more ease, safety, expedition and economy in the form of bills drawn by the treasurer of the Board on its bankers in London, in favor of the treasurers of the missions, than they could be in any other way. These bills are readily converted into current funds, in all the great commercial marts of the eastern world. For years past, almost all remittances have been made in this form. How disastrous would be the consequences to a mission, if one of the bills drawn in its favor should be dishonored! How vital to the prosperity of the Board is its commercial credit, not only at home, where its character and resources are familiarly known, but abroad, and through the commercial world! But prompt and punctual payments are the life of credit. And these cannot be made without regular and steady receipts, such as may be relied on from month to month and from year to year.

The injurious effects of changes in the condition and prospects of the treasury, on the feelings and course of appointed missionaries, and of young men preparing for the ministry who are candidates for missionary appointment, or who ought to be so, is another serious consideration connected with this subject.

Until recently the Committee have not for many years been obliged to detain, for any length of time, young men who were ready and whose services were needed in the foreign field. And the cases were rare in which any who had been once appointed, failed to go out to the work. But since 1837, it has been necessary to make all appointments on the express condition that the candidates should not be sent out, until the state of the treasury should warrant it. Under this condition many young men have been detained; some of them more than two years. Last year, thirteen who had

been thus held in suspense, asked and received a release from their connection with the Board, and eight this year. Among the most frequent inquiries of young men who are agitating the question of making an offer of themselves to the Board, are such as these: Will the Board be able to send us out? If we should be appointed, how soon may we expect to go forth? Have you not already men under appointment whom you are obliged to detain for want of funds? Why should we offer, when you have more than you can send out already? When the receipts of the Board are unsteady and fluctuating, it is manifest that no definite answer can be given to such inquiries, and equally manifest, that our inability to answer them, tends to lessen the number and damp the zeal of missionary candidates. Such are some of the evils growing out of irregularity in the receipts of the Board, and illustrating the importance of systematic and steady contributions.

But how may these be secured?

In proportion as the funds of the Board are contributed in large sums, by a few persons, they must be affected by every change in the trade or currency of the country. Such contributions are made for the most part by persons largely engaged in business, whose ability to give varies with a thousand unforeseen contingencies. On the other hand, in proportion as the number of individuals by whom a given amount is contributed, increases, their ability to make good that amount from year to year is less liable to change. Let each of the 300,000 members of churches that profess to support the Board, be applied to to contribute his proportion of the \$300,000 needed for the next year, and we may calculate with far more confidence on receiving that amount, and on its continuance and increase from year to year, than if reliance be placed, as it now is, upon one third or one fourth of the whole number, whatever may be their present ability and willingness to contribute. This then is what is wanting to secure, by the blessing of God, that steady pecuniary support which is so vital to the prosperity of the missionary cause; *application at stated times to all its friends to aid it, as the Lord has prospered every man.*

No other plan for doing this has yet been devised, so effectual as that of appointing collectors in each church, who shall go out, after the subject has been presented from the pulpit, and call upon every one not known to be hostile to missions. That plan has been pursued with signal success by many churches during the last year. Let it be universally adopted and faithfully

executed, at a stated time every year, in every parish, association, conference, and presbytery, professing to co-operate with the Board, and the object will be secured.

The particular form of organization for this purpose is a matter of no great importance, provided the thing itself is done at the proper time. Let each church or session or pastor select the time and mode, best suited to their peculiar circumstances, and to the claims of other objects. Only let them see to it, that personal application is made, once a year, at a stated time, to every individual friendly to the cause. The Committee will then know what means of support for the mission they may expect to receive, and at what time. Greater steadiness and confidence and efficiency will be imparted to the whole system of means for spreading among the perishing the knowledge of salvation.—[*Mr. Armstrong.*]

#### London Missionary Society.

The following passages are given in the (London) Missionary Register from addresses recently made at several religious anniversaries, by Rev. R. Moffat, late missionary at Lattakoo, South Africa.

#### *Great change effected by the Scriptures among the Bechuana.*

It never entered into my mind, during my twenty-three years' labor in the interior of Africa, that I should ever return to my own land. I have lived and labored in the acquisition of more than one language; and have often endeavored to forget my own tongue, in order that I might obtain a fluency in the language of that country for which I intended to spend and to be spent. You will, therefore, not wonder, if I do not speak altogether as I ought to speak; professing to be, as I am, an Englishman.

But my object, in standing up to address you at this time, is to state what the Scripture has done in those dark regions where my lot has been cast. In what state did the Missionaries find the Bechuana, when they first went to that dark and benighted country? They had no Bible: they had never heard of the Word of God: they had never heard of a God: they were ignorant of the past, and of the future perfectly unconscious. Such was the situation of thousands and tens of thousands who inhabit those regions. I have passed through many tribes: I have conversed with many others who came from interior nations; and I never found, in all my inquiries with respect to their knowledge of divine things,

that they had one ray of light to give them any idea of a future state of being: nothing remained for them, but dismal, dreary annihilation.

But let me direct your attention to what has been accomplished among those people, by means of the words of eternal life. Terrible and long was the night, and laborious the toil, before we saw the first-fruits of our labor—before we saw sinners yield obedience to that Jesus, of whom they long used to speak with the utmost contempt and scorn. Often did the natives tell us, "You talk about King Jesus—you talk about Jehovah: let us see the first Bechuana who will bow to that Jesus!" But the time is come, when we can point, not to one, but to hundreds, who have yielded obedience to our Lord Jesus Christ—who are now adorning the Gospel which they believe—who are living epistles, known and read of all the heathen around, who wonder at, admire, and hate the change. Yes, so great is the change which has taken place, that those who still stand aloof look on with amazement, to see the robber become honest—to see the unclean become chaste—to see the murderer become feeling—and to see individuals, who were once a terror to all around them, shedding tears of contrition and sorrow over the sins that they have committed.

The nations around say, "How comes this change?"—A stranger, coming from the interior, met, at a little village, with some youths who had books in their hands. He wished to know what the things were which they looked at so earnestly. He examined the books; but he could not see as they could; and he said, what fools they were to talk to such a thing as that! They said, "We do not talk to the book: it is the book which is talking to us." At the next village he met with two females with children in their arms, sitting, and reading the Gospel of St Luke, which had been translated, and printed by this Society\*; he again put the question—"What things are these which you are turning over and over? what in the world is this that I see among the people? Is it food?" They said, "No; it is the Word of God."—"Does it speak?" "Yes," was the reply; "it speaks to the heart." He shook his head, and went on his journey, to a Chief of a tribe; and he told him what he had seen. To his surprise, the children of the Chief came in, and a native, with books in their hands. He thought, What can be the meaning of this wonder? He said to the Chief, "Pray, father, unravel my confused thoughts, and open these dark eyes of mine, if you can;

\* The B. & F. Bible Soc.

for I cannot see. What is come over your people? They look at things, and talk to things, that cannot talk again." "Ah," said the Chief, "I will explain it—I will unravel it to you." The man sat down, and the Chief opened his lips in wisdom: he said, "These are the books brought by the teachers to instruct us." The man said, "Did the teachers make them?" "No," said he: "we thought at first that the Missionaries made them, but we found afterward that these books were God's books." "How did you find that out?" "Because we saw that they turned people upside down: they made people new: they separated between father and son, mother and daughter. They made such a revolution among the people, that we were afraid we should all be made over again." "Do you believe this?" "Yes." "And why?" "Because I can't dance any more: I can't sing any more: I can't keep a harem: therefore I was afraid we should all be turned upside down. But I know the secret. There is my son: I see him, but he is not mine: he is dead to me through these books." "Why?" "Because he is alive to God." But the astonished wanderer asked, "Do they eat the books?" "No: they eat them with the soul, not with the mouth: they digest them with the heart—they do not chew them with their teeth." "How is it," said the man, "that any thing external can produce such a change as you describe?" My friends, I ask you the same question: how could this change have been effected: by the translation of the Gospel of St. Luke, if it had not been accompanied by the Spirit of God? I have known individuals to come hundreds of miles, to obtain copies of St. Luke. Yes: they have come, and driven sheep before them, to obtain these copies. They did not intend to beg them, but to buy them. And could you have beheld with what gratitude and feeling they received these portions of God's Word, you would be animated more and more, to go on in the blessed work of preparing the Word of God for these dark benighted nations. I have known families travel fifty or sixty miles, with their babes on their shoulders, to come and ask for the Word of God. And why? Because they had acquired, at a distance, the knowledge of reading; and they had a feeling that they ought to buy this Word, not to beg it. And I have seen them receive portions of St. Luke—and weep over them—and grasp them to their bosoms—and shed tears of thankfulness, till I have said, to more than one, "You will spoil your books with your tears."

Once, an individual came to me, to

speak about his soul. (I merely give you this as one instance—I could give many.) I said to him, "How did you become acquainted with this Jesus, seeing you live in a desert?" He said, "I was wandering to such a place—a weary journey—and I sat down to rest myself by the side of a shepherd; and that shepherd was talking to something which I could not understand. I asked what it was. He said, 'I am reading.' I inquired what the book was, and desired him to explain it to me. The shepherd said, 'I am too young in the doctrine of God to explain it to you; but I will tell you what I know. I have heard that this is the Word of God: it was given to us to make our dark hearts light; to turn our foolishness into wisdom; and to tell us, that, after we have lived well here, we shall go to another world hereafter.'" "Pray read to me that Word," said this wild heathen. The shepherd complied, and read from the Gospel of St. Luke, about the shepherds to whom the heavenly hosts spake of the birth of Jesus. He heard how the shepherds left their flocks, and went to Bethlehem to see the Savior; and he went home, thinking how great that Savior must be, who could induce shepherds to leave their flocks to go to see him. And why did the man reason thus? Because all that they value is their herds and flocks: a Bechuana will leave his wife and children, but not his flocks: they are more precious to him than every thing else; and therefore, if these shepherds left their flocks to go and see the Savior, it was natural for him to conclude that that must be a great Savior indeed. This man came to me, to obtain the knowledge of reading, and returned home with the Gospel of Luke. Some time after, a person, to whom this individual was indebted, went to him, and said: "Friend, pay me what thou owest." He replied, "I have not wherewith to pay you." He said, "You have got a Gospel of Luke: give me that, and I will care nothing about my sheep that you owe me: you promised me a fat sheep; but give me your Gospel of Luke, and I will say no more." He replied, "No, I will never part with the Gospel of Luke: it was that Gospel that led my soul to the spot where the infant Savior lay."

In one of my journeys in a village, I met a young man and a number of women: he was exhorting them to be faithful and zealous, and diligent in reading the Scriptures. He said to me, "I would like to ask you one question; and it is one that has made us talk a great deal. But you have so much wisdom, that I am ashamed to ask you." "What is it?" said I. At last he said: "Did those holy men, who

wrote the Word of God, know that there were Bechuanas in the world?" My reply was, that certainly the Word of God was intended for all men: "but what is your opinion?" said I. He said, "I think they did; because the Word of God describes every sin which the wicked Bechuanas have in their hearts: you know that they are the most wicked people in the world, and it is all described in that book; so that those who are unconverted do not like to hear us read, because they say that we are turning their hearts inside out."

Yes! the Bechuanas were certainly degraded, ignorant, brutal: but let us look now at what the Gospel has accomplished among that people, who were truly once *not a people*. Instead of the festive dance and the obscene song, the shout of revelry over slaughtered mothers and slaughtered infants, you may now hear the songs of Zion sung in a strange land—in heathen hamlets, which never before heard anything but the sounds of war and obscene mirth. There you may see the father of the family take portions of the Word of God, and his hymn-book, and sit and read, and sing the praises of Jehovah, and then kneel at his family altar: and there are all the feelings which, as some will have it, are not to be found in African hearts.—But I know African hearts and African heads; and I know that there are materials there, which only want working, to make the African head equal to the head of the European. The soil is as good as the soil of the human heart in any country; and, if we pursue our work, Africa shall yet again become what she once was, when she sent forth her Orators, her Generals, and her Nobles; aye, and her Bishops to the Church, and her martyrs to the flame.

*Interesting Intercourse with a Native Chief.*

Four or five years ago a stranger came to my house. He rode on an ox; accompanied by an attendant, who also rode on one. I was standing before my door, when the stranger came up. Without speaking, he jumped off the ox, and came and shook hands with me. I said, "Friend, from whence comest thou?" He did not reply. I put the question again. He then said, "I come from a great distance, and I come to see you—even you." I thought it possible that he might have come to see me on account of my appearance, which must have been rather odd, especially as I had my beard a foot long. He looked exceedingly grave at me, and said, "I have long wished to see you: I have heard much of you, and my heart is white now I behold you." I took him into the house, and we conversed about the things of the country. I took a

proof-sheet to our printing-office, and on my return he seemed drowned in thought. I asked him the news of his country. "We have no news there—all is the same that it was in the beginning. We know nothing about any news or change. Here is the place for news; for I hear that all things are made new."

I pointed out a place on my premises where he could sleep; and told a boy to tell him that I should send some food. The boy returned, and said that he had brought plenty of food with him. I thought he was the most extraordinary stranger that I ever saw; for all the multitudes who have visited my house, and made it a caravansary—among whom were kings, queens, dukes, princes, noble and ignoble—all came hungry, and all came to be fed by me; but this man brought a supply with him, and intended to stop a day or two. The next morning he returned to the house, and sat down, and we conversed for hours. I felt a peculiar interest in him. He prepared to leave that evening, and when we parted he said, "Friend, I have seen you, and I return to my home," about 130 miles distant, "with a heart delighted. I have heard the words of thy mouth, and thy words I shall endeavour to take care of in my heart; but I am too young, and have but yesterday been born; and it is only now that my ears begin to hear those things which have made this place a great place, and this people a great people"—he referred to the influences of the Gospel, as he witnessed it before his eyes.

About a month afterward he paid me another visit, and heard more of the things of God. He parted with me sighing and weeping, because he was obliged to return home without having his heart filled with joy; for he knew what it was to mourn and weep over his sin. He said to me, "O my friend, visit me! O my father, visit my people!"—I engaged to do so. The time came; and, after passing through populous towns, where I preached the Gospel to thousands, I arrived at his town late on Saturday evening. I was in advance of the waggon. The moment I entered the village, where never Missionary had been before, it was sounded, that the Teacher was come; and I was surrounded, fairly wedged in—young and old, mothers, children, and every one rejoicing to see the stranger. It being too late to preach that evening, I retired to rest about twelve o'clock. When I arose in the morning, and opened the tent, to my amazement the whole population of the village were assembled before my waggon, waiting for me to open my lips and speak to them about Jesus. I preached to them on the grace of God, which bringeth salvation.



which had appeared unto all men. They listened with attention; and were filled with amazement when I told them of the love of God to a fallen world. They separated, after hearing me preach; and in an hour they came back, all of one mind, and requested me to preach the word over again. I told them that I wanted some coffee, not having had any breakfast. One of them immediately brought me a vessel full of milk, and they expected that I should preach to them again directly. They all stood round; for they had no idea of sitting, and you could have heard a pin drop in that multitude. I preached to them for the space of an hour and a half. In the evening, the bright moon rose upon another swarthy congregation, and by moonlight I read the hymns and the text. We sang the songs of Zion; and I preached to them of Creation, Providence, and Redemption. I could hear the heaving sigh, and see the glistening tear upon the swarthy cheek.

Among that people, there is now a Christian church. The Chief who came to visit me is a lovely example of the grace of the Savior. His brother is a native teacher and schoolmaster among them. Many of them are now able to read in their own language the wonderful works of God.

#### *Filial Love in a Converted Heathen.*

On entering a house to attend a sick child, I said to the mother, who was weeping, "My child"—(for so we speak—she was a convert)—"what aileth thee? Is the baby still ill?" "No, no," she replied, with a heavy sigh.—"Why do you weep then?" "Oh, my mother!" was her reply.—"Which? your mother-in-law?" "No, not my mother-in-law; my own dear mother who bore me!" and she paused and sobbed, as if her very heart would burst through her bosom. I said, "What is the matter with your mother?" Holding out the Gospel of St. Luke in her hand, bedewed with tears, she said, "My mother" (who was still in her native district, from whence this daughter had been brought captive)—"my mother will never see this book! my mother will never hear the glad tidings of this book!" and sighing and sobbing again, she looked to heaven, and breathed a prayer. It was, "my mother, my mother! she will never hear that glad sound that I have heard! the light that shone on me will never shine on her! she will never taste that love of the Savior which I have tasted!"—Oh, could you have witnessed that sable daughter of Africa weeping for a far-distant mother, and looking heavenward and saying, "My mother—my mother!"

#### CHURCH MISSIONARY SOCIETY.

##### *Summary of the Fortieth Report.*

*Missions*, 11.—*Stations*, 95 : being in Western Africa, 12; South Africa, 1; Mediterranean, 5; China, 1; North India, 14; South India, 15; Western India, 2; Ceylon, 4; Australasia, 13; West Indies and Guiana, 24; N. W. America, 4.—*Laborers* (including wives), 931; and consisting of 82 English, 13 Lutheran, and 9 native or country-born clergymen, of whom 68 are married; 77 European lay-assistants, of whom 43 are married; 5 European female teachers; and 590 native or country-born male and 44 female assistants—*Attendants on Public Worship*, 43,586—*Communicants*, 3050—*Schools*, 548—*Scholars*, 28,849; consisting of 12,460 boys, 3049 girls, 9968 youths and adults, and 3372 of whom the sex is not specified.

The numbers given under the heads of attendants and communicants are very imperfect, on account of no returns from some of the stations, or defective ones from others. Scholars are not generally included in the number of attendants on public worship; though in some of the returns they have, it is believed, been reckoned.

##### *Finances.*

The receipts of the year, on account of the general fund, amounted to 100,252*l.* 6*s.* 2*d.* This sum, however, includes remittances to the amount of 4000*l.*, which belonged to the income of the preceding year.

Total amount of expenditure, 90,901*l.* 8*s.* 4*d.*

##### *Missionaries sent out.*

During the year there have been sent forth, seventeen ordained missionaries, and five catechists; including seven ordained missionaries, who have returned to their stations. Twelve of these being married, the total number of individuals is thirty-four.

##### *Earnest Call for more Laborers.*

Your Committee feel it to be nothing less than a bounden duty unceasingly to repeat the question—"Who are they that will go forth as missionaries in the name of the Lord?" Might it not be expected, from our various seminaries of sound learning and religious education, and especially from the universities of our land, that they should send forth their fifties and their hundreds, to preach among the Gentiles the unsearchable riches of Christ? Would it not be a glory to Britain thus to act, as a self-denying nation? Would it not re-act as a bless-

ing to our church herself, were she to send forth her sons and daughters, not grudging the very best of them, to live and die in this noblest of all earthly services.

But your Committee would still bear in mind, that, unless the Spirit of God be vouchsafed to the church, all the appeals and exertions made, either at home or abroad, will be in vain. It will be but *lost labor, to rise up early, and late take rest, and eat the bread of carefulness*, unless the prayer of faith draw down the promised blessing from on high. *Not by power, not by might, but by my Spirit, saith the Lord of Hosts.* This is the memorial of the church, throughout all generations.

### Intelligence.

*Reported death of Miss Macomber.* A late number of the Asiatic Journal of Calcutta, as we are informed, announces the death of Miss Eleanor Macomber at Maulmain on the 15th of April. Our latest direct intelligence from that station is only to April 3. The last communication from Miss Macomber was dated at Don Yahn near the close of 1839, at which time, having closed her school for a season, she was intending to visit several neighboring villages.

*Departure of Missionaries.* Rev. Ambler Edson, graduate of Hamilton Literary and Theological Institution, in 1838, and late pastor of the Baptist church at Plymouth, Vt., having been appointed Government teacher of the Otoes in place of Rev. Mr. Merrill, deceased, left this city for Shawanoe, with his wife, Mrs. Temperance P. Bruce Edson, on the 27th of October last, under the direction of this Board.

### Donations,

FROM OCT. 1 TO NOV. 1, 1840.

#### Nova Scotia.

Nova Scotia Baptist Foreign Mission Society, J. W. Nutting tr., for Burman mission,	65,25
" " bible,	9,00
	<hr/> 74,25

#### Maine.

Farmington, Baptist church, mon. con., E. Childs treasurer, per Charles Simonds,	3,50
Washington Association, Theophilus Wilder treasurer, East Machias Baptist church,	9,00
Rev. Mr. Boynton	1,00
per A. Hayden & Son,	<hr/> 10,00
Penobscot Aux. Society, J. Hunting treasurer, per E. Parker,	56,00
Barrington, Bap. ch., per G. D. King,	9,00
Freeport, per Rev. D. C. Haynes,	4,75
Oxford Co. Foreign Mission Soc., A. Bumpus tr., per Rev. T. O. Lincoln,	<hr/> 25,35

Topsham, Baptist ch., mon. con., David Scribner tr., per Rev. H. Seaver,	26,00
Piscataquis Association, Rev. L. Bradford tr., widow's mite,	1,00
Cambridge, Baptist ch., per Rev. Horace Seaver,	4,00
	<hr/> 138,60

#### Vermont.

Shaftsbury, 1st Baptist church and congregation,	9,50
" 3d do. do. do.	1,75
per Rev. D. C. Haynes,	<hr/> 11,25
Windham Co. Bap. Association, P. Howard tr., per J. Charter, for printing the bible in Burmah,	10,00
Vermont Bap. Asso., coll.,	29,06
Miss Susan Kinne	5,00
Mrs. Zuba Keyes	2,00
David Avery	2,00
per Rev. A. Bennett, agent of the Board,	<hr/> 38,06
	<hr/> 59,31

#### Massachusetts.

Haverhill, Rev. George Keely, for Burman mission,	5,00
" foreign translations,	2,50
	<hr/> 7,50
Hardwick, Rev. E. Burt, for Burman mission, per Rev. C. Train,	1,00
Salem Baptist Association, M. Shepard tr., for support of a native Karen preacher,	4,50
for general purposes,	1076,92
	<hr/> 1081,42
Woburn, Juvenile Bible Society, per Mrs. L. W. Hooper, for bible in Burmah,	12,00
Cambridge, Female Judson Soc., Mrs. M. F. Cook tr., per Levi Farwell,	41,81
Cambridge, 2d Baptist church, mon. con., per N. Hamond,	20,00
West Cambridge, Bap. ch., mon. con., per Rev. Mr. Tingley,	10,00
Seekonk, Rev. J. Allen	1,00
Old Colony Baptist Mission Soc., L. Peirce tr., per E. Earle,	100,00
Tyngsboro', Mrs. Alatheia Winn, per Rev. Mr. Parkhurst,	5,00
Fall River, per Rev. A. Bennett, agent of the Board,	15,10
Taunton Baptist Association, S. L. French tr., collection taken at Association,	23,00
Seekonk, Baptist church,	1,12
	<hr/> 24,12
Boston, Mrs. F. for Burman bible, per Rev. Mr. Stow,	1,00
" a member of the 1st Free Baptist church,	50,00
" Missionary Soc. of the 1st Bap. ch. Sab. school, D. P. Simpson tr., for the Hague school,	20,00
" Boylston st. Bap. ch. mon. con.,	30,20
" Charles st. do. do. do.	16,18
" Federal st. do. do. do.	25,26
" Baldwin Place do. do. do., for tracts in Burmah,	20,25
Siamese testament,	17,27
general purposes,	7,75
	<hr/> 45,27
	<hr/> 1506,28

*Rhode Island.*

Fruit Hill, Baptist church, mon. con.,	3,00	
" " Sab. school, for		
Burman Sab. schools,	5,00	
per S. Belden,		8,00
Newport, 2d Baptist ch., Foreign Mission Society, for support of a native preacher,	85,00	
Bristol	3,25	
per Rev. A. Bennett, agent of the Board,	88,25	96,25

*Connecticut.*

Thompson, Baptist church and congregation	53,00	
Ashford, a few individuals	4,00	
Willington	11,48	
Tolland, mon. concert, 3,00		
" Rev. Mr. Barrows 1,00		
	4,00	
Tariffville, Miss Roberts	2,00	
Middletown, 1st church and congregation	100,00	
New London, Mr. Williams	1,00	
per Rev. D. C. Haynes,	175,48	
Hartford, a friend to missions	25,00	
		200,48

*New York.*

Franklin Baptist Association, M. Jackson tr.,	57,29	
Fort Covington, Baptist ch., J. Wallace tr.,	34,00	
Union Baptist Association, Samuel McCord tr.,	94,50	
Chautauque Association, Josiah Moore tr.,	35,82	
per William Colgate,	221,61	
Oneida Co. For. Mission Society, D. Bennett tr., a friend, at the anniversary,	1,00	
Floyd, Baptist church, per G. Townsend,	5,83	
" a friend to missions,	2,00	
Waterville, Baptist ch., per Mr. Grant,	63,25	
do. do. do. avails of gold beads,	3,81	
Broad st. Baptist Sabbath School Society	25,76	
Trenton Falls, a fem. friend	2,00	
New Hartford, Mrs. Risley, for Burman mission,	1,00	104,65
North East, Female Missionary Soc., Mrs. L. M. Dean tr.,	26,00	
Pine Plains, ch., mon. con.,	8,62	
per Rev. H. Malcom,	34,62	
New York city, Amity st. Baptist ch., for Burman bible,	10,50	
for Karen bible,	10,38	
per H. P. Freeman,	20,83	
Alvin Kellog	1,00	
Justin Babcock	1,00	
B. Saunders	25	
Avails of jewelry sold	3,75	
Mr. Mary Brown	1,00	
Georgetown, Baptist church	9,00	
Peterboro', " "	11,03	
Cazenovia, " "	18,50	
Madisc Association, col.,	23,15	
Homer, monthly concert,	20,18	
Cortland Association, col.,	29,65	
Freetown, Fem. Miss. Soc.	3,35	
Joel Call	1,00	
Milan, Female Miss. Soc.	3,18	

Steuben Association, per Rev. O. Montague,	172,00	
Oneida Welch Baptist Miss. Soc., per T. Baldwin, tr.,	63,32	
Rev. Lewis Leonard	5,00	
Rev. R. Winagar	3,25	
Rensselaerville Association, Rev. C. Herrick tr.,	119,81	
Durham, collection,	27,30	
Fort Ann, "	8,00	
Kingsbury, "	20,60	
Oakfield and Alabama, ch., per Rev. S. Marshall,	16,50	
Middlebury, 2d Baptist ch.	3,75	
per Rev. A. Bennett, ag't. of the Board,	570,57	952,28

*Pennsylvania.*

Stephentown Baptist Association, G. W. Glass tr.,	107,44	
Bridgewater Association, per M. S. Wilson,	60,00	
Bradford, do. do. do.	25,82	
per William Colgate,	193,26	
Alleghany, Baptist church, per Rev. S. Miles,	2,50	
Milesburg, Baptist church, per Joseph Miles,	15,00	
Philadelphia, Mrs. J. Davis, per Rev. G. Higgins,	50,00	
" Mrs. Angelica Bishop	7,00	
" Mrs. Catharine Strine	3,00	
" Association, J. Taylor tr., 2d Baptist church,	20,00	
Central Union Asso., I. Reed tr.,	12,70	
Vincent. Bap. ch.	3,50	
Union Milestown, do.	7,18	
Willistown, do.	23,38	
Centre Association, per J. Miles, tr.,	20,00	
Freeport, Baptist ch., mon. con., per Rev. E. M. Miles,	8,00	
per Rev. B. R. Loxley,	148,88	
Bradford Association, per Rev. J. R. Burdick,	13,23	
Canton, ch. and cong., do.	6,77	
per Rev. A. Bennett, ag't.,	20,00	
Ex. Com. of the Am. Anti-Slavery Convention, S. G. Shipley tr.,		
Pittsburg, Baptist Anti-Slavery Soc. of the 1st ch., for mission in the interior of Africa, per B. L. Falmestock, tr.,	44,00	
Pittsburg, Juv. Miss. Soc. of do. for do., per James I. Martin, tr.,	25,00	69,00
		431,14

*Ohio.*

Bedford, Baptist ch., Thos. Cox sec., per Rev. S. R. Willard,	5,00
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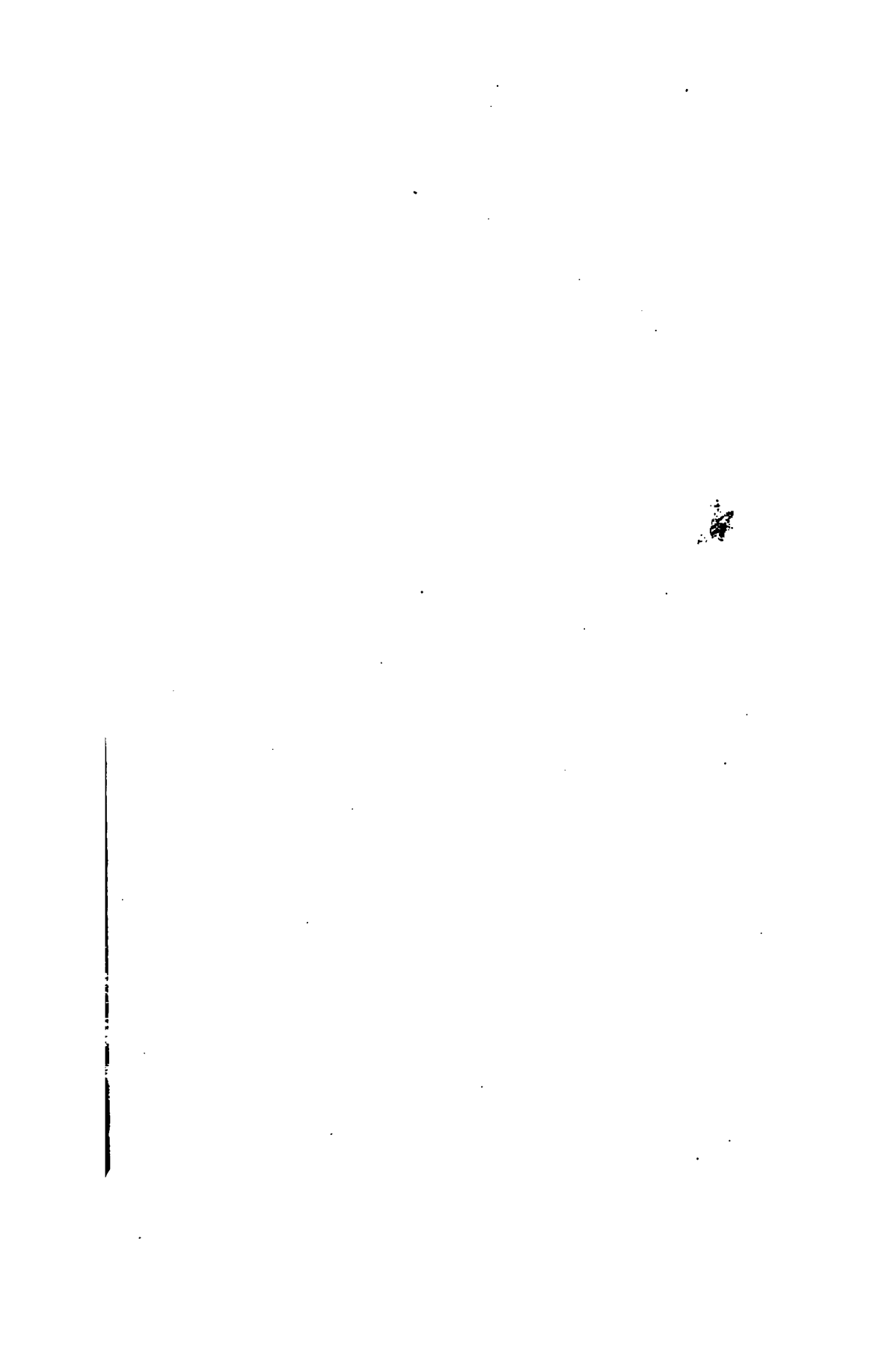
*Legacies.*

Winthrop, Me., Mrs. Michael Capen, deceased, per Mrs. Dorcas Littlefield,	20,00
Mansfield, Ms., Miss Maria Newcomb, dec'd, per Rev. C. Sibley,	20,00
S. Conklin, N. Y., deceased, per Mrs. Phebe Conklin, (in part),	240,00
per Rev. A. Bennett, agent,	280,00

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H. LINCOLN, Treasurer.







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